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THE FOLK-LORE OF THE ESKIMO.

THE Eskimo inhabit the whole Arctic coast of America and many islands of the Arctic Archipelago. Their habitat extends on the Atlantic side from East Greenland to southern Labrador, and thence westward to Bering Strait. A few colonies are even located on the Asiatic shore of Bering Strait. Their culture throughout this vast area is remarkably uniform. A certain amount of differentiation may be observed in the region west of the Mackenzie River, where the neighboring Indian tribes, and probably also the tribes of the adjoining parts of Asia, have exerted some influence upon the Eskimo, whose physical type in this region somewhat approaches that of the neighboring Indian tribes. The foreign influences find expression particularly in a greater complexity of social life,—in a higher development of decorative art, in the occurrence of a few inventions unknown to the eastern Eskimo (such as pottery and the use of tobacco), and in religious observances, beliefs, and current tales not found in more eastern districts.

Unfortunately the folk-lore of the tribes west of the Mackenzie River is only imperfectly known, so that we cannot form a very clear idea of its character. Judging, however, from the fact that quite a number of Eskimo tales which are known east of Hudson Bay are known to the Chukchee of northeastern Siberia,¹ we are justified in assuming that these tales must also be known—or have been known—to the Alaskan Eskimo.

The present state of our knowledge of the Eskimo warrants us in assuming that the most typical forms of Eskimo culture are found east of the Mackenzie River, so that we may be allowed to base our description of Eskimo folk-lore on material collected in that area. A clear insight into the main characteristics of the folk-lore of the western Eskimo cannot be obtained at present, owing to the scantiness of the available material.

¹ Waldemar Bogoras, "The Folk-Lore of Northeastern Asia as compared with that of Northwestern America" (*American Anthropologist*, New Series, vol. iv. pp. 577-683).

The collections of eastern Eskimo folk-lore consist principally of H. Rink's Greenland Series,¹ G. Holm's tales from East Greenland,² A. L. Kroeber's account of Smith Sound traditions,³ F. Boas's records from Baffin Land and Hudson Bay,⁴ and Lucien M. Turner's collections from Ungava Bay.⁵ From the region of the Mackenzie River and farther west we have to consider principally the tales collected on the Mackenzie River by E. Petitot,⁶ and those recorded by E. W. Nelson,⁷ Francis Barnum,⁸ and John Murdoch⁹ in Alaska.

The most striking feature of Eskimo folk-lore is its thoroughly human character. With the exception of a number of trifling tales and of a small number of longer tales, the events which form the subject of their traditions occur in human society as it exists now. There is no clear concept of a mythical age during which animals were men capable of assuming animal qualities by putting on their blankets, and consequently there is no well-defined series of creation or transformation legends. The world has always been as it is now; and in the few stories in which the origin of some animals and of natural phenomena is related, it is rarely clearly implied that these did not exist before.

I will first of all discuss the group of tales that may be interpreted as creation legends. Most important among these is the legend of the "Old Woman." It seems that all the Eskimo tribes believe that a female deity resides at the bottom of the sea; and that she furnishes, and at times withholds, the supply of sea-mammals, the chief source of subsistence of the Eskimo. The Central Eskimo say that at one time she had been a woman who escaped in her father's boat from

¹ H. Rink, *Eskimoiske Eventyr og Sagn*, Copenhagen, 1866 (second part), 1871; *Tales and Traditions of the Eskimo*, London, 1875 (translation of part of the contents of the Danish edition; unless otherwise stated, this translation is quoted).

² G. Holm, "Sagn og Fortællinger fra Angmagsalik" (*Meddeleser om Grønland*, vol. x.).

³ A. L. Kroeber, "Tales of the Smith Sound Eskimo" (*Journal of American Folk-Lore*, vol. xii. 1899, pp. 166 *et seq.*).

⁴ F. Boas, "The Central Eskimo" (*Sixth Annual Report, Bureau of Ethnology*, Washington, 1888, pp. 399-669; quoted Boas, i.); F. Boas, "The Eskimo of Baffin Land and Hudson Bay" (*Bulletin American Museum of Natural History*, vol. xv. New York, 1901, pp. 1-370; quoted Boas, ii.).

⁵ Lucien M. Turner, "Ethnology of the Ungava District, Hudson Bay Territory" (*Eleventh Annual Report, Bureau of Ethnology*, Washington, 1894, pp. 159 *et seq.*).

⁶ E. Petitot, *Traditions indiennes du Canada nord-ouest*, Paris, 1886.

⁷ E. W. Nelson, "The Eskimo about Bering Strait" (*Eighteenth Annual Report, Bureau of Ethnology*, Washington, 1899, pp. 1-518).

⁸ Francis Barnum, *Grammatical Fundamentals of the Innuït Language*, Boston, 1901, 384 pp.

⁹ John Murdoch, "A Few Legendary Fragments from the Point Barrow Eskimos" (*American Naturalist*, 1886, pp. 593-599).

her bird-husband, and who, on being pursued by her husband, was thrown overboard by her father. When she clung to the gunwale of the boat, her father chopped off her finger-joints one after another. These were transformed into seals, ground-seals, and whales (in the Alaska version, into salmon, seals, walrus, and the metacarpals into whales¹). After this had happened, she was taken to the lower world, of which she became the ruler. In South Greenland, where this tale also occurs,² the "Old Woman" plays an important part in the beliefs and customs of the people, since she is believed to be the protectress of sea-mammals. Evidently the tale is known to all the tribes from Greenland westward to Alaska, since fragments have been recorded at many places.

In another tale the origin of the walrus and of the caribou are accounted for. It is said that they were created by an old woman who transformed parts of her clothing into these animals. The caribou was given tusks, while the walrus received antlers. With these they killed the hunters, and for this reason a change was made by which the walrus received tusks, and the caribou antlers.³

The different races of man, real and fabulous, are considered the descendants of a woman who married a dog, by whom she had many children who had the form of dogs. Later on they were sent in different directions by their mother; and some became the ancestors of the Eskimo, others those of the Whites, while still others became the ancestors of the Indians and of a number of fabulous tribes.⁴

In a legend which is common to all the Eskimo tribes,⁵ it is told that Sun and Moon were brother and sister. Every night the sister was visited by a young man who made love to her. In order to ascertain the identity of her lover, she secretly blackened his back with soot while embracing him. Thus she discovered that her own brother was her lover. She ran away, carrying a lighted stick for trimming the lamps, and was pursued by her brother. Both were wafted up to the sky, where she became the sun, and he became the moon.⁶

It would seem that in the beginning man was immortal. According to Egede, a dispute arose between two men regarding the advantages of having man die. Since that time man is mortal.⁷ This

¹ Boas, ii. p. 359. I give in the following footnotes references to this book, in which the versions from various regions have been collected.

² H. Rink, *The Eskimo Tribes*, Copenhagen, 1891, p. 17.

³ Boas, ii. p. 361.

⁴ *Ibid.* p. 359.

⁵ This story is also widely known among Indian tribes. See James Mooney in *Nineteenth Annual Report of the Bureau of Ethnology*, Washington, 1900, pp. 256, 441.

⁶ Boas, ii. p. 359.

⁷ According to Egede. See Rink, p. 41; also David Cranz, *Historie von Groenland*, Barby, 1765, p. 262.

legend is not quite certain. If correct it must be related to the tradition of the origin of day and night told on the west coast of Hudson Bay,¹ and to the numerous analogous Indian tales.²

There are quite a number of insignificant stories of hunters, of people quarrelling, etc., who were wafted up to the sky and became constellations.³ Thus an old man who was being teased by a boy tried to catch him, and both rose up to the sky, where they became stars. A number of bear-hunters, their sledge, and the bear which they were pursuing, rose to the sky and became the constellation Orion.⁴

Similar to these are a number of trifling stories telling of the origin of certain animals, and in which peculiarities of these animals are explained. Examples of these are the story of the Owl and the Raven, in which it is told that the Raven makes a spotted dress for the Owl, while the latter, in a fit of anger, pours the contents of a lamp over the Raven, making him black;⁵ and the story of the grandmother who kept on walking along the beach while her grandson was drifting out to sea until the soles of her boots turned up and she became a loon.⁶ All these stories are brief, almost of the character of fables or anecdotes.

There are a few creation stories, in which the creation of a certain animal appears as an incident of a purely human story. Here belongs the tradition of the origin of the narwhal. A boy, wishing to take revenge on his mother, who had maltreated him while he was blind, pushed her into the sea, where she was transformed into a narwhal, her topknot becoming its tusk.⁷ Similar in general character to this is the tradition of the girl who was maltreated by her parents, and who was gradually transformed into a black bear.⁸

Here may also be mentioned the tale explaining how thunder and lightning are produced by two women who live by themselves; and the story that in olden times children were not born, but found in the snow, and that the new order of things originated when a child climbed into the womb of a woman along her shoe-strings, which had become unfastened.

It will be noticed that in none of these creation legends is there any inner connection between the whole trend of the story and the incident of creation. It is not clearly stated, and in many of these

¹ Boas, ii. p. 306.

² G. B. Grinnell, *Blackfoot Lodge Tales*, pp. 138, 272; W. Matthews, *Navaho Legends*, p. 77; A. L. Kroeber, "Cheyenne Tales" (*Journ. Am. Folk-Lore*, vol. xiii. p. 161); C. G. Du Bois, "Mythology of the Diegueños" (*Ibid.* vol. xiv. p. 183); James Mooney, "Myths of the Cherokee" (*Nineteenth Annual Report of the Bureau of Ethnology*, p. 436).

³ Boas, ii. p. 174.

⁴ *Ibid.* p. 218.

⁵ *Ibid.* p. 360.

⁷ *Ibid.* p. 168.

⁶ *Ibid.* pp. 220, 320.

⁸ *Ibid.* p. 171.

stories it is not even necessarily implied, that the animals created did not exist before the creation recorded in the story. The animals created are rather individuals than the first of their species. The general conditions of life supposed to prevail at the time of the story are the same as the conditions of life at the present time. This is exemplified in the story of the origin of the sea-mammals, in which it is in no way stated that the game animals were created to supply the needs of man. So far as the story shows, these animals might have existed before they were created from the finger-joints of the "Old Woman." Neither does it appear from the tale of the origin of the sun and moon that there was no daylight before this event.

The complete absence of the idea that any of these transformations or creations were made for the benefit of man during a mythological period, and that these events changed the general aspect of the world, distinguishes Eskimo mythology from most Indian mythologies. Almost all of these have the conception of a mythological period, and of a series of events by means of which conditions as we know them now were established. It is true that in Indian legends also the story implies natural and social surroundings similar to those in which the Indians live, and that this sometimes leads to contradictions of which the Indians do not become conscious, the fact being forgotten that a number of things necessary for life had not yet been created. Nevertheless, the fundamental idea in Indian legends is, on the whole, the relation of the thing created to human life, which point of view does not appear at all in the myths of the Eskimo.

The absence of the idea that during the mythological period animals had human form, that the earth was inhabited by monsters, and that man did not possess all the arts which made him master of animals and plants, is closely connected with the striking scarcity of animal tales. While the bulk of Indian myths from almost all parts of our continent treat of the feats of animals, such stories are rare among the Eskimo. The creation legends referred to before can hardly be classed in this group, because the animals do not appear as actors possessed of human qualities — excepting, perhaps, the story of the woman who married the dog. Here belongs, however, the legend of the man who married a goose,¹ which story, in its general character, is closely related to the swan-maiden legends of the Old World. A man surprises a number of girls bathing in a pond. He takes away their feather garments and marries one of their number, who later on resumes bird shape by placing feathers between her fingers, and flies back to the land of the birds, which is situated beyond the confines of our world, on the other side of the hole in the sky.

¹ Boas, ii. p. 360. References to the following stories will be found at the same place.

The incident in the story of the origin of the narwhal, where the goose takes a blind boy to a lake and dives with him, thus restoring his eyesight, also belongs here. Furthermore, we must count here the widespread Eskimo story of the girls who married, the one a whale, the other an eagle, and who were rescued by their relatives; that of the woman who invited the animals to marry her daughter, but declined the offers of all until finally the foxes came and were admitted to the hut, where they were killed; and the tale of the man who married the fox, which, on taking off its skin, became a woman, with whom he lived until she was driven away by his remark that she smelled like a fox. Besides these, hardly any animal stories are found east of Alaska, excepting a very considerable number of trifling fables. These show a gradual transition to the more complex animal stories such as were mentioned before. An instance of this kind is the Greenland story of the man who was invited in first by the Raven, then by the Gull, and who was given such kinds of food as these birds eat. This story occurs in a much more trifling form in Baffin Land.¹

It is very remarkable that almost all the important animal stories are common to the Indian tribes and to the Eskimo. The dog-mother tradition is known over a large part of North America, along the North Pacific coast as far south as Oregon, and on the Plains in the Mackenzie Basin, and on the Missouri and Upper Mississippi. The second legend of the series, that of the man who married a goose, occurs among the Chukchee, and was found by Dr. John R. Swanton among the Haida of Queen Charlotte Islands. At present its occurrence in British Columbia seems isolated, but probably it will be found among the tribes of southern Alaska and among the Athapascan, since many stories appear to be common to this area. The whole first part of the story of the origin of the narwhal, which contains the incident of the boy whose eyesight is restored by a goose, is common to the Eskimo, to the Athapascan of the Mackenzie area, and to the tribes of the central coast of British Columbia.² I do not know the story of the girls who married the whale and the eagle from any tribe outside of the Eskimo and Chukchee; while the next one, the legend of the woman who called one animal after another to marry her daughter, reminds us forcibly of the Tsimshian story of Gauo's daughter.³ The first part of the tale of the man who married the fox is identical with analogous tales of the Algonquin and Athapascan of the north.⁴ It is the story of the faithless wife who was surprised by her husband when visiting her lover, a water-monster.

¹ Rink, p. 451; Boas, ii. p. 216.

² See Boas, ii. p. 366.

³ See F. Boas, *Tsimshian Texts*, Washington, 1902, p. 221; *Indianische Sagen von der Nordpazifischen Küste Amerikas*, p. 281.

⁴ Rink, p. 143; Boas, ii. p. 222; Petitot, *l. c.* p. 407.

The second part, in which it is told that the man married a fox who had taken off its skin, also finds its counterpart in a group of tales of similar character that belong to the Athapascans.¹

Thus it will be seen that every single pure animal story of the Eskimo, with the exception of one, finds its counterpart in Indian folk-lore. Their total number is six. It is very probable that the number of such tales in Alaska is much greater, since we know from Nelson's and Barnum's records that many of the animal tales of the Indians of the North Pacific coast and of the Athapascans have been introduced among them. A few additional animal tales have also been found on the west coast of Hudson Bay, but these are also of Indian origin throughout, being evidently borrowed comparatively recently by the Eskimo from their neighbors; otherwise they would have spread more widely among the Eskimo.

I think it is justifiable to infer from these facts that the animal myth proper was originally foreign to Eskimo folk-lore. The concept that animals, during a mythic age, were human beings who, on putting on their garments, became animals, and whose actions were primarily human, does not seem to have formed a fundamental part of their concepts.

This does not exclude, however, the clearly developed notion that, even at the present time, animals may become the protectors of men, to whom they will give instruction; and that man, by means of magic, may assume the form of animals. We also find that animals are conceived of as human beings; who, however, always retain animal characteristics in all their actions. A good example of this concept is the tale of the transmigrations of the soul of a woman,² in which the manner of life of various animals is described. The soul of the woman, upon entering an animal, converses with other individuals of the same species as though they were human beings, and their actions are like those of human beings. Another story of a similar kind describes a family wintering in a village of bears.³ Stories of girls marrying monsters⁴ may also be mentioned as examples of the anthropomorphic concept of animals.

The characteristic point in all these stories seems to be that the actions of the anthropomorphized animals are strictly confined to anthropomorphic interpretations of animal activities; as, for instance, in the tale of the transmigration of the soul of the woman, to explanations of how the walrus dives and how the wolves run, and in the tale of the bear, to remarks on the large size and voracity of the bear people. There do not seem to be any stories of undoubted Eskimo

¹ Boas, "Traditions of the Ts'ets'ä'ut" (*Journ. Am. Folk-Lore*, vol. ix. pp. 263, 265); Petitot, *l. c.*, p. 120.

² Boas, ii. pp. 232, 321.

³ Rink, pp. 177 *et seq.*

⁴ *Ibid.* pp. 186 *et seq.*

origin in which animals appear really as actors in complex adventures, as they do in the coyote, rabbit, or raven stories of the Indians, or in the fox stories of the Japanese, or in other animal stories of the Old World, in which the peculiarities of the animal determine only the general character of its human representative, while the scope of the adventures is entirely outside the range of animal activities, the stories being based on a variety of incidents that might happen in human society.

I consider this restriction of the field of animal tales one of the fundamental features of Eskimo folk-lore, and am inclined to believe the few tales of different character as foreign to their ancient culture.

The great mass of Eskimo folk-lore are hero-tales in which the supernatural plays a more or less important rôle. In this respect Eskimo folk-lore resembles that of Siberian tribes; although the adventures are, on the whole, of a quite distinct character, which is determined by the general culture of the Eskimo.

Many of these stories appear to us so trifling that we might be inclined to consider them as quite recent, and as tales of incidents from the life of an individual not long since dead, distorted by the imagination of the story-teller. That this assumption is not tenable is shown by the wide distribution of some of these stories. A very striking example of this kind is the story of Iavaranak, which is known in Greenland, Cumberland Sound, and in Labrador.¹ It tells of a girl of a tribe of inlanders who lived among the Eskimo, and who betrayed them to her own tribesmen. One day, while the Eskimo men were all absent, she led her friends to the Eskimo village, where all the women and children were killed. She returned inland with her friends, but eventually was killed by a party that had gone out to take revenge. Still more remarkable is the tale of Siku-liarsiujuitsok,² which occurs both in Labrador and Cumberland Sound. It is told that a very tall man, who was so heavy that he did not dare to hunt on new ice, was much hated because he took away the game from the villagers. One day he was induced to sleep in a very small snow-house, in which he lay doubled up, and allowed his limbs to be tied in order to facilitate his keeping quiet in this awkward position. Then he was killed. A third story of this character is that of Aklauijak,³ which is also known both in Labrador and in Cumberland Sound. It is the story of a man whose wife was abducted by his brothers. He frightened them away by showing his great strength. While sitting in his kayak, he seized two reindeer by the antlers and drowned them. Even the names of the heroes are the same in these

¹ Rink, pp. 174, 175; Boas, ii. p. 207.

² *Ibid.* p. 449; Boas, ii. p. 292.

³ *Ibid.* p. 449; Boas, ii. p. 270.

tales. Since intercourse between the regions where these tales were collected is very slight, — in fact, ceased several centuries ago, — we must conclude that even these trifling stories are old. In fact, their great similarity arouses the suspicion that many of the apparently trifling tales of war and hunting, of feats of shamans and of starvation, may be quite old. The conservatism of the Eskimo in retaining such trifling stories is very remarkable, but is quite in accord with the conservatism of their language, in which the names of animals that occur in southern latitudes are retained in the far north, where these animals are absent, and where the names, therefore, receive an altered meaning. Thus the names *agdlaq* ("black bear"), *sigssik* ("squirrel"), *umingmak* ("musk-ox"), are known on the west coast of Baffin Bay, although none of these animals occurs in that area. The *amaroq* ("wolf") and the *avignaq* ("lemming"), which are not found in West Greenland, are there considered as monsters. In the same way the *adlet*, the name for "Indians," occurs in Greenland and Baffin Land as a designation of a fabulous inland tribe.

The same conservatism manifests itself in the faithful retention of historical facts in the folk-lore of the people. In South Greenland the memory of the contests between the Eskimo and the Norsemen which took place between 1379 and 1450 survives.¹ In southern Baffin Land the visits of Frobisher in 1576–1578 are still remembered.²

The fabulous tribes described in Eskimo folk-lore are very numerous. Those most frequently mentioned are the *tornit*, the *adlet* or *erqigdlit*, and the dwarfs.³ The *tornit* are described as a race of great strength and stature, but rather awkward, who at an early period inhabited the country jointly with the Eskimo, but who were ultimately driven out. On the whole, they are good-natured, and the stories tell mostly of friendly visits, although hostile contests also occur.⁴ The *adlet* or *erqigdlit* are described as having the lower part of the body like that of a dog, while the upper part is like that of man. They are ferocious and fleet of foot, and encounters between them and Eskimo visitors always terminate in a fierce battle, which generally ends with the death of the *adlet*. In some cases the visitors are saved by the kindness of a single individual.⁵ The dwarfs are of enormous strength; they carry short spears, which never miss their aim.⁶ They sometimes visit the villages. There

¹ Rink, pp. 308 *et seq.*

² Hall, *Life with the Esquimaux*, London, 1865, p. 247.

³ Rink, pp. 46 *et seq.*

⁴ Boas, ii. pp. 209 *et seq.*, 315; Rink, pp. 47, 217, 438.

⁵ Rink, p. 116; Boas, ii. pp. 203 *et seq.*

⁶ *Ibid.* p. 48; Boas, ii. pp. 200 *et seq.*, 316.

are tales of intermarriages of all these fabulous people with the Eskimo.

Besides these fabulous tribes, giants and cannibals are often mentioned in the tales. There are giants¹ of such size that they scoop up hunters and their boats in the hollow of their hands. Their boots are so large that a man can hide in the eyelet through which the shoelacing is drawn. In tales of marriages between giants and man the incongruity of their sizes forms the subject of coarse jokes.

The tales of monsters relate of hunters who vanquish them after fierce combats² and of girls married to monsters.³

The tales of quarrels and wars give us a clear insight into the passions that move Eskimo society. The overbearance of five brothers or cousins, the middle one being the most atrocious character, or simply of a number of men, their tyranny over a whole village, and their hostility against the suitor of their sister, form a favorite theme.⁴ We find also many tales of a powerful man who holds the whole village in terror,⁵ and who is finally slain. Often those who attack the overbearing brothers or the master of the village are introduced as visitors from a distant place to which they have fled or which is their home. They are first hospitably treated, and afterwards the customary wrestling-match — which is a test between the residents and the new-comers — is arranged,⁶ and in this match the quarrel is fought out.⁷ Sometimes the theme of the tale is the maltreatment of a poor orphan boy by the whole village community, who are eventually punished for their malice.⁸ In many cases the poor boy is described as living with his grandmother or with some other poor old woman, or with an old couple. While he is growing up, he secretly trains his body to acquire strength, and is admonished by those who take care of him not to forget his enemies.⁹ Tales of poor maltreated children who later on become very powerful are a frequent and apparently a favorite subject of story-tellers.

A very peculiar trait of Eskimo tales is the sudden springing up of hatred between men who had been the best of friends, which results in treacherous attempts on life.¹⁰ The causes for this sudden change from love to hatred are often most trifling. In one of the stories quoted here the reason given is the failure of one of the friends to come back from the interior in season to take his share of the seals caught by his friend. In the second story the reason is that one man shoots the dog of another on being requested to do so. In the third no reason whatever is given.

¹ Boas, ii. p. 360; Rink, p. 430.

² Rink, p. 116.

³ *Ibid.* p. 186.

⁴ *Ibid.* pp. 346, 351, 362; Boas, ii. p. 288.

⁵ *Ibid.* p. 135; Boas, ii. pp. 283, 290.

⁶ Boas, ii. p. 116.

⁷ Rink, pp. 206, 211. ⁸ *Ibid.* p. 83.

⁹ *Ibid.* pp. 202, 339, 347, 364.

¹⁰ *Ibid.* pp. 119, 215, 333.

No less curious is the boldness of visits of men to their enemies, whom they intend to kill, and among whom they settle down and live until finally the struggle begins.¹

The reasons for quarrels are generally disputes over property rights, jealousies, tale-bearing of old women, and often resentment against tyranny. Many stories begin with an incident of this kind, and end with the tale of revenge. In a few cases the reason for a person becoming a murderer is his despair over the loss of a relative.²

Tales of shamans are quite numerous. Some tell of their visits to other worlds, while others illustrate their supernatural powers. These stories presuppose a knowledge of the fundamental mythical concepts of the Eskimo, who believe in a number of worlds above and below to which the spirits of the dead go. The mistress of the lower world is the "Old Woman," the mother of sea-mammals, whom she withholds whenever she is offended by man. Therefore many tales tell of the shaman's visit to her abode, whither he goes to propitiate her. His body is tied with thongs; he invokes his guardian spirits, and his soul departs. The difficulties of approach to her are described in great detail in the Greenland traditions.³ It is worthy of notice that some of the dangers the shaman has to pass on his way to her are described also by the Central Eskimo as found on the trail to the country of the birds beyond the hole in the sky.⁴ The Greenland tradition mentions that the dwellings of the happy dead, an abyss, and a boiling kettle have to be passed, and that terrible monsters guard her house, while in the entrance of her house is an abyss that must be crossed on the edge of a knife. The dangers on the trail to the land beyond the sky are the boiling kettle, a large burning lamp, the guardian monsters, two rocks which strike together and open again, and a pelvis bone. The principal office of the shaman, after reaching the "Old Woman," is to free her of the unconfessed abortions — the greatest sin in the eyes of the Eskimo — which infest her and cause her anger.⁵

Other shaman's tales relate of a visit to the Moon,⁶ who is described as a man who lives in a house, in the annex of which the Sun resides. The visitor has to witness the antics of an old woman without laughing, otherwise she will cut out his entrails and give them to her dogs to eat.

The shamans perform their supernatural feats by the help of their guardian spirits, who are mostly animals, but also the spirits of the dead or those residing in certain localities or in inanimate objects.

¹ Rink, p. 205.

² *Ibid.* p. 215; Boas, ii. p. 299.

³ *Ibid.* p. 40.

⁴ Boas, ii. p. 337.

⁵ Rink, p. 40; Boas, ii. pp. 120 *et seq.*

⁶ Boas, vol. ii. p. 359.

The guardian spirit appears on the summons of the shaman, and takes him away to distant countries¹ or assists him against his enemies.² Amulets consisting of pieces of skin of animals enable the wearers to assume the form of the animal.³ Shamans are able to change their sex,⁴ and to frighten to death their enemies by tearing the skin off their faces and by other means.⁵ Many tales also deal with witchcraft and with shamans overcoming the wiles of witches.⁶ Witchcraft is practised by means of spells or by means of bringing the food of an enemy into contact with a corpse, which results in making the person who eats it a raving maniac.⁷ Spiders and insects are also used for purposes of witchcraft.

The sexual element, which plays a very prominent part in the tales of the Indians of the Pacific coast, is present only to a very slight degree in the Eskimo tales. Among the whole mass of Eskimo traditions collected and retold without omission of passages that in our state of society would be deemed improper, very few obscene incidents are found.

All the ideas, the most important of which I have briefly described here, are welded into the hero-tales of the Eskimo. The tales themselves may be roughly grouped into those describing visits to fabulous tribes and encounters with monsters, tales of quarrels and wars, and those of shamanism and witchcraft. Of course, all these elements appear often intimately interwoven; but still the stories may readily be grouped with one or another of these types.

The first group, the tales of visits to fabulous tribes, embraces many legends of the adventures of hunters who travelled all over the world. The best known of these is perhaps the story of Kiviuk,⁸ who went out in his kayak, and, after passing many dangerous obstructions, reached a coast, where he fell in with an old witch, who killed her visitors with her sharp tail, by sitting on them. After escaping from her by covering his chest with a flat stone, he came to two women who lived by themselves, and whom he assisted in obtaining fish. Finally he travelled home and found his son grown up. Characteristic of Greenland are the numerous traditions of visits to a country beyond the sea, and of adventures there. These do not seem to be so common among the central tribes, although among them similar tales are not missing.⁹ An example of these is the tale of two sisters who were carried away by the ice to the land beyond

¹ Rink, p. 45.

² Boas, ii. p. 184.

³ Rink, pp. 7, 16, 23.

⁴ Boas, ii. pp. 248, 249.

⁵ Rink, p. 52; Boas, ii. pp. 249, 255.

⁶ *Ibid.* p. 69.

⁷ *Ibid.* p. 6.

⁸ *Ibid.* p. 157; Boas, ii. p. 182; Kroeber, *l. c.*, p. 177. See also Rink, p. 222; Holm, p. 48.

⁹ *Ibid.* pp. 169, 248, 270; Boas, ii. p. 191.

the sea, where they subsisted for some time on salmon and seals which they caught. They were discovered by two men whom they married. They gave birth to two daughters, whereupon the husband of the one threatened to kill his wife if she should give birth to another daughter. Therefore they made their escape back to their own country across the ice. Their brother, induced by their tales of the abundance of game in the country across the sea, set out on a visit, giving his boat three coverings, which he cut off in succession when they became wet. He caught much game, and killed the men who had threatened his sisters by causing them to drink water mixed with caribou-hair taken from the stocking of a dead person. By this means the enemies were transformed into caribou, which he shot.¹

The most famous among the tales of cannibals is that of the man who fattened his wives and ate them, until the last one made good her escape and reached her brothers, who killed the cannibal.²

Among all these hero-tales very few, if any, stories, or even elements of stories, are found which are common to the Eskimo and to their Indian neighbors, while some of these tales are quite similar to those of the Chukchee and even of the Koryak, whose culture has been directly influenced by that of the Eskimo. We may, therefore, consider them the most characteristic part of the Eskimo folk-tales. They reflect with remarkable faithfulness the social conditions and customs of the people. They give, on the whole, the impression of a lack of imaginative power. I indicated before that the few animal tales of the Eskimo are largely the common property of the Indian tribes of the Mackenzie Basin and of the Eskimo. Although a few of them—such as the story of the man who recovered his eyesight—have been found as far east as Greenland, the greater number of such stories are found on the coasts of Hudson Bay, where the Eskimos are neighbors of the Athapascans, and we have seen that they are probably originally foreign to the Eskimo. Nevertheless they have come to be among the most important and most popular tales of the Eskimo tribes.

Frans Boas.

¹ Rink, p. 169.

² Boas, ii. p. 360.

THE SIGNIFICANCE OF MYTHOLOGY AND TRADITION.¹

It is the recognized prerogative, and perhaps even the duty of the president of this Society, in his annual address, to withdraw from the more concrete and special problems of every day and turn his attention to a survey of the general field. But even general points of view are varied and possible topics are numerous. In scanning the tendencies and accomplishments of our society and its colleagues during recent years, and noting the attitude of critics, both competent and incompetent, it has seemed to me that at this time a word of defence and a word of caution may not be out of place. These, with your permission, I intend to speak to-night.

Science is notoriously arrogant. But it is a melancholy fact that this attitude is presented not solely to the unappreciative outsider, but perhaps in even an exaggerated degree to the fellow seeker after truth. Each branch of knowledge, as it becomes differentiated from the general mass and attains its desired independence and recognition, turns to offer a supercilious front and forbidding air to the younger aspirants who are struggling to reach the same level. The wars of zoölogy and its related sciences are remembered by many and are matters of history to all. Psychology has reached its majority within the memory of every one. Anthropology, with growing strength, is still fighting, but is assured of success. And yet to these, his own kindred, the student of mythology and folk-lore appeals for recognition of his field only to meet with what is apt to prove mere tolerance, if not positive denial. In the case of anthropology and psychology the attitude is hard to understand. Sources of income are usually regarded with tender solicitude in the scientific as well as in the secular world, and it would seem that the sense of benefits, past or to be derived, would call for more encouragement on the part of these elder sisters of ours than seems to be forthcoming. The utilitarian atmosphere of our age we may as well admit. Philosopher and Philistine, each is ready with his "*cui bono?*" Knowledge for knowledge's sake is unpopular as a motive and usefulness must be proven before friendliness is shown. What, then, have mythology and folk-lore to offer?

It will probably be admitted by every one that our closest ties are with those branches of scientific research which have to do with the development of man's culture, and as a consequence with man's processes of mind. In other words, in the terminology of the day, ethnology and comparative psychology are the subjects for which the

¹ Presidential Address at the Annual Meeting in Cambridge, Dec. 29, 1903.

study of mythology and folk-lore is most significant. In the attempts of the last fifty years to trace the development of modern society and its institutions from more primitive conditions, ethnology has formulated for itself certain principles and problems, which have become hackneyed topics of debate among those concerned with the methods and theory of the science. "The psychological unity of man," "the independent development of culture," are generalizing phrases which describe the successors to "monogenism" and "polygenism" as occupants of the focus of anthropological inquiry. The principle of essential uniformity of reaction under similar conditions of environment is now tacitly admitted by practically every one. More than that, the recognition of its truth and that of its corollary, the possibility of similar customs arising independently in different parts of the world, now forms an essential part of the working hypothesis of ethnology. It must be remembered that in any such generalizations the term environment is used in its broadest sense. We have to deal not simply with geographical surroundings and climate; not simply with ease or difficulty of food supply. The social environment is the more important factor, and the effects of instruction and imitation will predominate in determining the action of the individual and the group in any set of conditions. With the development of culture, and particularly of the means of recording and retaining the advance of any period, the mass of knowledge ready made and available for the individual at birth becomes greater and greater and more and more complex and the possibility of varied reaction proportionally increased. The application of the principle of uniformity of reaction, therefore, has usually been restricted to mankind in the lower levels of cultural development. I have said that it is a principle tacitly admitted, for it is one of those truths the evidence for which is so cumulative and varied that its tabulation becomes difficult, and the attempt is seldom made. Now to this mass of corroborative evidence no phase of study has contributed more than mythology and tradition. Identities and similarities are nowhere more striking than in these fields, and since research, like any other activity, naturally follows the line of least resistance it is to these fields that the ethnologist has constantly turned for material, and never with disappointment.

It is not merely a curious fact that the Transformer or Culture Hero appears in Nova Scotia and Alaska, in Siberia, Samoa, and in South Africa; it is a fact of immense significance and importance.

Whatever the conclusion as to the origin of the different forms of the myth, the similarities therein contained, as well as the variations, offer a problem for solution, in the analysis of which the common attitude of its owners becomes manifest, and the uniform mental habit

of the savage is strikingly exemplified. The myth-maker was face to face with conditions the antecedents of which were not self-evident. The naive wonder of the primitive wise man demanded satisfaction as well as the more specialized spirit of inquiry of the physicist or chemist of to-day. The significant fact is that approximately the same conditions excited the wonder, and the methods of explanation were approximately the same, wherever found. In this connection the entire series of nature myths has contributed its share, and more than its share, to the general result.

But the recognition of the general truth which the very mass of the evidence has brought about has also tended to produce an error. The ardor of the advocate has sometimes led to the assertion that all these expressions are indigenous and independent. As usual, the extreme is untrue. In the light of modern research, notably in this country, where much attention has been given to the point of late years, the ease with which myths are disseminated is being everywhere recognized. Again, let us not forget that the fact of significance is that the common explanation, whether native or borrowed, met a common need. I hold no brief for those who argue for the unity of the human race. It is a question of many aspects and not to be decided by appeal to any one set of facts. The principle of essential uniformity of reaction seems to me, however, practically proven beyond dispute.

But conditions and stimuli are varied, and as a consequence culture is complex. Its development is demonstrably not uniform, and to trace the preliminary elements and forces which have contributed to the production of its different phases is the chief task of the ethnologist. It is a commonplace that in our higher stages civilization advances by communication and contact. The products of individual mental variation speedily became the property of the world. The tendency should hold good for more primitive levels, provided the conditions be not antagonistic. Granted the possibility of communication, the effect of advances in one group should be seen in the culture of its neighbors. Dissemination should take place, and as a matter of fact does not take place. The same evidence from mythology and tradition which tends to prove the principle of independent development can be drawn upon to show the operation of communication.

While it would be unjustifiable, perhaps, to trace causal connections between the Micmac Glooskap, the Polynesian Maui, and the Zulu Uthlakanyana on account of their enormous geographical separation, the same objection may not hold in more contracted areas. It would certainly be more reasonable to expect a relation between Alaska and Nova Scotia than between Alaska and South Africa.

But because the relation is reasonable is no sign of its truth. The detailed proof is needed and is now for the most part in hand. The problem demands a chain of similar myths, stretching east and west across the continent, and such a span has been provided by the researches in the field which this Society makes its especial care. Tlingit and Athapascan, Sahaptin and Sioux, Iroquois and Algonkin have all yielded their stores. From ocean to ocean an unbroken series of similar culture myths stretches its length, each differing from its neighbors, each apparently modified by changing conditions, but all presenting a striking similarity in general type. It would be the height of absurdity in such an instance to deny the modifying influence of one group upon another. The extremes of the series may be as different as the common problem which the myths attack will permit, but, with the gradual shading of the characteristics of the intermediate groups into those of their neighbors, the inference of common origin is unavoidable.

But, it will naturally be objected, is not this the very evidence that was adduced to prove the contrary? Is not the very similarity which was cited as an expression of independence now offered as a proof of borrowing? Granted; but the two principles are not incompatible, and the recognition of the truth is, it seems to me, absolutely essential to profitable work in our field. Independent development as a fundamental principle with communication and dissemination operating wherever possible make up our working hypothesis.

The first-named principle is an inference from a vast body of evidence in all fields of ethnology; the second is a truth not only probable from an inspection of the material, but demonstrable in actual historical cases.

The extent to which dissemination takes place is, I believe, one of the chief problems of the day. To determine that extent with exactness is, however, a most baffling undertaking. In a broad way it is perfectly feasible, and one of the most promising researches which could be engaged in at present would be to investigate the correlation between the distribution of myths and culture and the physical geography of given areas. Water-ways and mountain passes, trade routes and habitual trails should all be considered in their relation to the activities of the tribes in their vicinity. The limit of extension of the method it is impossible to mark, but that its yield would be profitable is beyond question. That geographical conditions are all important factors is clear to any one. Cultural areas are not determined by race, stock, or dialect. Climate and physical barriers are the mediums of boundary. This truth is self-evident. It is the details of its logical extension to minor geographical features which demand examination. The material for such researches, it is encour-

aging to note, is now rapidly becoming available. From Alaska to California we now have recorded collections of tales and traditions from both sides of the Coast Range which afford an opportunity for this work, as well as for more general synthetic treatment such as has never heretofore been at hand.

The satisfactory solution of our problems, however, demands more than this, and here we reach deficiencies in our scientific equipment which we must face, humiliating as it may be to our self-respect. An absolute requisite for any research is a method. In analyzing and comparing the elements and details of myths and traditions, particularly with regard to their distribution and origin, we need criteria and method as a matter of course. Have these been attained or defined to a satisfactory degree? Frankly, they have not. We have no criterion for judging the dependent or independent character of a myth element, and it is certain that much of the value of the material is lost for lack of a satisfactory scheme of classification of the mass of myth elements with which the student soon finds himself overwhelmed. It is easy to say, "Devise one, then!" Whoever can meet that condition will earn the undying gratitude of all of us who are concerned in the active working out of the problems. Different bases of classification have been proposed, sound enough in theory, but not thoroughly workable in practice. Let us not be too pessimistic. The difficulty is inevitable from the confusing nature of our subject-matter when analyzed into its details, but patience will find the path of exit. Much has already been brought to light with regard to the interaction of contiguous groups, and much more is on the way. The Journal of this Society proposes in the near future to take stock of the results in America up to date and to present the material in a series of synthetic discussions which will exhibit clearly both the successes and shortcomings at which I have hinted. Such a movement should be welcomed with enthusiasm. There is no field in which the worker is more apt to be overwhelmed by details and to lose sight of the ultimate aim than in ours; and the encouragement of an occasional view from a summit of achievement outweighs the dangers of hasty generalization which such a survey so often carries with it.

This lack of method, of which we have been speaking, and even more the lack of clear conception of aim and object in collecting myths and folk-lore generally, has always had a disastrous effect upon the results. The inevitable consequence is to produce curiosity collectors, and that means a mass of badly observed and largely useless tabs of information as a result of their labors. This is exactly the reproach which is most often brought against us, often unjustly, but often, it must be admitted, with good reason. It is a weakness not easy to

avoid, but broader knowledge and clearer aim on the part of the worker will do much to better the conditions. We raise the alarm of disappearing material. We urge our members to collect before it is too late. Collect? Collect by all means and everywhere, but collect with intelligence! Few facts, but the right ones, are more to be desired than volumes, and the wrong ones.

I have deplored the lack of efficient method. This, at present, no one seems able to supply, and we are forced to accept the consequences. But reasonable preparation on the part of our field workers we surely have a right to ask. I am not fighting a man of straw. Incompetent observation is the reproach of anthropology to-day. Who of us, in searching the sources, has not experienced righteous anger at the failure of the observer just at the crucial points? And why the failure? Almost invariably from a want of thorough appreciation of the problems at issue. Our technical publications are standing witnesses of the sin. The fact that the fault is widespread only makes it the more serious and affords no comfort. The hopeful sign is a growing recognition of the guilt, and with the recognition the improvement is bound to come. The remedy is not far to seek, and, as has been hinted, lies in more thorough preparation and training for the work in hand. In our own particular field we need especially a clearer conception of the ends in view and more general information with regard to related branches of knowledge.

We have been considering the value of mythology and tradition for the general problems of ethnology. Have they no significance for the more special phases? That they have is clear at a glance. Let me illustrate. Possibly the question in ethnology which has given rise to more discussion than any other in the last twenty-five years has been that of the development of the modern family into a privileged social institution. Theory upon theory has been advanced tracing the forms of marriage and family structure from primitive promiscuity to monogamy, and from monogamy to future promiscuity. The matriarchate and the patriarchate, polyandry and polygyny, exogamy and endogamy, inheritance of name and inheritance of property, terms of relationship, rites and ceremonies, signs and symbols, have all been inspected with regard to their bearing on the development of this fundamental social group. Suggestions based on fact and suggestions based on fancy have been inextricably mingled in the construction of the varied hypotheses which the discussion has brought forth. Confusion worse confounded has often been the result. Now, whatever his prejudice and whatever his view, every investigator has been struck by the prevalence of clan or kinship groups in savage society and by the presence of totemic symbols, beliefs, and practices in connection with these groups. The

origin of these totemic systems has baffled every attempt at plausible explanation, and the attempts have not been few. When, in 1899, a masterly piece of ethnographic research on the Australian natives was published by Messrs. Spencer and Gillen, the intense interest which it aroused was due chiefly to their description and discussion of the totemic ceremonies of the tribes under discussion. For the first time certain aspects of the system were clearly shown and their probable significance emphasized. The economic and utilitarian bearing of the ceremonies was not only predominant but overwhelming. Certain inconsistencies were, however, so striking as to demand attention and to complicate the explanation. At this stage tradition entered, and became the pivotal point in the discussion. Without it analysis had reached its limit and solution seemed remote. With it, apparent inconsistencies became intelligible and theory at least plausible. It is of no consequence at this time to consider the legitimacy of the explanation, nor to discuss the notorious untrustworthiness of savage tradition. It is for us, at the moment, immaterial whether the authors under discussion have solved a vexing problem for a certain district or whether they have not. The fact of importance is that in the analysis mythology and tradition yielded efficient aid.

The closest relation of mythology to the mental activities of man is of course on the religious side. The study of primitive religious beliefs has resolved itself of late years into an inspection of animism and its manifestations. The extent to which the conceptions included under that convenient term permeate the entire life of the savage is now apparent to every one. Shamanistic practices and puberty ceremonies, warfare and hunting, even arts and industries, all exhibit their close dependence upon the esoteric beliefs of the primitive agents.

As a matter of course the investigation has become widely extended, and many special problems have emerged in the process. Of these, one of the most interesting is the analysis of the so-called "manitou" beliefs of the North American Indians. "The Great Spirit" and kindred terms are familiar to us from childhood, and the misconception which they express is so firmly seated in the popular mind that it seems impossible to disturb it. The fundamental concept of an all-pervading "mystery," of "manitou" rather than a manitou, of a superhuman energy partaken of by an indefinite number of individuals, living and mythical, is, however, fairly well understood by ethnologists. That, except possibly in special instances, there is not and never has been among the Indians a belief in a Supreme Being is now almost certain. It is, of course, a point of fundamental importance in the analysis of Indian psychology, and

its implications reach far beyond the limits of that race. To this conclusion mythology has of necessity been the chief contributor. Special inquiries have shed their light, but without the myths the native attitude must have remained forever unintelligible. Surely the case is clear. To ethnology, mythology and folk-lore are not merely useful; they are essential. The only justification for mentioning our claims is that our credentials are so often demanded, and that too by our chief beneficiaries.

With psychology the relations are as close or closer, if perhaps less easily defined. The tendency of modern psychology is to concentrate itself particularly upon the experimental investigation of relatively simple reactions. With this, possibly, we have nothing to do. The experimental method, however, is only a means to the analysis of more complex reactions and mental habits. Its results must always be interpreted in the light of a wider range of view.

In the racial psychology of the day the vexed problem is that of the relative mental capacities of men at different points in the scale of culture. That civilization is not necessarily a gauge of mental evolution has long been suspected and often asserted. The contrary is the popular view, and as usual, has innumerable positive and unreasoning adherents. Dogmatism has run riot and both sides in the controversy have offended against scientific conservatism. The social and political implications of the question are so marked that it is kept constantly in the focus of public attention. The anatomical development of the brain is cited by both sides with the utmost confidence in its support of their respective views, and the mere fact that such evidence is thoroughly negative is, apparently, a matter of no importance. Had we infinitely more anatomical data at our disposal than we have, the relation between cerebral structure and mental phenomena is so uncertain as to afford no ground for inference. Such evidence might be suggestive, it is true, but there is no doubt that to-day the battle-ground must be in the psychological field. A particularly able statement of this phase of the problem was presented in the presidential address before this Society three years ago. One of the points most emphasized by Professor Boas on that occasion was the importance of the contents of the mind in determining cultural diversity in various environments. Whether one admits or denies the logical inferences from the argument advanced at that time, the truth of the proposition that the experience of the individual will determine, to a great extent, the action of the individual, and that the experience of the group will determine the action of the group, is obvious at a glance. Further, that in savage communities the collective experience is epitomized in the traditions of the community, is also evident. It seems clear, then, that the reactions of

a group, their customs and beliefs, can only be interpreted in the light of their collective experience, and hence in the light of their traditions. On account of their relative exactness, the results of the experimental investigation of the sensory acuteness, the reactions to simple stimuli, and the elementary mental processes of savages are greatly to be desired. The attention given to these points in one of the best-equipped anthropological expeditions of recent years cannot be commended too highly. But the mind of the savage, like the mind of the lower animal, must always be studied in the relatively complex expressions which constitute practically the only available avenue of approach, and his mental attitude can never be understood without a thorough knowledge and appreciation of the body of tradition of which he is at once the heir and slave.

To contribute to this and kindred ends is the object of our Society.

What, then, in conclusion, should be the position of mythology and tradition, their contents and their study, in the scheme of scientific knowledge? Mythology is an expression of beliefs, and especially of earlier beliefs. Tradition is an account of conditions, and especially of earlier conditions. The inference is plain. Often inaccurate and untrustworthy, but always significant and suggestive, a knowledge of mythology and tradition is indispensable to both ethnology and psychology. To constitute an essential feature in the elaboration of those inseparable sciences is, I conceive, the function of our field. Let us make no claim to stand as the representatives of an independent science. Until our methods and our material become more definite such action would be unwarranted. I have deprecated the attitude of many of our colleagues in cognate branches. This is not a matter of transcendent importance. Recognition is always desirable, but efficiency is first to be sought. With its attainment recognition will follow as an inevitable consequence. Our immediate task lies within our own borders. Our energies should be bent upon the increase of our own competency. Better preparation is the crying need, and it is a source of gratification to all who have the interests of this Society and its aims at heart that the signs of the times indicate the approach of a new era in the pursuit of our common interests.

Livingston Farrand.

SOME SHAMANS OF NORTHERN CALIFORNIA.¹

PERHAPS the most striking feature of California from the standpoint of an ethnologist is the great diversity which is everywhere apparent. The following brief notes on the shamans of three of the stocks of the northern part of the State are offered merely as an outline of the beliefs of these tribes, with the intention of showing to what an extent the diversity so characteristic of the State appears in this single feature of their culture. The three stocks considered are the Shasta, the Hat Creek and Achomawi, and the Maidu.

Among the Shasta, the beginning of a shaman, the commencement of his career, is in a dream or dreams. It is said that a man suddenly begins to dream frequently that he is on the edge of some high cliff, or on the top of a tall tree, and is about to fall, when suddenly he awakes. Or the dream may be of being on the bank of a river, in which the man is about to drown, when he awakes with a sudden shock. Both men and women may have such dreams, and the dreams are a sign that the person is to become a doctor. So soon as dreams of this sort occur, the person at once begins to exercise care in eating, restricting the diet to vegetable foods, and being careful not to smell meat or fat cooking. They also paint their faces and bodies ceremonially. After the dreams have continued for some time, the person suddenly falls over in a swoon ("dies"), while engaged at some every-day duty. In this swoon, the person about to become a doctor sees what is known as an "Axeki" (Pain). The Axeki are small in stature, but otherwise like men, and carry a bow and arrow. The Axeki talks to the person, sings to him, and he or she must answer, repeating the song sung. Should any one fail to answer or repeat the song, the Axeki shoots and kills him. The song being repeated, however, the Axeki declares that he will be the friend of the person, and then tells him his name and where he lives. This dwelling-place is usually in some large rock or mountain.

The novice, on recovering from the swoon, must dance for five nights. In the course of this dance the novice performs several tricks to show his power, and is swung over the fire by those who are in attendance at the dance. During the whole period of the dance the Axeki is supposed to be present, visible only to the novice however. Throughout the period the Axeki directs the novice in his actions. When he first appears to the novice, the Axeki gives him a "pain." This "pain" is a small needle-like object, about

¹ Read at the annual meeting of the American Folk-Lore Society, and published by permission of the Trustees of the American Museum of Natural History, New York.

three inches long, and appearing, it is said, like ice. Toward the end of the five nights' dance, the new doctor exhibits this object. He is supposed to keep it in his own body much of the time, but it can always be produced at will. When a shaman is angry with any one, he throws a "pain" at them, and thus causes sickness. A doctor may have many such "pains," as he may see a number of different Axeki at different times, and secure a "pain" from each one. Doctors generally begin their dreams and dancing early in the winter, as it is then that the Axeki are always about the camp.

There are a large number of these Axeki. Every rock and cliff, every mountain has one in it. Their nature is apparently evil, for they are always trying to injure people by shooting a "pain" into them. The doctors were the only persons who could extract "pain." It is not sucked out, but is seized in the hand, and pulled out. Once having extracted it, the shaman places his hands in a basket of water. After a while, the thing is placed in a mussel-shell, pitch is put over it, and another shell put on as a cover. The whole is then put in the fire. Should it be supposed that the "pain" was sent by some other doctor in spite, then the "pain" is sent back to the sender, and told to kill him: The "pains" after being extracted can talk, and always call the shaman "father." He speaks to them as "son." They tell him who sent them. When a doctor dies, all the "pains" he has fly back to the Axekis who have given them to him.

Among the Achomawi and Hat Creek Indians, the method of acquiring doctorhood is somewhat different. Here it is connected with a period of fasting, bathing, and prayer, which is part of the life of every young man. Immediately after the ceremonial ear-piercing, the youth runs away into the mountains, and lives for some days alone, bathing frequently in remote mountain lakes. He sleeps little, builds big fires, and piles up rocks in heaps, or places them on the tops of larger stones. In the course of this period of fasting he sees a vision, or dreams a dream. He never tells this to any one, and the spirit coming to him in his dream is his guide and helper through life. When he returns from his vigil, he has to observe many regulations in diet. Although all youths go thus to the mountains for their time of fasting, not all by any means see visions, or dream dreams. Most of those people who do become shamans, and no one may become a doctor without having had such dreams or visions.

Some time after his return he goes out into the woods, and tries to find a "QaQu." This is a bunch of feathers, described as like a small feather-duster. They are found growing singly in remote spots. When the novice finds a "QaQu," he endeavors to pick it,

but cannot pull it up, as when he pulls, the whole earth comes up with the "QaQu." He leaves this, and looks for another, which he succeeds in pulling up. When uprooted, the "QaQu" drips blood continually. In doctoring a patient, if the case be serious, the shaman goes out and finds a "QaQu," and holds it while dancing near the patient, also using it as an aspergill, to sprinkle the sufferer with water. The "QaQu" talk to the doctors, and tell them in what part of the body the "pain" is. When he knows this, the doctor sucks out the "pain." The "pain" is a small black thing, like a bit of horse-hair. When removed, the doctor shows the "pain" to the patient and to others, then he chews it up, and swallows it, or else spits it out into a small hole dug in the ground, which is then filled up again, and stamped down hard. The "pains" were obtained from the "QaQu" by doctors who wished to injure any one, and were then snapped toward the victim. The "pain" flew very fast toward the person, who, when the "pain" struck him, felt as if a wood-tick had bitten him on the back of the neck. The "pain" always struck at that spot, it is said, and then crawled up under the hair to the crown of the head, and there bided its time, till the period set by the doctor had elapsed. Then the "pain" entered the man's head, and travelled to the portion of the body to which the doctor had sent it. The doctor who sends a "pain" knows when the victim dies. As soon as this takes place, he goes at once into the woods, finds an old stump, and places on this a skin and a cap, and addresses it as a person. He then begins to talk to the "pain," now free from its victim, and returning to him who sent it. He soothes and pacifies the "pain," for, after killing a person a "pain" is always very bloodthirsty. The "pain" returns flying rapidly through the air, and strikes the stump which has been dressed up, thinking it is the doctor, for the "pain" always tries to kill the doctor who sent it, when it returns. Once the "pain" has struck the stump, the doctor catches it, and quiets and soothes it. It is only by these means that the doctor escapes being killed by the returning "pain." Sometimes the doctor who extracts a "pain" from a patient gives it back to the one who sent it. The latter then thanks him, and keeps the "pain" carefully in a hollow bone, stuffed with yellow-hammer feathers. If it was found out that a doctor had shot a "pain" into some one, then the doctor was sought out and killed by the family of the injured man, or by the man himself if he recovered. If a doctor failed to cure a number of cases in succession, he was always killed. As a rule, doctors were more often men than women, but women doctors have in some cases acquired a great reputation.

Of the Maidu, only that portion living in the Sierra in the northern part of the Maidu territory are here referred to. These show

again different customs. Here a doctor's position is almost always hereditary, and should a shaman have a number of children, all, men and women, become doctors after his death. Each doctor has a number of guardian spirits, and his children inherit these spirits, although they always acquire other new ones in addition. Soon after a shaman's death, his children begin to dream, seeing spirits and animals of different sorts. The person dreaming in this way becomes ill, and the dreams come more and more frequently. The man must answer these spirits, must talk to them, pay them beads and food and tobacco, or else they will turn on him and kill him. The guardian spirits of a person are always angry when the person dies, and some other person inherits them. So soon, therefore, as a person is in this state, his friends and family call a festival in his honor, to which several old doctors are asked. They come, sing and dance, try to aid him in pacifying the many spirits that trouble him, and make offerings for him of beads, food, and tobacco. The man himself must also sing and dance, not for a few nights only, but every other night, perhaps all winter. After one or two winters spent thus in dancing and singing, the man has pacified the spirits, and begins to doctor people.

Should a person, whose parents had not been shamans, desire to become a doctor, he can do so. To become one, he must go off by himself into the mountains, fast, build fires, swim in lonely lakes, and make frequent offerings of beads and food, and also of blood drawn from his ears. These offerings are made at spots known to be the dwelling-place of spirits. After some time he begins to have dreams and visions, seeing the spirits to whom he has made offerings. He then returns to his village, and begins to dream regularly as do those who inherit their father's spirits. Subsequently he has to go through the whole series of ceremonies and dances that the hereditary doctors do.

Doctors throw "pains" at people. The "pains" are like bits of sharpened bone or ice. Sometimes, however, they are like little lizards, frogs, mice, etc. When a "pain" has been thrown at a person, the only way to recover health is to have a doctor suck out the "pain." When the doctor gets it out, it talks to him, and calls him "father." It tells him who sent it. The doctor then either makes it disappear by rubbing it between his hands, or else buries it. The doctors get these "pains" from the spirits they meet far away in the mountains, or who come to them in dreams. The "pains" must be kept very carefully, and are usually secreted in some hollow log, far from the village. There were women doctors, but the men were more powerful, and far more important.

These outlines of the beliefs held in regard to shamans and the

cure and cause of disease, by the three tribes mentioned, will serve to show the considerable differences existing in a rather small area. Although each of these stocks is practically in contact with one of the others, there are many rather interesting differences. The strongly hereditary character of the shaman among this portion of the Maidu is noteworthy, together with the inheritance of the guardian spirits. On the other hand, the Hat Creek and Achomawi method of acquiring the position of doctor is suggestive of the usual method among tribes to the North and East of gaining a personal totem. Even within single stocks, as for example, the Maidu, the differences are almost as great as we find in this case between the three different stocks; and all the surrounding stocks again show equal or even greater differences than those noted here. The diversity which has been shown to be characteristic for the State in other features is thus seen to be present here as well, and offers a most fruitful field for study and comparison.

· *Roland B. Dixon.*

RACE-CHARACTER AND LOCAL COLOR IN PROVERBS.

THE data here presented are from Wullschlägel's "Deutsch-Neger-englisches Wörterbuch" (Lobau, 1856) and Bowen's "Grammar and Dictionary of the Yoruba Language," published by the Smithsonian Institution in 1858. A few proverbs from other sources are cited where apposite. The Yoruba and Negro-English proverbs are set off against certain standards in English, so that the curious and interesting variations which often occur may be the more readily appreciated.

1. *Appearances are deceitful.* Corresponding to our "all that glitters is not gold," we have:

Negro-English: All teeth-showing is not laughter. Not every one who carries a long knife is a cook. The parrot has fine feathers, but he does n't go to the dance. The rain does n't fall [from the clouds] as black as it looks.

Yoruba: The okun has 200 hands and 200 feet, and yet acts gently.

Negro-English. When you hear the monkey on the tree calling kitiko, kitiko, he does n't cry because he's merry, but because he's hungry.

Tsimshian Indian: A deer, though toothless, may accomplish something.

The negroes seem to be well provided with variants of the idea expressed in these proverbs.

2. *Night equalizes.* To English and French "by night all cats are gray" and its American variant "all 'coons look alike to me," corresponds to Negro-English: By night the negro eats cowskin.

3. *Is thy servant a dog?* This idea is conveyed by Negro-English: I am black, but I don't sleep in smoke. The gnat is small, to be sure, but she is not the servant of the cow.

4. *Much cry, little wool.* Corresponding proverbs are the Negro-English: The lump-fish has a big mouth but a narrow throat. When you kill the wild song-birds, you find little fat on them.

5. *Barking dogs do not bite.* An interesting correspondent is the Yoruba: Much gesticulation does not prove manliness.

6. *Half a loaf is better than no bread.* The Yoruba and Negro-English correspondents are wide apart. Yoruba: He who cannot build a house builds a shed. Negro-English: Half an egg is better than the shell.

7. *When the devil was sick, etc.* In Yoruba we find: When famine is sharp the cricket is fat; when famine is relieved the cricket is poor. The meaning of this proverb is that in time of famine the

cricket is eaten by the negroes just as if he were a fat and juicy morsel, but when scarcity of food is past, it is looked upon again as poor and unfit to eat.

8. *Lay by something for a rainy day.* Quite characteristic is the Tsimshian Indian : What will you eat when the snow is on the north side of the tree ?

9. *The young birds twitter as the old birds sing.* The Negro-English correspondent is : The she-goat brings no sheep into the world.

10. *The first step counts.* For this we find Yoruba : The stirrup is father of the saddle.

11. *Might is right.* Very expressive is Negro-English : The cockroach has no rights in the heron's beak.

12. *The race is not always to the swift.* The Yoruba say : Ajé (god of money) often passes by the first caravan that arrives, and loads the last with blessings.

13. *They also serve who only stand and wait.* We find in Yoruba : The aro (a sort of apple) is porter at the gate of the gods.

14. *It never rains, but it pours.* A curious Negro-English correspondent is : The papaja-tree wept for children ; now it has them up to the neck. The reference is to the way the fruit grow right up to the top.

15. *There is a tide in the affairs of men, etc.* The Yoruba have a beautiful turn of this saying : The dawn comes twice to no man.

16. *It's an ill wind blows no one any good.* Corresponding in Negro-English we have : When the horse is dead, the cow gets fat.

17. *To some fortune comes without asking.* Curiously expressive is Negro-English : The dog chews no orange-toothpicks, yet his teeth are white.

18. *Rome was n't built in a day.* To this saying corresponds Negro-English : The little pig says : Mama, how happens it that you have so long a nose ?

19. *How could I help it ?* For this idea we find Negro-English : My laughter is not to blame for the wasp's body being nearly cut in two. My laughter is not to blame for the howling monkey having a beard. My laughter is not to blame that the rabbit has no tail.

20. *Locking the stable after the horse is stolen.* Expressive correspondents occur in Negro-English : Set the net after the fish have gone by. After the cow's hunger has passed away, you stuff her mouth with banana-peelings.

21. *You must get up early to catch me.* Of a peculiar turn is the Negro-English : I am the bird ; before the tree cracks to fall down, I have already flown away.

22. *When the cat's away, the mice will play.* Just as expressive are Negro-English : When the cat was dead, the rat made a drum of its skin. When the tiger is dead, the stag dances on his grave.

23. *It is easy to kick a dead lion.* The corresponding saying in Negro-English is : When the fire is out, the negro-children play with the ashes.

24. *There is something to be said on both sides.* For this we find Negro-English : There are wild animals, but wild hunters, too. Yoruba : A one-sided story is always right. The Yoruba also express the proverb in the following terms : The partridge argued concerning the bird-snare of cloth, why did the farmer bring cloth to the farm ? He replied to the partridge, We are accustomed to take our overclothes to the farm [the laborers left their wrappers in the grass, while at work].

25. *One hand helps the other.* Say the Yoruba : If the farm were not hard to cultivate, the smith would not make hoes to sell.

26. *One cannot serve two masters.* The corresponding saying in Negro-English is : The dog has four legs, but he does not run on four roads.

27. *Neither fish, flesh, nor good red herring.* In Yoruba we find : The ajao is neither rat nor bird.

28. *Nothing new under the sun.* Diverse but very expressive are Negro-English : What the fox found out, the 'possum knew long ago. What the ebb takes out, the flood brings in.

29. *There are more things in heaven and earth, etc.* A curious variant is the Yoruba : The mockingbird says : I sing 200 songs in the morning, 200 at noon, and 200 in the afternoon, and yet I sing many frolicsome notes for my own amusement.

30. *To throw a sprat to catch a mackerel.* We find in Negro-English : You will throw the lemon away to get an orange.

31. *The fox said that the grapes were sour.* This idea is well expressed in Negro-English : If you don't know how to dance, you say that the drum (music) is bad. When the monkey can get no ripe bananas, he says they are sour.

32. *A good excuse is never wanting.* We find in Negro-English : The stag said : I am not afraid of the dog, but his loud barking sets me to running. The mosquito says : Yes, I'd like to dance, but the wind is too strong.

33. *Learn by experience.* Quite peculiar is Negro-English : If you don't live in the house, you don't know when it leaks.

34. *Men despise what they do not understand.* This is well rendered by Yoruba : One who does not know the oriole says the oriole is noisy.

35. *Shoemaker, stick to thy last.* In Yoruba we find : No one should ask the fish of what happens on the land, nor the rat of what happens in the water.

36. *Killing the goose that laid the golden egg.* The Yoruba have

an interesting correspondent : The covetous man, not content with gathering the fruit of the tree, took an axe and cut it down.

37. *Enough is as good as a feast.* In Negro-English we find : He would sell a gnat and say it was a cow.

38. *To put the cart before the horse.* The Negro-English variant is : To strike the drum below.

39. *Penny-wise, pound-foolish.* In Yoruba we find : He runs into debt who cuts up a pigeon to sell by retail.

40. *No rose but has its thorn.* The corresponding saying in Negro-English is : If you want roasted bananas, you must burn your fingers first.

41. *Physician, heal thyself.* In Negro-English we find : If the she-goat had known medicine, her knee would not be black.

42. *A bird in the hand, etc.* The proverb corresponding in Negro-English values the first bird much more highly : A bird in the hand is worth twenty in the bush.

43. *People in glass houses should n't throw stones.* In Negro-English we find : The man says the ghost bothers him, and the ghost says the man bothers him.

44. *Cut your suit according to your cloth.* The corresponding saying in Yoruba is : He is a fool who cannot lift an ant and yet tries to lift an elephant

45. *To kick away the ladder by which one rose.* In Yoruba we find : The marsh stands aloof, as if it were not akin to the stream.

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A GHOST-DANCE IN CALIFORNIA.

DURING ethnological researches conducted on behalf of the Department of Anthropology of the University of California, among the Yurok and Karok Indians of the lower Klamath river, the writer learned of the existence of a ghost-dance in this region about thirty years ago.

The information obtained from the Karok, who live along the Klamath river from Happy Camp down to Orleans, is as follows: The dance was made in order that the dead might return. It originated in the east. The Karok obtained it from the Shasta. In Karok territory it was first held at Happy Camp. Then the lower Karok went up to Happy Camp, learned the dance, and brought it back with them. Thus it was made at Katimin and Amaikyara, two villages near the mouth of the Salmon river. The dance was not prescribed to any particular spot, as are the native dances, but could be made anywhere. The participants danced in a circle. They painted red. They wore various regalia regularly used in the native dances. It was a woman who going to Happy Camp and seeing the dance there, learned it and instituted it at Amaikyara. She was in the centre; the people danced around her in a ring. She told them to look down, not up. Before long a number of the participants would lose their senses. After the dance had been made for some time, people began to dream of the dead. Many Yurok came up from the lower river, some from as far as the mouth. They brought their woodpecker-head regalia and other ceremonial paraphernalia. They were, however, told that when the dead came back these valuables would disappear. After a time the Yurok grew tired and went home. Of the neighboring tribes besides the Yurok, the Athabascan Tolowa of Smith river took up the dance, but the Athabascan Hupa of Trinity river did not.

The Yurok, who live on the Klamath from Weitchpec down to the mouth, gave the following information: The dance came from the Shasta of Scott river. Then it was made by the Karok at Happy Camp. From there it was brought both down the river to Amaikyara, and across the mountains to the Tolowa on the coast. From the Tolowa it came to the Yurok in the following way: An old Tolowa living at a place called Burnt Ranch, between Crescent City and Smith river, started the movement. From him his nephew, a Yurok living at Staawin, ten miles up the Klamath from the mouth, learned to dream. At first the ceremony among the Yurok was directed by the old Tolowa; after he went back, by his Yurok

nephew. The dance was made at Kootep, a village near Klamath. The site was then uninhabited, the houses having been destroyed by a flood some years before. The dance was brought to this place the summer after the Karok began to make it. There was talk of making the dance also at Weitchpec, the Yurok settlement farthest up the river, and nearest the Hupa. The two prophets said that the dead of Weitchpec would not return if the dance were not held there. The dance was, however, not made at Weitchpec.

The dancers stood in concentric circles, which revolved alternately in opposite directions. There are said sometimes to have been ten such circles. On one occasion the dance was held indoors, and there were two circles. The old prophet, and later his nephew, made medicine in a separate house. [This is a feature found in many ceremonies of the Yurok and Karok.] Men, women, and children took part in the dances. Sometimes they danced in the morning. Then they would eat their first meal when it was nearly noon, for it was forbidden to eat before dancing. [Similar regulations are common Yurok ceremonial observances.] Later in the day the dancing would begin again, and continue into the night. Sometimes they danced all night.

The prophets dreamed of the dead, and then told their dreams to the people. They announced that the dead would return if the dance were made. They said that the world would turn over and end. As to the fate of the living, the doctrine varied. Once it was said that all would perish, again that all would live, and at other times that only those who made the dance and obeyed its regulations would live. Valuables kept secreted would be lost: obsidian would turn into common stone, dentalium shells into sticks. But if valuables were exposed during the dance, they would remain unaltered. Therefore the dancers held trays on which lay their dentalia, and one man who possessed a very large obsidian implement put it into a baby-basket and carried it in the dance. The people also pretended to gamble for woodpecker-head ornaments and other valuables; but when they had played, each took his own again. All dogs were killed.

Those who disbelieved were told that they would turn to rock. Men and women were ordered to bathe together without shame, and did so. Sexual intercourse was forbidden. Those who disobeyed would find their genitalia turned to sticks or stone. Once one of the prophets said that all the acorns that had been stored in the house in which he made medicine had disappeared, the dead having come and eaten them; again that the dead had announced that they would come the next day. On another occasion the prophet directed all the wood on the graves of the dead, and the inclosures

surrounding the graves, to be taken away, tied in bundles, and carried into the hills. This was done. Such is the account given by the Yurok.

Indians who now have adult children declare that at the time of the dance they were not yet married. Others, who are above forty, say that they saw it as children. This would point to a period about thirty years ago. A white informant states that the dance took place not long before the Modoc war of 1872-73; in the successful resistance of the Modocs to the whites, the Indians of the lower Klamath saw proof of their new beliefs. Stephen Powers¹ mentions the excitement as raging "all over Northern California, especially among the Yurok, Karok, and Shasta," in 1871 and 1872, "until the Modoc war broke out, in November, 1872, when it gradually subsided." He describes some of the characteristic features of the movement, such as the belief that the dead would return, that dancing would bring them back, and the dancing in a circle. He states further that the Indians believed that their dead would sweep the whites from the earth, and that at Scott's Bar the dancing took place about two upright poles painted spirally red and black, with handkerchiefs at the top, the dancers' bodies being "painted in like manner." Powers, however, attributes the entire movement to the legal execution of a Karok at Orleans in 1871, of which event he gives a circumstantial story. There is no reason for this belief of the origin of the movement. It seems almost certain that the dance spread to the Shasta, and thence to the tribes of the lower Klamath, from the Paiutes of Nevada, among whom, according to Mooney,² there existed, somewhere between 1869 and 1872 a belief and a dance very similar to those established among the same tribe nearly twenty years later by Wovoka, from whom the well-known ghost-dance movement of a dozen years ago took its origin. Of this later much more widely-spread movement the Karok and Yurok seem to be ignorant.

The exact territorial limits of this early ghost-dance in California are uncertain. The Shasta, Karok, Tolowa, and Yurok practised the dance. According to the white informant quoted before, the Yurok of Big Lagoon, on the coast thirty miles south of the mouth of the Klamath, held the dance in that neighborhood. The Hupa are said not to have made it, and it seems probable that among none of the tribes farther south did the movement obtain a foothold.

The fundamental feature of this movement was the belief in the return of the dead. In this, as in many of its other characteristics, both of doctrine and of observance, it agrees closely with the later

¹ "Tribes of California," *Contr. N. A. Ethn.*, vol. iii. p. 42.

² "The Ghost-Dance Religion," *Ann. Rep. Bur. Ethn.*, vol. xiv. p. 701.

ghost-dance. Several peculiarities are due to the specialized Karok-Yurok-Hupa culture. It is somewhat remarkable that none of the information, except that obtained from whites, contains reference to any difference or opposition between Indians and whites or the old life and the new, since such a contrasting is mentioned as part of the doctrines of the Paiute movement of 1870, and is at the root of the beliefs underlying the ghost-dance.

A. L. Kroeber.

ITEMS OF FOLK-LORE FROM BAHAMA NEGROES.

THE negroes of Bahama are mixed as regards origin, but their tales are substantially the same, though found in different versions. The Congo people, of whom some aged persons were born in Africa, are regarded by negro natives as the scum of society, and their old women enjoy the reputation of being witches, or "hags," as they are called. Having freely mixed and conversed with these, I found them inoffensive old women, from eighty to one hundred years of age, who seem to be quite ignorant of their repute as "bloodsuckers;" according to common belief, these are known as follows:—

When a hag enters your house, she always sheds her skin. When you first see her, she appears like the flame of a candle floating about; in some way, she puts you to sleep, and resumes her body (but without the skin); she then lies on you, and sucks away every drop of blood that God has put in you.

Hags are generally in search of good-looking babies or women, and if they cannot succeed in sucking your blood, they will disfigure you in one manner or another.

If, as you pass by, you see an old woman looking at you steadfastly, she is certainly a hag; get quickly out of the way, or you will swell up like a barrel, and will burst before getting home.

Protection against hags may be obtained by the following methods:

If you think you are "hagged," say nothing, but eat assafœtida. Keep some about your clothes, and rub yourself with bluing. Then they can't do you any mischief.

If you cannot sleep, it is a sign that hags are about; take a pair of scissors, make the sign of the cross on the basket-head of your bed (on the bolster), and the hag will let you alone.

If you think you are hagged, get quickly some of your water into a bottle (there are differences as to the proper size, form, and color; the majority advocate a wide-mouthed black bottle); don't spill one drop; put in also some guinea pepper, several new needles and pins—not more than six of each—and cork it tight; this will give you power over the hag, and keep her from making water. The first person you will see in the morning will be your hag, who will beg of you bread, or something else, just to make you talk; if you do talk, you will loosen her, and she will be free; otherwise, if you keep your mouth shut, and wish to make her suffer, she will be obliged to come to you, until you speak to her and free her from the spell. If you mean to kill her, never speak a word to her, and after a while her bladder will burst, and she will die. If you prefer to kill her in

another way, throw the corked bottle into the sea, and she will go and drown herself.

There is another way to catch a hag. If you think you are being hagged, take a pint of benne seed (as small as mustard seed) and guinea corn (also a small seed); spill it all in the four corners of your house; that will catch the hag, as she cannot leave the house before she has picked up all the seeds, one by one, during the night. In the morning you will see her in her raw body, the skin being away; she will be so ashamed that afterwards she will never come near you.

Follow certain miscellaneous superstitions:—

To cure moles, tie the mole up with a horsehair, and let it remain until the hair has consumed the mole, which will drop off.

For severe cold, drink the water of one of your family, of the opposite sex, mixed with the juice of wild oranges; this will cut the cold like a knife.

For nervous headache, get the water of some person of your family, of the opposite sex always; soak the "mole" (top) of your head, tie it up in a bandana handkerchief, and you will get a sweet sleep.

For severe headache, tie two live frogs, one on each temple, with a cloth (don't let them die on you); when you release them, they will be weak and die, and your headache is gone.

To help in cutting a baby's teeth. Tie rats' teeth in a bag of black cloth, hang it on the baby's neck, and it will cut its teeth before you are aware.

To strengthen babies' backs (i. e. kidneys) and keep them from wetting their beds, give them roasted rats, or rats' broth.

To test gold, rub the coin hard against the wool of the head, and smell it; if it gives no smell it is gold, if otherwise, brass.

If you call on the name of a dead person whom you have not known, and happen to suffer from a sore eye or a sore foot (the usual complaint here), your eye will get sorer and your foot will swell and give you pain; but as the dead body rots away in the grave you get easier, and when it is wholly wasted you cease to suffer and the sore is gone.

To cure a drunken husband, take a piece of your undershirt, wet it, tie it across his head, jump over his head three times, and shake your skirts at him; he will say: "My dear, I feel better," and will drink no more.

If you have a bad wife, get some new needles and new pins, and a clean handkerchief; pin the needles and pins crossways on the handkerchief; sew it inside her pillow, and during the night she will confess all the faults she has been committing against you.

Beware of "West-Indians;" the middle of their bodies is fish, the remainder is meat; if you meet one in the "jungles" (the bushes) he will ask you: "Which will you have, fish or meat?" If you say "Meat," he will let you go; if "Fish," he will destroy you.

The Bahama negroes have an abject terror of Indians. It is believed that all these have not been destroyed by the Spaniards, but that a remnant still lives in the midst of the forests in some of the larger islands.

M. Clavel.

NASSAU, N. P.

THE IGNIS FATUUS, ITS CHARACTER AND
LEGENDARY ORIGIN.

A TALE OF MARYLAND NEGROES AND ITS COMPARATIVE HISTORY.

THE legend below printed was obtained by Miss Mary Willis Minor of Baltimore, from the recitation of a negro servant, and forms part of the collections of the Baltimore Folk-Lore Society, to be hereafter published as the Ninth Memoir of the American Folk-Lore Society.¹

JACK-O'-MY-LANTERN.

Once dey wuz a man name Jack. He wuz a mighty weeked man, an' treat he wife an' chil'en like a dawg. He did n' do nuttin' but drink from mawin' tell night, an' 'twarn' no use to say nuttin' 'tall to 'im 'cause he wuz jes' ez ambitious ez a mad dawg. Well suh, he drink an' he drink tell whiskey could n' mek 'im drunk ; but et las' hit bu'n 'im up inside ; an' den de Debble come fur 'im. When Jack see de Debble, he wuz so skeart he leettle mo'n er drapt in de flo'. Den he bague de Debble to let 'im off jes' a leettle while, but de Debble say, —

"Naw Jack, I ain' gwine wait no longer ; my wife, Abbie Sheens, is speekin' yo'."

So de Debble start off pretty bris' an' Jack wuz 'bleeged to foller, tell dey come to a grog shop.

"Mr. Debble," said Jack, "don' yo' wan' a drink?"

"Well," said de Debble, "I b'leeve I does, but I ain' got no small change ; we don' keep no change down dyah."

"Tell yo' wotcher do, Mr. Debble," said Jack. "I got one ten cent en my pocket ; yo' change yo'sef inter nurr ten cent, an' we kin git two drinks, an' den yo' kin change yo'sef back agin."

So de Debble change hisse'f inter a ten cent, an' Jack pick 'im up ; but stid o' gwine in de grog shop, Jack clap de ten cent in he pocket-book dat he had n't took outen he pocket befo', 'cause he did n' wan' de Debble to see dat de ketch wuz in de shape ob a cross. He shet it tight, an' dyah he had de Debble, an' 'twarn' no use fur 'im to struggle, 'cause he could n' git by dat cross. Well suh ; fus' he swar and threat'n Jack wid what he wuz gwine do to 'im, an' den he begun to bague, but Jack jes' tu'n roun' an' start to go home. Den de Debble say, —

"Jack, ef yo'll lemme out o' hyah, I'll let yo' off fur a whole year, I will, fur trufe. Lemme go Jack, 'cause Abbie Sheens is too lazy

¹ In regard to the dialect, I give the spelling as communicated by Miss Anne W. Whitney, Secretary of the Baltimore Society.

to put de bresh on de fire, an' hit 'll all go black out ef I ain' dyah fo' long, to ten' to it."

Den Jack say ter hisse'f, "I gret mine to let 'im go, 'cause in a whole year I kin 'pent and git 'ligion an' git shet on 'im dat er way."

Den he say, "Mr. Debble, I'll letcher out ef yo' 'clar fo' gracious yo' won' come after me fur twel munt."

Den de Debble promise befo' Jack undo de clasp, an' by de time Jack got he pocket-book open he wuz gone. Den Jack say to hisse'f, "Well, now I gwine to 'pent an' git 'ligion sho'; but 't ain' no use bein' in no hurry; de las' six munt will be plenty o' time. Whar dat ten cent? Hyah 't is. I gwine git me a drink." When de six munt wuz gone, Jack 'lowed one munt would be time 'nuff to 'pent, and when de las' munt come, Jack say he gwine hab one mo' spree, an' den he would have a week er ten days lef' an' dat wuz plenty o' time, 'cause he done hearn o' folks 'penting on dey death bade. Den he went on a spree fo' sho', an' when de las' week come, Jack had 'lirium trimblins, an' de fus' ting he knowed dyah wuz de Debble at de do', an' Jack had to git outen he bade and go 'long wid 'im. After a while dey pas a tree full o' gret big red apples.

"Don' yo' wan' some apples, Mr. Debble?" said Jack.

"Yo' kin git some ef yo' wan' em," said de Debble, an' he stop an' look up in de tree.

"How yo' speck a man wid 'lirium trimblins to climb a tree?" said Jack. "Yo' cotch hole de bough, an' I'll push yer up in de crotch, an' den yo' kin git all yo' wants."

So Jack push 'im in de crotch, an' de Debble 'gin to feel de apples to git a meller one. While he wuz doin' dat, Jack whip he knife outen he pocket, an' cut a cross in de bark ob de tree, jes' under de Debble, an' de Debble holler, —

"Tzip! Sumpi' nurr hut me den. Wotcher doin' down dyah, Jack? I gwine cut yo' heart out."

But he could n' git down while dat cross wuz dyah, an' Jack jes' sot down on de grars, an' watch 'im ragin' an' swarin' an' cussin'. Jack kep' 'im dyah all night tell 'twuz gret big day, an' den de Debble change he chune, an' he say, —

"Jack, lemme git down hyah an' I'll gib yo' nurr year."

"Gimme nuttin'!" said Jack, an' stretch hisse'f out on de grars. Arfter a while, 'bout sun up, de Debble say, —

"Jack, cut dis ting offen hyah an' lemme git down, an' I'll gib yo' ten year."

"Naw surree," said Jack, "I won' letcher git down less yo' 'clar fo' gracious dat yo' won' nuver come arfter me no mo'."

When de Debble fine Jack wuz hard ez a rock, he 'greed, an'

'clared fo' gracious dat he wouldn' nuver come fur Jack agin, an' Jack cut de cross offen de tree, and de Debble lef' widout a word. Arfter dat Jack nuver thought no mo' 'bout 'pentin', 'cause he warn' feared ob de Debble, an' he did n' wan' to go whar dey warn' no whiskey. Den he lib on tell he body war out, an' he wuz' bleegee to die. Fus' he went to de gate o' heaven, but de angel jes' shake he hade. Den he wen' to de gate o' hell, but when wud come dat Jack wuz dyah, de Debble holler to de imps.

"Shet de do' an' don' let dat man come in hyah; he done treat me scanlous. Tell 'im to go 'long back whar he come frum."

Den Jack say, —

"How I gwine fine my way back in de dark? Gimme a lantern."

Den de Debble tek a chunk outen de fire, an' say, —

"Hyah, tek dis, and dontcher nuver come back hyah no mo'."

Den Jack tek de chunk o' fire an' start back, but when he come to a ma'sh, he done got los', an' he ain' nuver fine he way out sence.

This negro legend is of European origin; before citing parallels, it will be necessary to consider the nature of the phenomenon which goes by the name of *ignis fatuus*.

More than one writer has observed the manner in which American negroes have appropriated the superstition. Speaking of Jack-o'-the-Lantern, W. Wirt Sikes observes: "The negroes of the southern seaboard states of America invest the goblin with an exaggeration of the horrible peculiarly their own. They call it Jack-muh-lantern, and describe it as a hideous creature five feet in height, with goggle-eyes and huge mouth, its body covered with long hair, which goes leaping and bounding through the air like a gigantic grasshopper. This frightful apparition is stronger than any man and swifter than any horse, and compels its victims to follow it into the swamp, where it leaves them to die."¹ Mary A. Owen mentions similar beliefs as prevalent among aged negresses in Missouri, who relate extravagant tales respecting "Jacky-mi-Lantuhns" or "Wuller-Wups." There is, she explains, both a "man-jacky" and a "woman-jacky;" persons unfaithful in the marriage relation are tied by the devil in bladders and flung into the swamp, where they endeavor to drown the victims who by magical influence are compelled to follow their steps. Such spirits often issue from churchyards, and the notion is mingled with superstitious ideas answering to those concerning vampires. They are as tall as cottonwood trees.²

The negro conceptions are not so peculiar as has been asserted,

¹ *British Goblins*, London, 1880, p. 18.

² *Voodoo Tales*, New York, 1893, c. xviii.

but on the contrary do not essentially differ from ideas current in Europe, whence they have doubtless been derived.¹

Even with persons scientifically inclined, the *ignis fatuus* still passes for an external reality. Thus the Century Dictionary defines the word: "A meteoric light that sometimes appears in summer and autumn nights, and flies in the air a little above the surface of the earth, chiefly in marshy places near stagnant waters, and in churchyards. It is generally supposed to be produced by the spontaneous combustion of small jets of gas (carburetted or phosphuretted hydrogen) generated by the decomposition of vegetable or animal matter. . . . Before the introduction of the general drainage of swamp-lands, the *ignis fatuus* was an ordinary phenomenon in the marshy districts of England." Murray's Dictionary uses corresponding language, and adds: "It seems to have been formerly a common phenomenon, but is now extremely rare. When approached, the *ignis fatuus* appears to recede, and finally to vanish, sometimes reappearing in another direction. This led to the notion that it was the work of a mischievous sprite." The most recent encyclopædist of meteorology remarks: "Many have expressed doubts concerning the actuality of the phenomenon, yet the accounts of its appearance are so well attested that its reality must be conceded." He gives a number of mentions, beginning with an elaborate account of 1807, but rejects chemical explanations, assuming spontaneous combustion of illuminating gases as out of line with correct theory.² On the other hand, many observers, after taking all possible pains, have failed to satisfy themselves in regard to the existence of the gleams. I am not aware that phenomena of the sort have attracted attention in the United States; at least, in a marshy district where I spend much of my time I have not heard of any comment on similar displays.

The truth seems to be, that the credit given to the *ignis fatuus* is in great measure owing to the imposing Latin title which gives it an

¹ In Switzerland the eyes of an *irrlicht* are compared to fiery bushel-baskets. E. L. Rochholz, *Schweitzersagen aus der Aargau*, 1856, ii. 84. Their size is variable, from dwarfish to gigantic; they may be as tall as forest trees. F. Schönerwerth, *Aus der Oberpfalz*, Augsburg, 1858, ii. 90. Untrue women walk after death; if an adulterous man meet them, he must dance with them until he sinks exhausted. A. Wuttke, *Deutsche Volksaberglaube*, 2d ed., Berlin, 1869, p. 445. The motion of *ignes fatui* by leaps and bounds is everywhere usual.

² S. A. Arrhenius, *Lehrbuch der kosmischen Physik*, Leipzig, 1903, pp. 879-80. Arrhenius does not mention the observations of J. Allies, who succeeded in finding the *ignes fatui*, which he describes as rising several feet and falling to earth, as moving horizontally like the flights of the green woodpecker, being bluer than a candle, and some as large as Sirius. *On the Ignis-Fatuus, or Will-o'-the-wisp, and the Fairies*, London, 1839.

air of verisimilitude. Whatever illuminations may occasionally be perceived, and whether these be electrical or chemical, those accredited by folk-lore are not referable to actual occurrences, but are either purely imaginary, or else fanciful interpretations of every-day happenings.

This proposition becomes clear, when the belief is taken in connection with kindred opinions in which similar lights play a part. These are divisible into several categories. First may be mentioned the so-called "corpse-candles," supposed to precede and prognosticate a death. If luminous appearances of the sort issue from the room of a sick person, and are seen to enter the churchyard, it is taken for granted that the illness will be fatal, and that the sufferer will shortly be borne to his rest along the path followed by the apparition. The movement of the flame answers to that which may be expected from the living man; if the pace be brisk, as that of a youth skipping or running, the death of a child is indicated; if slow and even, of an elderly person. In this case the vision is, so to speak, a present reflection of the future event; inasmuch as it formerly was usual to inter by night, and in consequence torches or candles were borne by the mourners, such lamps belong to the funeral procession, which appears in an anticipatory reflex. So another sort of flames, those indicating the presence of buried treasure, may represent the flickering of the funeral pyres anciently employed in cremation; the dead was laid in the barrow with his goods about him, whence a bold hand might win riches. Lights, again, may be expected in any meeting with ghosts, since the astral body of a spirit is in itself luminous.¹

According to early religious conceptions, the cultivated land, the farm and croft, belongs to mankind and to the deities whose homes have therein been established; beyond this territory lies the wilderness, where dwell spirits who in the desert pursue a life similar to that of humanity, live by the produce of the forest, and have to wild animals a relation answering to that which man bears to the flocks and herds. Mountain and bog are supposed to abound in spiritual neighbors, often hostile and always capricious, who live like men in communities and families, have proper names, individual form, character, and function, yet remain unknown, save in so far as accident brings some particular being into contact with the villagers. Mysterious gleams perceived in untilled ground are interpreted as evidencing the presence of such strangers, who may be of any age and either sex, will be engaged in tasks and enterprises answering to

¹ For the subject of ghostly lights, see several papers in recent volumes of *Folk-Lore* (London); M. J. Walhouse, vol. v. (1894), pp. 293-99; H. F. Feilberg, vi. (1895), 288-300; R. C. Maclagan, "Ghost Lights of the West Highlands," viii. (1897), 203-56.

those which would employ the perceiver, will be taken for friendly or malevolent as the impression dictates, and in general take toward the farmer and his community about the same attitude as the latter have to the distrusted inhabitants of the adjoining village. The presence of such neighbors will be indicated by the same signs which ordinarily mark the approach of human wanderers; the spirits will need and use lights for all tasks in which lights are needed, while the nature of the lamp will answer to that which is common in the locality, torch, rush-candle, or lantern; the bearer will naturally often be accompanied by others of his supernatural kind, with whom he will engage in games, revels, and industries; if busy with toils of agriculture, he may be desirous of profiting by human experience, and after the general habit of tillers of the soil borrow the tools he requires. In this manner arise innumerable variations of appearance and possibilities of conception, in different localities associated with different presentations of such imagined existences.

As for the external cause which supplies the perception, this is a matter of secondary consequence. The flash of a firefly, or a watery reflection of a star, the sunset-gleam returned from a window, moonlight in the forest, the flight of a luminous insect, or simply the reaction of the eyeball against extreme darkness, will be all-sufficient to create elaborate and circumstantial visions, of which the intellectual element is projected from the fancy. Imagination creates experience; during the period of its existence a superstitious belief never lacks the support of ocular testimony, and is never discredited by failure to observe a corresponding reality. The *ignis fatuus* is one aspect of a universal faith; that it alone has continued to pose as a separate entity is an example of the way in which a high-sounding title promotes recognition.

For these lights, names are numerous. *Ignis fatuus* is universal in European literature, but has the appearance of a relatively modern and rationalistic designation. English testimonies are from the sixteenth century; the word is explained as meaning "foolish" or "false" fire. The term "fool's fire" is also English. Corresponding, but in what manner is not perfectly clear, is the French *feu follet*. Another Latin title is *ignis erraticus*, to which answer the English "wandering fire," "walking fire," German *irrlucht*.¹

¹ For the English words, see testimonies in Murray, *New English Dictionary*, and the *Stanford Dictionary*. Italian uses especially the plural, *fuochi fatui*. The Old French *folet* signifies elf, fairy; *feu follet*, therefore, ought to mean fairy fire, corresponding to English elf-fire (seventeenth century), Welsh *ellyldân* (E. Owen, *Welsh Folk-Lore*, Oswestry, 1887-96, p. 112), Gaelic *teine sìth* (J. G. Campbell, *Witchcraft and Second-Sight in the Highlands and Islands of Scotland*, Glasgow, 1902, p. 171). *Feu follet*, therefore, may be the original from which, by mistranslation, has come *ignis fatuus*. *Folet* I take to be from *fol*,

For the ghostly fire English literature has accepted two proper names, Jack-of-the-lantern (Jack-a-lantern, lantern-Jack, etc.) and Will-o'-the-wisp (Will-a-wisp, Will-in-a-wisp, etc.). But to the light belongs many other personal names: Jenny-with-the-lantern, Peg-a-lantern, Hob-with-a-lantern (Hoberdy's lantern, etc.), Kit-with-the-canstick, Kitty-candlestick, Joan-in-the-wad, Jacket-a-wad, Gillion-a-burnt-tail. We perceive that the sprite might have any common Christian name, out of which two have found literary reception, and, as usual, superseded and extinguished less favored appellations.¹

The *ignis fatuus* may also be named from locality, as in the English example of "Syleham lights." Such title implies a story, the nature of which may be conjectured from an Irish instance. In Scottish islands the phenomenon has been called "Uist Light" (*Solus Uithist*), a name derived from a legend variously told. A girl from Benbecula is said, by misconduct, to have brought on her head the maternal curse. She disappeared (being probably drowned), and her spirit becomes a "great fire" (*teine mhor*).²

The idea underlying these personal and local appellations is that wandering flames belong to the souls of persons well known and recently deceased, of whom can be related histories explanatory of the reason which caused them to undergo such transformation.³ Among an infinite number of such tales, certain ones, because of their intrinsic interest, attained a circulation beyond the limits of the neighborhood, and became widely famous, as is the case with the particular narrative of which we have an American version from the lips of a Maryland negro. It should be added that such legends are generally not of local invention, but far-wandered beliefs which here and there strike independent root, develop into a new species, and in their turn travel and vary.

The extent to which the fiery apparitions vary in aspect is indicated by the English names. In the cases of Jack and Will, we have only spectral men who carry lanterns or torches, as sensible

causatively, as a being that befools (by spiritual possession); *feu follet* may have once carried such connotation, a befooling fire.

¹ For names of the *ignis fatuus*, see the learned paper of G. L. Kittredge, "The Friar's Lantern and Friar Rush," *Publications of the Modern Language Association of America*, xv. (1900), 415-41. Kittredge shows that Rush had nothing to do with the lantern-bearing friar of Milton's *L'Allegro*. Also, C. P. G. Scott, "The Devil and his Imps," *Transactions of the American Philological Association*, xxvi. (1895), 79-146.

² Campbell, *op. cit.*, p. 171; MacLagan, *op. cit.*, p. 227; J. MacRury, in *Transactions of the Gaelic Society of Inverness*, xix. (1893), 158-171; *Folk-Lore*, xiii. (1902), 43.

³ Thus in Aarau, Switzerland, the illumination was thought to be the soul of a miller deceased twenty years before. Rochholz, *op. cit.*, ii. 84.

people do on dark nights. In all countries nocturnal gleams are similarly interpreted.¹ But the glow may proceed from the person of the wanderer, in a number of different ways.² Gill-of-the-burnt-tail evidently draws the flaming streak behind her.³ As for Joan-in-the-wad, the flaming bundle of cloth envelops her person, so that she must appear as a pyramid of fire; just so *revenants* who come from Hell or Purgatory are dressed in blazing garments.

Being ghosts, the night-roamers are likely to be closely connected with their mortal remains; if the Will-o'-the-wisp be seized, only a bone is left in the grasp.⁴ A particularly weird manner of conception is that the skeleton should walk with a light in the breast, so that the ribs are darkly silhouetted on the radiance, and are therefore compared to baskets containing a lamp.⁵ In Ireland, such a skeleton is thought of as winged, and wings are elsewhere assigned to an *ignis fatuus*.⁶ In general, it may be said that the local element of the descriptions is relatively limited; West European ideas so closely coincide that an observation in Norway, Germany, the Low Countries, France, Brittany, or England will probably have had parallels in the other lands, and after dialectic variation and divergence of name is allowed for, observations from one region may be cited as likely to hold in all. If English folk-lore does not furnish examples of all the different ways of imaging the lustres, such deficiency is to be set down to poverty of record much more than to any original difference; in this respect, as in others, West European folk-lore forms a body of popular knowledge which is nearly uniform.

Since *ignes fatui* are only illuminated spirits, and every spiritual

¹ Among examples of ecclesiastics who carry a "friar's lantern" may be added that of the *éclairneur* in Upper Brittany, who is always looking for the sacramental wafer which he has dropped in water. Such illuminators may be asked to give light, with a formula:

*Eclaire-moi, Foirard ;
J'vas t'donner deux liards.*

P. Sébillot, *Traditions et superstitions de la Haute-Bretagne*, Paris, 1882, i. 150.

² The evil spirit appears as a horse with fiery tail. *Folk-Lore*, x. (1899), 362. Perhaps Gill may have had an equine form.

³ Fiery men show themselves as all fire, spitting fire, or bearing fire on the back, as a burning parcel of straw or fiery column, drawing a streak of flame, or as a fiery skeleton, with head under arm. Rochholz, *op. cit.*, p. 446.

⁴ A. Kuhn and W. Schwartz, *Norddeutsche Sagen*, etc., No. 260.

⁵ So regularly in Swiss belief, Rochholz, *loc. cit.*; like Irish representation, MacLagan, 229; the fire is in the heart of the girl; the same comparison to a basket.

⁶ For the lights as winged, Irish, MacLagan, *loc. cit.*; Campbell, *op. cit.*, p. 171. In Flanders, *les lumerottes* are souls of infants who die unbaptized, and appear as a bird which bears in its beak a diamond whence proceeds the light. J. Lemoine, *Le folk-lore Wallon*, Ghent, 1892, p. 131. The idea rests on the general representation of such souls as birds. A. Le Braz, *La légende de la mort en Basse-Bretagne*, Paris, 1883, p. 270; Grimm, *Teutonic Mythology*, 829, 916.

being may at one time or another be lustrous, it is only natural that many classes of supernatural beings should be represented among the nocturnal light-givers whom the Latin name *ignis fatuus* has grouped in one family.

Flaming wanderers may be gods or saints, as with *Maria stella maris* and Saint Elmo, to whom the British mariner formerly attributed the "composant" ("corpus sant," *corpo santo*) whose shining was regarded as protective.¹

Or, on the other hand, the incandescence may be considered as demonic, proceeding from the devil,² or from goblins,³ or diabolic animals.⁴

¹ These fires, as is known, were by Hellenic antiquity attributed to the Dioscuri Castor and Pollux, and their sister Helena; the name of the latter survives in Saint Elmo, Herme, etc.; in Brittany still Saint Helena. See P. Sébillot, *Légendes, croyances et superstitions de la mer*, Paris, 1886, ii. pp. 87 ff.; F. S. Bassett, *Legends and Superstitions of the Sea and of Sailors*, Chicago, 1885, pp. 302-320. These lustres have, I believe, always been considered as interpretations of a particular electric marine phenomenon; but this doctrine will not hold; application to such supposed illuminations is at the most only secondary; the fires of St. Elmo are not to be distinguished from the *ignis fatuus*, of which they form a single species. According to Pliny, the starry lights manifested themselves also on the heads of favored individuals; a relic of such superstition survives in the Italian *fuochi fatui lambenti*. (Dictionary of Tommaseo and Bellini.) Sébillot observes that in Treguier the *feux follets* of marshes are subject to identical superstitions, p. 107. That a spirit of the marsh may be active also at sea is shown in the case of the Irish "Bog-sprite" or "Water-skeerie," an *ignis fatuus* who is thought to wave a wisp of lighted straw. Some think him a disembodied spirit and guardian of hidden treasures. He exhibits all the transitions common to such spirits, flies, stands still, becomes extinct, revives, is seen in churchyards, but also by mariners on the masts, spars, or sails. "Lageniensis" (J. O'Hanlon), *Irish Folk-Lore*, Glasgow, 1870, p. 170. The recorder adds that a single apparition is considered to betoken danger, two or more safety. The same belief is mentioned by Pliny, *Nat. Hist.* ii. 37 (see Brand, *Antiquities*, iii. 349). A Sicilian legend explains the fire of St. Elmo as the shining of a lantern given by Christ through St. Christopher. G. Pitre, *Usi e costumi del popolo Siciliano*, Palermo, 1889, iii. 66. In Cornwall "Jack Harry's lights" appear on a phantom vessel resembling that of which the loss is indicated (instead of on the ship of the navigators). M. A. Courtney, *Cornish Feasts and Folk-Lore*, Penzance, 1890, p. 134. Again, on the same coast, a wreck is foreshown by the appearance at sea of a lady who carries a lantern, and who is supposed to be in search of her drowned child. Courtney, p. 135. In Italian and Spanish, Santelmo, according to the dictionaries, is used as a name of the *ignis fatuus*, appearing on trees as well as on the water. It will be seen that the maritime lights cannot be taken by themselves, but are only a modification of the terrestrial superstition.

² A Hessian legend explains the *irrwisch* as the body of a dead usurer, whom the devil flays, stuffs with straw, and makes fly as a burning wisp. Wolf's *Zeitschrift für Deutsche Mythologie*, i. (1853), 246.

³ Light proceeds from pixies with shining heads on fire, like the rising moon. *Folk-Lore*, xi. 1900, 214.

⁴ The light is ascribed to wehrwolves, fire-drakes, etc. Kittredge, *op. cit.*, p. 431.

However, the light-bearers with whom I am especially concerned, and who play the more extensive part in European record, are neither celestial nor devilish, but those spirits of the departed which, according to universal European popular belief, are denied entrance equally to heaven and the inferno, and compelled to perform their penance by long wanderings on earth. For such destiny the reasons might be either ethical or ritual.

If the soul of the deceased had in life committed any wrong which might be undone, or undertaken any vow possible to carry out, it would probably be unable to repose until atonement had been made. A crime of this sort, from Babylonian antiquity especially abhorred, was the removal of the boundary stones which determined the ownership of land. A Swiss legend relates that a youth, who at nightfall happens to pass by the edge of a wood, sees a "burning man" in whom he recognizes his godfather Gotti. On the morrow with pick and shovel he resorts to the spot, and, aided by the ghost, is able to restore the stone to its original site; the fiery soul obtains peace and is seen no more, while the lad, who has been promised Paradise as his guerdon, shortly expires.¹ Again, the person who has hidden away a treasure must roam until he can find means of restoring it to his heirs.²

For ritual reasons, the *revenants* who shine at night are those who have not received the offices of the church, have been cast out uninterred, been drowned or otherwise irregularly disposed of. A touching belief sees among such the souls of children who have died unbaptized; these are not hopelessly exiled, but under certain circumstances may attain salvation. If buried under the eaves of the church (according to German ideas), the rain which falls during the christening of a living infant will serve for their water of baptism. These spirits have such object always in mind, and particularly approach their parents in order to sue for their aid. So in the case of older persons who are buried out of holy ground, and therefore have become "burning men," the carrying of the cross which marks their burial-place into "God's acre" will be enough to deliver the sufferer. If English folk-lore does not exhibit similar features, the absence, I suppose, is owing solely to the impression on popular fancy produced by the Protestant reformation; mediæval notions were the same in England as in France and Germany.³

¹ Rochholz, *op. cit.*, ii. 78; F. Chapiseau, *Le folk-lore de la Beauce et du Perche*, Paris, 1902, ii. 244. Une âme en peine ou les bornes déplacées.

² Rochholz, p. 78. In Brittany souls of rich men who have made bad gains, thieves, etc., must wander until restoration is made. Le Braz, *op. cit.*, p. 388.

³ As testimonies, I may refer to the citations made by Brand, *Antiquities*, edition of W. C. Hazlitt, 1870, iii. 348, from works published in 1704 and 1723, to the effect that the people believed *ignes fatui* to be souls in a flame, come from purgatory, to move others to pray for their entire deliverance.

The usual fluctuation in folk-thought appears in the manner of conceiving the activity of similar beings. Their malice or good-nature would of course depend on the character of the particular man who had become a fiery ghost.

Ignes fatui share with other spirits the habit that they are influenced by sacrifices, and demand in return for their service some present, though it may be a very small one, as a small coin, or even a crumb. For the purpose of imploring their aid are used formulas, much the same in all countries of Western Europe; an English example is:—

Jack of the lantern, Joan of the lub,
Light me home, and I 'll give you a crub (crumb).¹

After the service has been rendered, the proper expression is: "Thank 'ee, Jack." Here the German has better preserved the original intention; the person assisted should say "*Gelts Gott*,"² on which the soul undergoing purgation is likely to be released, the idea being that merit and earning the gratitude of men shortens the term of penance.

On the other hand, there is a class of malicious ghosts, of whom salvation can hardly be predicated, and who take an evil pleasure in misleading night-wanderers; and it is this character which has prevailed in literature, and is reflected in the history of Jack or Will. Experience showed that those who followed the lanterns of the sprites and were lost in the bog were likely to be persons fond of the bowl; as like seeks like, this led to the conclusion that the ghost was that of a drunken person; thus Will-o'-the-wisp is said to have a face like a brandy-bottle;³ and this is the character given the spirit in the legend now in question.

After this brief exposition, necessary in order to render the matter intelligible, I proceed to trace the comparative history of the Maryland narrative.

Of the legend in England, I have met only with an abbreviated version, credited to Shropshire.

"There came to a blacksmith's shop late one night a traveller, whose horse had cast a shoe, and he wanted the blacksmith to put it on for him. So Will (that was the man's name) was very ready, and he soon had it on again all right. Now the traveller was no other

¹ In Devon, *Folk-Lore*, xi. (1900), 212. Grimm, *Teutonic Mythology*, 1801; Schönwerth, ii. 100. For French formula, see above.

² Schönwerth, ii. 94.

³ *Folk-Lore*, xi. 214. In Brittany, *Paotik he shod tan* (Boy with the lighted torch) flies like a butterfly over prairies and marshes, misleading and even drowning drunken folk, or rash persons who pursue him. F. M. Luzel, *Veillées bretonnes*, Morlaix, 1879, p. 64.

than the Apostle St. Peter himself, going about to preach the Gospel; but before he went away, he told the smith to wish a wish, whatever he chose, and it should be granted him. 'I wish,' says Will, 'that I might live my life over again.' So it was granted him, and he lived his life over again, and spent it in drinking and gambling, and all manner of wild pranks. At last his time came, and he was forced to set out for the other world, thinking of course that he would find a place in hell made ready for him; but when he came to the gates, the Devil would not let him in. No, he said, by this time Will had learnt so much wickedness he would be more than a match for him, and he dared not let him in. So away went the smith to heaven, to see if St. Peter, who had been a good friend to him before, would find him a place there; but St. Peter would not, it was n't very likely he would! and Will was forced to go back to the Old Lad again, and beg and pray for a place in hell. But the Devil would not be persuaded even then. Will had spent two lifetimes in learning wickedness, and now he knew too much to be welcome anywhere. All that the Devil would do for him, was to give him a lighted coal from hell-fire to keep himself warm, and that is how he comes to be called Will-o'-the-wisp. So he goes wandering up and down the moors and mosses with his light, wherever he can find a bit of boggy ground that he can 'tice folks to lose their way in the bog and bring them to a bad end, for he is not a bit less wicked and deceitful now than he was when a blacksmith."¹

The Shropshire narrative shows the essential feature, lost in the American version, according to which the three wishes are conferred by Christ, in exchange for hospitality offered to the Lord and his Apostles, in the course of their earthly wanderings.

I think it likely that the remnant of another English version is to be found in an Irish story attributed to Carleton, regarding one Billy Dawson, who is regarded as a notorious and an incorrigible scamp who lived a riotous and drunken life. This caused his nose to become very inflammable, and when an arch-enemy seized it with red-hot tongs, a flame at once burst forth. This continued to burn on, winter and summer; while a bushy beard which he wore helped to feed the fuel. Hence, the northern country people say that Billy Dawson has been christened Will of the Wisp, and that he plunges into the coldest quagmires and pools of water to quench the flames emitted from his burning nose. It is a remnant of his mischievous disposition, however, to lead unthinking and tipsy night-travellers into bogs, where they are likely to be drowned.²

¹ C. S. Burne, *Shropshire Folk-Lore*, London, 1883, pp. 34-5. Taken from the *Shrewsbury Journal*, 1877.

² "Lageniensis," *op. cit.*, p. 170. I have in vain sought for the passage in the works of William Carleton to which I have access.

The tale has obtained currency in Gaelic speech, being localized in the Hebrides. A poor smith, who has vainly striven to support his family, is reduced to such despair that he professes himself willing to accept help from God or the Devil. A little old man, with feet like pig's hoofs, calls at the smithy, and promises aid, on condition that the smith shall be ready to go with him at the end of a year; meanwhile he shall always find gold in his right pocket, and silver in his left. During the interval another man calls, is hospitably entertained, and as a reward grants the smith three wishes. The latter desires that any one who helps him at the forge must remain during his pleasure, that whoever sits on his chair shall not remove until given leave, and that any piece of money in his pocket must remain there until he takes it out. The stranger says the desires shall be granted, but it is a pity the wisher had not asked mercy for his soul. At the end of the year Satan appears; the smith induces him to work at the forge, where the demon remains fixed, and is obliged to grant another year; on a second visit the fiend is made to sit in the chair, with a like result; on a third visit, Satan is challenged to prove his power by turning himself into a sixpence which the smith pockets; the coin is restless, and the smith has it hammered at the forge, till the purse is reduced to dust, and the devil goes up the chimney in sparks of fire. The hero of the tale is now free, but, though no longer pestered, goes down in the world, and at death is cast out unburied; knowing that it would be useless to apply at the gate of heaven, his soul takes the road to hell, but the Devil refuses admittance: "There is not," said he, "your like within the bounds of my kingdom; I light a fire never to be quenched in your bosom. And I order thee to return to the earth, and wander up and down until the day of judgment. Thou shalt have rest neither day nor night. Thou shalt wander on earth among every place that is wetter, lower, lonelier, and more dismal than another. And thou shalt be a disgust to thyself, and a harm to every living creature thou seest."

From the smith, whose name is Sionnach (Fox), the "great fire" is called *teine Sionnachain*.¹

That the history has been current in Wales is shown by a distorted version. Sion Dafydd (John David) of the Bwlch of Ddaufen in the Arvon hills has converse with demons, quarrels with them and beats two devils in a bag which flies to pieces; the fiends take refuge in the village of Rhiwgyfylchi, which from that time has an evil repute. In return for present riches, he sells himself, with the condition that he may escape provided that he has the power to adhere to anything; when the demon comes after him, he asks leave

¹ Maclagan, *op. cit.*, p. 233.

to get into his apple-tree, and hangs on in despite of all efforts to pull him away. After death he is changed into a *Jack-lantern*.¹

No doubt other Welsh versions could have been found which would have precisely answered to the English.

With numerous variations, the tale is everywhere current in Europe.²

A Norwegian version recites that a smith makes a bargain with the Devil, in which he agrees to belong to the fiend at the end of seven years, provided that in the interval he may be the most skilful of his craft. In the course of wanderings, Christ and St. Peter enter the forge; as a recompense for his free service, the smith is granted three wishes. Neglecting intimations that he ought to request eternal peace, the smith, who has been troubled by thieves, desires that whoever climbs his pear-tree may be unable to descend without permission, that whoever sits in his chair must remain, and that aught which enters his steel purse must stay there. The Devil is caught, and obliged to grant successive respites. The details are related with much humor, and application of old proverbs. The Devil is induced to enter the purse in order to examine its links, and reports them sound; but the smith remarks that it is well to be slow and sure, and proceeds to weld a doubtful link. In the sequel the smith dies, is turned away from hell, and goes to heaven, where he finds the door ajar, and throws his hammer into the crack; if he did not get in, the narrator knows not what became of him.³

The smith debarred from heaven and hell, and hence obliged to wander eternally, is known also in numerous German versions. In the Upper Palatinate it is related that a smith gives work to an applicant, apparently a poor journeyman, but who proves so skilful that he is able to detach the foot of a horse, adjust the shoe, and restore the leg to its original condition.⁴ When the time comes for parting, the former servant grants his master three wishes. The smith has been annoyed by thieves who steal the nails from his bag, defile his stone, and rob his apple-tree; he therefore desires that whoso inserts a hand in the bag may be unable to remove it, that a man who sits on the stone may stick there, and that any one who climbs his apple-tree cannot get down. After the departure of his servant, the smith falls into poverty, and makes a compact with the

¹ *Cymru fu*, Wrexham, 1862, p. 385, from oral tradition. Abstracted by Wirt Sikes, *op. cit.*, p. 204.

² Grimm, *Kinder- und Hausmärchen*, Nos. 81, 82, and Notes; R. Köhler, *Kleinere Schriften*, Weimar, 1898, i. 67 *et al.*, see index; A. Voigt, *Zeitschrift für vergleichende Litteraturgeschichte*, v. (1892), 62.

³ S. W. Dasent, *Popular Tales from the Norse*, Edinburgh, 1859, No. 16.

⁴ The tale has been "contaminated" by the story of the Master-smith (the legend of St. Eloi). See Köhler, *op. cit.*, p. 296.

Devil (in the form of a green man), in virtue of which he is to be enriched, on condition of an enigmatical cession ; the object to be yielded proves to be his unborn son. After seven years, the Devil sends subordinate demons to obtain the prize, and take the smith, who has offered his own life to redeem that of the child. The three fiends are successively shut in the bag, fastened to the stone, and attached to the tree, and in each case well hammered by the smith and his men. The principal devil then comes in person, and carries off the smith ; but on the way to hell he meets a priest carrying the sacrament to a sick person, and in order to hide himself from the terrifying presence of the halidome, creeps into the bag, where he is detained, and obliged to promise the captive immunity. When the smith comes to die, he is rejected at the gates of heaven and hell ; he does indeed obtain temporary admission into the former place, but by a stratagem is cast out. He is obliged to roam between the homes of rest and torment ; some persons call him the Wandering Jew (*Der ewige Jude*).¹

The three comical wishes of the tale seem originally to have been that thieves might be imprisoned respectively in the sack, the chair, and the fruit-tree. Instead of the chair, a variety substituted a pack of winning cards ; thus, in a Roman story, a host who has liberally entertained Jesus and his disciples is promised whatever gift he may desire ; however, as the beneficiary is a person of a contented mind, who has no family and a thriving trade, he is at a loss to know what he should ask. At last it occurs to him that he is fond of cards, and he desires that he may be able always to win. Two wishes remain, and St. Peter performs his duty by making his usual suggestion, namely, that the proper course is to request the salvation of the asker's soul ; but unheeding this intimation, the host desires that, inasmuch as his figs are always stolen, whoever climbs the tree may be obliged to remain until liberated, and that he may have a life of four hundred years. Finally, at the advice of the saint, he does run after the Lord, and request his soul's salvation, which is granted as a fourth boon. After the term has expired, Death arrives, but is caught in the tree, and forced to cede another four hundred years. When these are expired, Death takes the man, and according to the final promise of the Saviour is about to convey him to Paradise, but on the way (according to a common mediæval conception) is obliged to pass the gate of Hell, where the Devil is standing. The inn-keeper proposes a game of cards, the stake being his own soul, against that of the damned who had just been admitted ; by virtue of the winning pack, he gains all the souls, with which he repairs to the gate of heaven. "Who's there ?" asks St. Peter. "He of

¹ Schönwerth, *op. cit.*, iii. 77.

the four hundred years." "And what 's all that rabble behind you?" "Souls that I have won for Paradise." "Oh, that won't do at all, here," replies St. Peter. In the end, the saint consents to refer the matter to Christ, who orders that the innkeeper only is to be admitted; but when the latter sends word that when the Lord had applied for lodging at his inn, he himself had never made difficulty by reason of disciples following, orders are given for the reception of the whole party.¹ Another version names the host as the priest Ulivo.²

The same history is related, with witty touches, in a poem of the eighteenth century, by D. Batacchi: The priest Ulivo entertains Jesus and his followers with remarkable liberality, the cuisine being described *con amore*. For guerdon the priest is allowed a wish, and desires to live six hundred years. St. Peter reproves him for lack of good sense, and advises him to try again (thus intimating that the only proper desire of man should be for eternal felicity). Ulivo does not follow this suggestion; as he has a tree from which he never gets pears, he asks that any thief may be detained until he grants leave to come down; since he is fond of playing cards after the hour at which his companions are impatient for bed, he begs that any one who sits on a certain chair may not rise till he pleases, and also that his cards may win. The host, therefore, has spent his three wishes without obtaining salvation, which nevertheless the saint promises. Ulivo, by means of the chair and the pear-tree, is twice enabled to arrest Death, with whom he makes contracts which insure him a life extended nearly down to the present time. The ending answers to the modern Roman legend.³

The version of Batacchi explains in what manner the hero may have acquired the repute which, in a tale of Grimm, has given him the name of Jack the Gambler.⁴ Some narrator suggested that an inveterate gamester might use the magic chair for insuring a supply of adversaries who were not permitted to leave the card-table; the next step was to borrow from other histories the trait that a holy personage might always be able to win in the game.⁵ Thus, in a celebrated *fabliau*, we learn that a minstrel who has shared the usual fate of his profession, and gone naked and hungry till Death releases him, is captured by an inexperienced demon and taken to hell, which he finds the only warm and comfortable place he has known. Fondness

¹ R. H. Busk, *Roman Legends*, Boston, 1877, p. 178.

² Busk, p. 183.

³ *Novelle*, Milan, 1879, p. 5.

⁴ Grimm, No. 82, *Spielhansl*.

⁵ In case of necessity, a saint could throw sevens (by the breaking of a die). *Hist. litt. de la France*, xxiii. 112.

for heat makes him a suitable person to stoke the fire for heating the kettle in which are boiling souls of the damned. Satan and his troop go out hunting, leaving the singer at his duty. St. Peter perceives the opportunity, descends from heaven, and has no difficulty in awakening the former passion for dice; the singer sets as his stake the souls, with the result that he loses them, as Peter always throws one higher. The returning fiend, who finds hell empty, in his rage expels the singer, and beats the devil who had been careless enough to fetch in such booty; from that time there has been no hell for poets. We do not learn what became of the minstrel; but the *fabliau* must have had for basis a popular narration which must have offered some explanation, and may have been akin to the legend with which I am concerned.¹

Another sub-species of the history is distinguished by the traits that the wishes are granted in exchange for alms rather than for hospitality, and that the bag takes the character of a wishing-sack, in which the owner is able to carry off whatever he pleases. From a mere variant this type has developed into a narration widely different, to the extent of being quite unrecognizable except through comparative examination.

Only slightly deviating from the mother-form is an Irish story. A travelling smith, Seághan Tinceár (Jack the Tinker), takes service in Kildare; on the way, in passing a bridge, he has stumbled, and wishes that the Devil may break his neck, if ever again he take that road. Returning after four years with the earnings of his labor, he meets an aged beggar who asks alms in the name of God; this happens three times, and Jack gives away all his money. On each occasion he obtains a wish, and desires, first, to confine anything disagreeable in the bottle he carries, secondly to detain any offender in his bag, and thirdly to keep thieves in his apple-tree. Forgetful of his vow, Jack does once more cross the bridge, and is accosted by the Devil, whom he wishes into his bag, and afterward causes the fiend to be beaten at a smithy. The Devil returns, but is induced to mount the tree, where he remains seven years, till Jack picks him off in gathering a fagot for his wife; the third time the persecutor is shut in the bottle.² The story lacks the proper ending, having instead annexed another legendary tale of kindred character.³

Wider is the deviation in a Gascon narrative. A peddler, who is neither a good nor a bad man, carries his wares in the bag on his back. He is solicited for charity, first by a lame old man, then by a female beggar, and gives away what little he possesses. These

¹ Montaiglon and Raynaud, *Recueil général*, Paris, 1883, v. 65.

² D. Hyde, *An Sgéaluide Gaedhealach*, London, No. 3.

³ That of "Godfather Death," Grimm, No. 44; Köhler, i. 291.

mendicants, however, are only transformations of St. Peter, on whom the alms have been bestowed, and who, in guerdon, asks the liberal benefactor to name his wish, at the same time commanding him to discard his present possessions. The peddler accordingly throws away his sack; but having his chief happiness and content in his trade, he can think of nothing better to ask for than a new bag. This the saint bestows, with the addition that the recipient is at liberty to wish into the sack anything he desires to obtain. The peddler now has a merry life, seeing that he is able to appropriate without compensation any delicacy that suits his palate; the temptation proves too strong for his principles, and he obtains in this manner the wife he seeks. When he comes to die and makes application at the gate of heaven, this liberty becomes ground for rejection. However, the peddler is not to be daunted; he lingers at the entrance until he has opportunity to fling in the bag, and then wishes himself inside; once in heaven, he insists on remaining.¹

The gayety and reckless humor belonging to this form of the story gave it an attraction which procured circulation through all Europe.² A Spanish version relates the discomfiture of Death by the aid of the fruit-tree and wishing-bag, but adds the feature that Juan the Soldier wishes St. Peter himself into the sack, and so secures heaven by force.³ An episode uses the bag in such manner as to effect the disenchantment of a castle; a Russian variant, enlarging this episode, becomes a mere recital of fantastic adventures, in which the legend resolves itself into a fairy-tale.⁴

That the history enjoyed mediæval popularity is shown by numerous literary reworkings of the sixteenth and following centuries.

In 1526 the Venetian Cintio dei Fabrizii, having occasion to explain the origin of popular proverbs, used the tale to illustrate the adage, "Envy never dies." In order to satisfy himself as to the degree of justice in the murmurings of mankind, in company with Mercury, Jupiter descended to earth, and obtained lodging from Envy (*Invidia*). In recompense for kindness, the god, on departure, asks her to name a wish. She requests protection for her apple-tree, which is frequently visited by thieves, and Jupiter gives it the property that none who climbs may descend without the owner's permission. When Death comes for Envy, she asks him, as a last favor, to pluck an apple from her tree. Death is thus fixed in the boughs,

¹ Cénac Moncaut, *Littérature populaire de la Gascogne*, Paris, 1868, p. 57.

² See R. Köhler, *op. cit.*, i. pp. 83, 111; also A. Leskien and K. Brugmann, *Litanische Volkslieder und Märchen*, Strassburg, 1882, No. 17, note (in which are mentioned Russian, Polish, Czech, and Moravian versions).

³ F. Wolf, *Beiträge zur spanischer Volkspoesie aus den Werken F. Caballeros*, Vienna, 1859, p. 74.

⁴ Afanasief, *Skazki*, v. 43.

where he is detained until Jupiter, desiring his release, promises Envy immortality.¹

In 1551 Hans Sachs gave the history a rhymed form. In return for shelter, St. Peter grants a peasant three wishes; these are, that he may know Death when he sees him, and that whoever blows his fire must continue until told to stop. Death is thus caught, and compelled to grant a respite. Finally, when Death is again imprisoned, and no man dies, St. Peter descends to earth, and offers the farmer a hundred years of life if he will set the destroyer free.²

Before 1582 an anonym wrote the history of one Sanctus, in which he freely used the legend, which he combined with other similar material. Sanctus, pursued by Death, makes a truce by accepting him as godfather of his son,³ and obtains an extension of his earthly term. He resolves to lead a good life, but is tempted by the Devil, and yields (as Jack in the American version) on the ground that there is plenty of time left for repentance. When the period expires, he flies, and arrives in heaven, where he misconducts himself and is expelled, but promised that three wishes may be accomplished. Death, who has used up seven hundred pairs of shoes in seeking him, wishes to carry him off, but the expedient of the tree is used, and no man dies, whence results great distress. Sanctus at last himself grows weary of life, and seeks Death, whom he invites to descend. As the remaining two wishes he desires salvation and remembrance on earth.⁴

The version of Attanasy von Dilling, printed in 1691, more closely resembles the modern forms. Christ and St. Peter lodge with a smith, and are kindly treated by the good wife of the host. On leaving, the woman is offered a wish, and desires only heaven. The husband, who is promised four wishes, in spite of repeated suggestions on the part of St. Peter that he ought to desire his soul's salvation, selects the usual detention in the cherry-tree at the forge and bellows, and finally, that his green cap shall remain his own property, and he may not be parted from it. After Death has twice failed, the Devil comes, and is kept at the bellows until he vows never to have anything to do with the smith. Finally, the smith's guardian angel is sent to take him, and carries him to hell, where the Devil, on perceiving the new-comer, hastily shuts the window from which he is looking. The smith is next escorted to heaven,

¹ *Jahrbuch für Romanische und Englische Litteratur*, i. (1859) 310.

² C. Lützelberger, *Album des literarischen Vereins in Nürnberg*, 1864, 232, "Der Tod auf dem Stule." I have not found the piece in the collected works of Sachs.

³ With reference to the tale of "Godfather Death," above noted.

⁴ J. Bolte, "Die Historia von Sancto," *Zeitschrift für Deutsche Philologie*, xxxii. (1892) 369.

where St. Peter is equally unwilling to accept the visitor; but in virtue of the fourth wish, the dead smith is still provided with his cap, which he throws in, and remains seated on his property.¹

More popular than any other literary form has been that in which the legend has been put to an allegorical use, in a different sense from that of the Venetian author; instead of Envy, it is Misery that never dies. Such is the conclusion of a French chap-book, "*L'Histoire du bonhomme Misère*," which from the beginning of the eighteenth century has had an enormous circulation in successive editions. Peter and Paul, who rove the earth as needy vagrants, in the first instance apply at the door of Wealthy (*Richard*), by whom they are refused; they proceed, and are taken in by Misery, who entertains as well as he may his visitors, to whom he abandons his couch of straw! On departing, the guests ask Misery to desire what he pleases. The poor man, who is out of spirits because his pear-tree has been robbed, can think of nothing better than any one who climbs it shall be unable to come down without permission. In this manner he catches a thief whom he pardons. When Death arrives, he succeeds in enticing him into the tree, and refuses release until Death promises never again to come after him, and moralizes: "You can boast, good man, to be the first living man who ever vanquished Death. Heaven ordains that with thy consent I quit thee, and return not until the day of the universal judgment, after I shall have achieved my great work, the destruction of the human race. See it thou shalt, I warrant thee; without hesitancy, suffer me to descend, or fly hence; at the distance of a hundred leagues, a widow awaits me in order to depart." From that day Misery has dwelt in the same poverty, near his beloved tree, where, according to the pledge of Death, he shall remain as long as world is world.²

The name of Misery as chief actor appears also in a number of traditional versions, which, however, seem to me to have borrowed the appellation (though not the plot) from the chap-book.³

¹ Vulpius, *Curiositäten*, Weimar, 1813, iii. 422. See Grimm, Note to No. 82, who gives an account also of the version of Trömer, "*Der Schmied von Jüterbogk*."

² J. F. H. Champfleury, *Recherches sur l'origine et les variations du Bonhomme Misère*, Paris, 1861; reprinted in *Histoire du Pimagerie populaire*, Paris, 1869, pp. 105-88.

³ Italian, "Compar Miseria," A. de Gubernatis, *Le novelline di Santo Stefano*, Turin, 1869, No. 32; T. F. Crane, *Italian Popular Tales*, Boston, 1885, p. 221. Misery, having entertained Jesus and St. Peter, is granted three wishes, which are magic chair, the fig-tree, salvation. In the end, Death abandons the attempt to capture Misery, who never dies. The inconsistency of the desire for salvation with the trait of deathlessness, shows sufficiently the hybridization of the tale. The author of the story in the chap-book says it came from Italy; this may have been only a *façon de parler*. The writer used a legend in which Christ was

The undying Misery has an analogy to the Wandering Jew, which has not been overlooked by ballad-makers. A Breton *gwerz* (ballad) makes *Misère* meet Isaac the Wanderer, with whom he has a discussion in alternate rhymes. Isaac, who can boast only seventeen hundred years, is a child compared to Misery, who was born when Adam went into exile. The former is furious against the latter as the author of his distresses; but the song has a moral turn; Misery remarks that those who desire to avoid him have only to shun prodigality and be industrious.¹

The name is used as the basis of an allegory by an author whose rather stupid work is given in the "Bibliothèque Bleue." Obstinate, in company with Passion, Patience, and Reason, is seeking the way to the house of Happiness. Misery appears a little and decrepit man, with a chain on his leg, carrying a burden; influenced by Hope, he is on his way to the land of Happiness, where he expects soon to arrive. Obstinate is anxious to follow, until he is shown by what impossible paths the journey is made.²

It will be observed that in the older versions of the legend it is Death, not the Devil, who is the enemy to be overcome; internal evidence favors the view that this was the original form of the story, that the hero of the action did become exempt from death, but that the resultant evils compelled providential interference. The version of von Dilling shows in what manner, as a substitute for Death, the Devil may have been introduced into the narration.

The Maryland variant presents numerous variations from the recorded English and Irish tales, yet as a rule such differences find parallels in European forms of the story, and are therefore likely to have been imported; of anything distinctively negro there is nothing, except the dialect, and the singular name given to the wife provided for the fiend.³

The legend presents a striking example of the variation incident to traditional narratives, which, after the manner of a living organism, alter in such wise as to fill every vacuum. The adversary is either Death, or the Devil, or both; the hero either becomes deathless, or obtains a long life; when he does finally pass away, his

made to apply first at the house of a rich man (*Richard*), afterwards at that of a poor one; this trait does not appear in "Compar Miseria," nor in the Bohemian tale given by Waldau, *Slavische Blätter*, 1865, 598, "Gevatter Elend." See, also, the Breton tale below cited, and Köhler, *op. cit.*, i. 103, 349.

¹ Champfleury, p. 164, after the communication of F. M. Luzel.

² Champfleury, p. 175.

³ The Devil is detained in the fruit-tree by the power belonging to the sign of the cross; so in a Breton variant, he is imprisoned in the box by holy nails, and in the tree by bars of iron which have been sprinkled with holy water. P. Sébillot, *Littérature orale de la Haute-Bretagne*, Paris, 1881, p. 175, "Misère."

spirit either reaches heaven, or remains in an intermediate state ; in the latter case he either wanders as a ghost, or changes into an *ignis fatuus*.

The diffusion of folk-tales is also illustrated. Out of a single narration variants are seen to arise, establish themselves as sub-species, circulate without obstruction by barriers of race or language, in fresh soil strike independent root, and in each region assume appropriate personal reference and local color.

It is not necessary to suppose that in all instances such evolution requires a very long period of time. As already remarked, there is reason to assume that the forms of the story in which the Devil figures are modern rather than mediæval ; yet their recency has not prevented the attainment of European circulation, and in such manner that any one district is likely to present several such variants. The special narration which makes the overcomer of Satan turn into a wandering fire may be of English origin, yet has been accepted in Wales and Ireland.

Though the legend, in all its varieties, considered as a particular tale, is hardly ancient, yet it belongs to a genus which can be traced into antiquity ; such genealogical inquiry must be reserved for a future occasion.¹

William Wells Newell.

¹ Since these pages were in type, I have learned from a friend (Dr. W. A. Farabee of Harvard University) that belief in the *ignis fatuus*, as a supernatural phenomenon, is still widely spread among whites through the United States. In Pennsylvania hunters observed that they were followed by a light, which paused when they concealed themselves, and retreated when pursued ; this they took to be a Jack-a-lantern (see *Journal of American Folk-Lore*, ii. (1889), 35). In Dallas County, Missouri, where many persons were occupied with dreams of buried treasure (coin having actually been concealed during the civil war), a light said to have been observed for years on marshy though elevated ground, was taken to be a Jack-a-lantern, which served as the token of such hidden wealth ; when investigation proved unavailing, the sign was presumed to have another meaning.

As to the more ancient form of the legend under discussion, in which Death is the adversary to be encountered, D. Hyde (see p. 55, note 2) observes that there are Irish variants, in which Seághan Tinnceár overcomes Death instead of the Devil. No doubt English versions of corresponding form formerly existed.

For negro superstitions concerning the *ignis fatuus*, see this *Journal*, i. (1888), 139.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Ojibwa and Cree*. Rev. Egerton R. Young's "Algonquin Indian Tales" (London, 1903, pp. 258) presents "these myths and legends in connection with the chatter and remarks of our little ones," — the story-teller is Souwanas, a pagan Saulteaux, — and the author has endeavored to make it "a book for all classes." What has seemed to him "the most natural version and most in harmony with the instincts and characteristics of the pure Indian" has been selected for record, with the softening of some expressions and the elimination of some details that were non-essential. The work of gathering these legends has extended through some thirty years of missionary labors, and in "the admirable Reports of the Smithsonian Institution" Mr. Young has "obtained verification of and fuller information concerning many an almost forgotten legend. The Indian hero about whom the legends centre is the familiar Manabush or Nanibozhu (here Nanahboozhoo). Among the things accounted for in the stories are: Why the bark of the birch-tree is scarred (it was whipped by N.), why the raccoon has rings on his tail (condemned by N. to have as many circles on his tail as he had stolen pieces of meat out of the *rogan* of the blind men), origin of mosquitoes (made by Wakonda from the dirt on the garments of an Indian whose wife was too lazy to keep them clean), how bees got their stings (given them by Wakonda to protect their honey), origin of the aspen (its leaves are the tongue of a chattering selfish girl) and of the dove (a beautiful maiden), origin of the swallows (naughty children at play metamorphosed by Wakonda), why the kingfisher has a white collar (N. tried to strangle him while pretending to give him a beautiful necklace to wear), origin of fire (N. stole it from the old magician and his two daughters, and gave it to the Indians), how the coyote obtained fire from the interior of the earth, origin of maple-sugar (taught by N. to the Indians), origin of diseases (animals, birds, and insects invented them to punish man for his cruelty, — hence malarial and fever-giving waters, poisonous mosquito bites, etc.), discovery of medicine (the chipmunk, whose stripes tell of the vengeance of his fellow-animals, stirred up the trees and plants to furnish remedies), origin of "Whiskey-jack," the blue jay (lost maiden, with a bad cold, calling for her lover), how the wolverine's legs were shortened (in punishment for conceit), how the twin children of the sun rid the earth of great monsters, why roses have thorns (N. gave them so the animals might not eat up all the rosebushes), why rabbits are white in winter (so they could escape the sight of their enemies, when

the ground was all covered with snow, and vegetation gone), why ducks have red eyes, why the martin has the white spot on his throat (scalded by a jealous husband, who found him with his wife), why the loon has a flat back, red eyes, and queer feet (N. stamped on him), origin of lichens (blisters off N.'s burned back), origin of red willows (stained by the blood from N.'s back), why the buzzard has no feathers on his head or neck (lost them while pulling his head out of N.'s trap), how the rattlesnake got its rattle (N. fastened some wampum to its tail), origin of tobacco (N. stole it from a giant), origin of the haze of Indian summer (the smoke of N.'s big pipe of peace). The flood legend with the diving-animals, and increasing island episodes, is given, together with N.'s encounter with the monster. The occurrence of Wenona as the name of N.'s mother and of Minnehaha as that of his bride, together with the appearance in several of the stories of Wakonda and his son, Wakontas, cause one to believe that the author has mixed somewhat Siouan and Algonkian data. — *Arapaho*. A most noteworthy contribution to the literature of Algonkian mythology and folk-lore is Dr. George A. Dorsey's "The Arapaho Sun Dance; the Ceremony of the Offerings Lodge" (Chicago, June, 1903. Pp. xii. 228. Plates 1-137), which forms Publication 75 (Anthropological Series, vol. iv.) of the Field Columbian Museum. Well-printed and remarkably well illustrated, this memoir is creditable alike to the author and to the institution he represents. This detailed account of the "Sun Dance" among an outlying tribe of the Algonkian stock adds much to our knowledge of the subject in general and in particular. The "Sun Dance" is probably the most famous but the least understood of the ceremonies of the Plains Indians. Even the Indian agents entertain a large amount of misconception concerning the ceremony and harbor a feeling of hostility towards it. Dr. Dorsey's account is based on data obtained during the "Sun Dance" of 1901, with the incorporation of additional information gathered in the course of the performance of 1902, which seems to have been more spirited than that of the previous year. He was permitted to observe "the secret as well as the public rites," and was shown every attention by the participants. Thus we have a sympathetic and accurate description of a very important ceremony of primitive life. The "Sun Dance" is performed in compliance with a vow, generally made during the winter for sickness, lunacy, dreams, etc. The topics considered are: The vow, interval between vow and ceremony, the sacred wheel, time of the ceremony, assemblage and formation of the camp-circle, participants in the ceremony (full list), characterization of the eight ceremonial days, the ceremony (first day 1901 and 1902; second day 1901, second and third days 1902; third day 1901; fourth day 1901,

fifth day 1902; fifth day 1901, sixth day 1902; sixth day 1901, seventh day 1902; seventh day 1901, eighth day 1902; the rabbit-tipi; the sweat-lodge; the altar), the painting of the dancers; the relation of the transferrer to the lodge-maker's wife, offerings-lodge songs, torture, children's games during the "Sun Dance" ceremony, "Sun Dance Myths" (origin myth, little star). Of the ceremony itself we learn (p. 10): "It may not be considered a healing ceremony; nor is sickness believed to be cured by the performance of the ceremony as is the case with the more extended Navaho ceremonies." Dr. Dorsey's Arapaho informant was positive that there were no special rules governing the movements of the one who had made a vow between making and performance, but the author thinks it possible such may have formerly existed. Next to the flat pipe (the great tribal "medicine"), the sacred wheel is the most precious possession of the Arapaho, and to it tribal lore assigns miraculous movements. There is, apparently, no set time for the "Sun Dance," but it usually occurs in the spring after the grass and sage are full grown. One of the priests, however, volunteered the information in 1902 that "the proper time of the beginning of the ceremony was from seven to ten days after new moon and hence an equal number of days after the menstrual period" — the Rabbit-tipi priests set this time because "the menses are unclean and a source of bodily injury to the people, and the 'Sun-Dance' lodge and the Rabbit-tipi must be kept clean from all impurities." A very interesting part of the ceremonies is the numerous prayers, which are very dignified and on a higher plan than one would at first suspect. The conduct of the various secret societies is another important topic, likewise the rôle of men and women, and the animalistic elements in the various ceremonies. The painting of the dancers by the grandfathers is illustrated in detail in the plates accompanying the text. Of the offerings-lodge songs "the majority are almost meaningless, or are intended to divert or distract the attention of the dancers, and are of a joking nature." Some of them "contain words calling on the spirits or gods, but most of them are made up by the singers." It appears that formerly "there were a great many songs with serious words, but gradually they have been forgotten." Torture in connection with the offerings-lodge is no longer practiced, not because of the opposition of the Indian Department, which forbade it by decree, as from "the fact that [escaping danger in war] the reason for it no longer exists." Ear-piercing of children is still practised ceremonially. The presence of the entire tribe in one camp during the "Sun Dance" gives the children from seven to fourteen years of age a chance to indulge in their own games, which take place at full moon. Among those observed were: Game of buffalo meat, game of choos-

ing grandfathers, bathing-games, etc. In the bathing-games there appears to be sometimes a sex atmosphere. The practice (known also to white children) of keeping out of the water in swimming a foot on which some clay has been plastered, is here stated to be "to save their grandchildren," — foot is grandparent, and clay is child. The origin myth (pp. 191-212) contains the story of the deluge and the reconstitution of the earth. The man with the flat pipe calls on the birds and animals to assist him in recovering the land. Two water-fowl dived, but came up exhausted, then dived again unsuccessfully. Then the black snake, the duck, the goose, and the crane tried, but failed. At last the turtle and the red-headed duck brought up clay clinging to their feet. From this the earth was made, which was afterwards filled with necessary animals, plants, etc. Most of the myth is characteristically Algonkian, and belongs with the Nani-boju cycle of deluge and creation legends. For the student of comparative Algonkian folk-lore Dr. Dorsey's monograph is filled with excellent data. — *Skaghticoke*. In the "Proceedings of the American Philosophical Society" (vol. xlii. 1903, pp. 346-352) Professor J. Dyneley Prince and Mr. Frank G. Speck publish a brief paper on "Dying American Speech-Echoes from Connecticut." In the summer of 1903 Mr. Speck obtained from James Harris (claiming to be a full-blood), one of the few surviving Skaghticoke Indians of Litchfield County, Connecticut, 23 words and three connected sentences, the analysis of which by the senior author forms the chief part of this paper. This is "probably the last surviving remnant of the Delaware-Mohican idiom formerly used at Stockbridge, Mass., which was expounded by J. Edwards, Jr., and J. Sergeant," — the Skaghticoke language being "distinctly not a New England product, but coming from the Hudson River region with that branch of the Lenni Lenape called Mohicans who settled at quite an early date on the site of Stockbridge, Mass." Professor Prince remarks that "it is curious and characteristic of human nature that a number of obscene words and phrases have survived with some accuracy in the mouth of Harris, Mr. Speck's informant." In the Skaghticoke dialect the letter *r* seems to have existed.

ATHAPASCAN. *Apaches*. In "Sunset" (vol. xi. pp. 146-153) for June, 1903, George Wharton James has a well-illustrated article on the "Palomas Apaches and their Baskets." The exodus of most of the Indians on account of a recent suicide is noted. The Apache coiled weave differs from the Pima in being "ribbed." The Apaches are very much averse to having their pictures taken. The Palomas, or so-called "Yuma" Apaches, surpass the other Apache bands in the fineness, beauty, and quality of workmanship of their baskets.

CADDOAN. *Pawnee*. In the "American Anthropologist" (n. s.

vol. v. pp. 644-658) Dr. Geo. A. Dorsey writes on "How the Pawnee captured the Cheyenne Medicine Arrows." The event took place some sixty years ago, and is still remembered by the Pawnee, and the author presents two versions of the story of the fight as recorded from old Skidi informants, and, "while there is considerable difference in the amount of detail given, they differ only in one important particular, viz., the number of arrows (two or three) which were placed upon the 'Morning-Star bundle.'" These tales give us "insight into certain fundamental traits of character, typical of the two tribes involved."

IROQUOIAN. W. W. Canfield's "The Legends of the Iroquois, Told by 'The Cornplanter'" (N. Y., 1902, pp. 211), treats of the following topics: The confederation of the Iroquois, the birth of the arbutus, a legend of the river, legends of the corn, the first winter, the great mosquito, the story of Oniata, the mirror in the water, the buzzard's covering, origin of the violet, the turtle clan, the healing waters, the sacrifice of Aliquipiso, why the animals do not talk, the message bearers, the wise sachem's gift, the flying head, the ash-tree, the hunter, Hiawatha, the peacemaker, an unwelcome visitor, bits of folk-lore, the happy hunting grounds, the sacred stones of the Oneidas. Pages 197-311 are occupied by notes to the legends. The principal source of the material in this book is stated to be "Cornplanter," the Seneca chief (1732-1836), a half-breed, who imparted the knowledge of them to his friend among the whites, a civil engineer and surveyor, whose diaries and field-books containing the outline legends came finally into the possession of the author. They have been further verified "by means of inquiries made of some of the most intelligent Indians in New York. Mr. Canfield does not hesitate to say (p. 10): "The traditions of the Iroquois herein contained are known positively to be 200 years old, and are confidently believed to be the stories told by the red men thousands of years ago." Through his own studies and the sources indicated Mr. Canfield believes that "he has succeeded in bringing these legends to a point approximating their original beauty." In the elaboration of them "care has been taken not to depart from the simplicity and directness of statement characteristic of the Indian, and only such additions that seemed to be warranted have been made." The legends themselves are very interesting, but their use for comparative purposes is limited by the method of their compilation. The stories of the origin of the arbutus, — it grows only where stepped the flower-maiden who overcame the manito of winter; of the origin of the corn-plant, — a sleep-walking maiden clasped in the hands of her lover; how Oniata kissed the wild-flowers and the tree-blossoms, giving them the fragrance of her breath; the origin of the violet

("heads entangled") from a maiden and her lover killed together by his enemies; the origin of woodbine and honeysuckle (from the hair and body of Aliquipiso, the brave maiden of the Oneidas), are noticeably imaginative and romantic. The appearance of the horse on a par with the other beasts in the story of "why the animals do not talk" is suggestive. The story of the hunter is a version of the same legend as Dr. Beauchamp's "The Good Hunter and the Iroquois Medicine" (J. Amer. Folk-Lore, vol. xiv. pp. 153-159). Mr. Canfield believes that the Iroquois Confederation was formed on June 28, 1451, in Central New York. In connection with the sacrifice-stories about the Genesee and Niagara Falls, we are informed that "the Iroquoian tribes did not practice customs which called for the sacrifice of human life, unless the sacrifice was self-imposed" (p. 201). The interesting institution of the peace-making queen with the "city of refuge" forms the subject of one legend, — six hundred years are said to have passed before the office, vacant through the eloping of Queen Genetaska with a young Oneida, was again filled in 1878. The legend of "the unwelcome visitor," according to the author, "was as common among the Indians as are the parables of the Prodigal Son or the Good Samaritan among Christians," and had the same end in view. In the Iroquois story the hospitable human is a woman.

KOLOSCHAN. *Tlingit*. Lieut. G. T. Emmons's "The Basketry of the Tlingit" (Mem. Amer. Mus. Nat. Hist., vol. iii. pt. ii. pp. 229-277, N. Y., July, 1903), which is illustrated with 14 plates and 72 figures, preserves the excellence of form and matter of the model series in which it appears. The interest of the folk-lorist lies in the ornamentation, designs, symbolic figures, etc., of the basketry and the lore connected therewith. Influence of the interior tribes (Athapaskan) is to be traced in Tlingit ornamentation, — also indications that some of the Tlingit families originated in the interior and followed the waterways to the coast. The first place in their decorative motives is occupied by animals and natural objects, after which come articles of dress and ornamentation, implements, etc. The Greek fret, known in Tlingit as *khu roon kus-sar-ya'-yee*, "the fancy border of the blanket," has been "borrowed without change from the Hudson's Bay Company's ornamental blanket made especially for native trade." The cross, called *naste* (or *konnaste*="Christ"?) has been borrowed from the Russian Greek Church. Among the motives and patterns may be mentioned: The mouth-track of the wood-worm, the intestine of the song-sparrow, the lightning, the butterfly, the trail of the land-otter, the footprint of the brown bear, the tooth of the shark, the tail of the snow-tail (Arctic tern), the feather-wings of the arrow, the leaves of the fire-weed, the rainbow, the backbone, the fish-flake, "the echo of the spirit-voice of the tree

reflected in shadow" (water-reflection), the teeth of the killer-whale, the hood of the raven, the garter, the wild celery (*Heracleum lanatum*) cut up in lengths for chewing, the stick fish-weir, fish-drying frame, footprint embroidery, the strawberry basket, the scallop-shell, the stickleback spawn, the half of the head of the salmon-berry, labret, the halibut-tail, the tadpole, the lozenge (or "eye"), the raven-tail, the club or war-pick, the half-cross, the *eena* (root-stick), the back-of-the-hand tattoo, the shaman's hat, the wave, the ceremonial hat, tying or winding, the flying goose, the goose-track, the young fern-frond, the porpoise-flesh (when cut), "one within another," the tree-crotch, the grave-house. The "checkerboard pattern" is due to the introduction of that game by the whites. A combination of the "head of salmon-berry" and "cross" patterns, the author informs us, "is hardly more than six or eight years old, but it has found much favor among the Hoonah and Sitka because it has sold readily." Lieut. Emmons considers remarkable the occurrence of angular lines and the absence of a totemic significance of these forms. Mason (*Amer. Anthropol.*, n. s. vol. v. 1903, p. 701), however, suggests that "the lore of the Tlingit is hiding in the decoration."

SALISHAN. *Tcil'q̄'uk* and *Kwántl̄en*. Mr. Charles Hill-Tout's account of these tribes, which appears as "Ethnological Studies of the Mainland Halkōmélem, a Division of the Salish of British Columbia" (*Rep. Brit. Assoc.*, 1902, pp. 355-449, reprint, pp. 3-97), contains much of folk-lore interest, besides linguistic details. Tribal and social organization, dwellings, dress, shamanism and spiritism, birth, puberty and burial customs, origin legends, etc., for the *Tcil'q̄'uk*; shamanism, salmon and totem myths, and mortuary customs of the *Pilátl̄q* of the lower Chilliwack River; tribal and social organization, dances, naming-ceremonies, etc., of the *Kwántl̄en*, are discussed. The *Tcil'q̄'uk* maintain that they "have always dwelt there [present habitat], looking at the same sky and the same mountains." They are "more communistic" than the other tribes studied by the author, and some peculiarities of their social organization and their customs "may possibly be due to the fact that the *Tcil'q̄'uk* are not true members of the Halkōmélem division, though they now speak its tongue." The "*director* rather than *ruler*" of the *Tcil'q̄'uk*, who in the old days "led and directed the prayers of the community, and conducted all their religious observances," to-day "leads them in their responses, and conducts the service in their churches when their white minister or instructor is absent." The office of chief was "more sacerdotal than imperial." The communism of this Indian people, the author thinks, grew out of the "communal 'long-house,' " first adopted for mutual protection and defence," and afterwards "profoundly affecting social life and customs." In the *suliaism*

of these Salishan tribes Mr. Hill-Tout finds "the connecting link between pure fetishism and totemism, as it is found among our northern Indians." Among the Tcil'qē'uk, "the great transformer and wonder-monger is called QEQāls," — apparently the collective form of the commoner "Qāls of the other tribes." They "seem to possess but few folk-tales, or else they have forgotten them." The *seuwēls*, or sorcerers, of the Pilātlq are said to have "a mystic language of their own." Concerning one animal figuring in the folklore of these tribes we are told "after the manner of Indian myths the mouse here appears from nowhere, and, after its task is completed, disappears in like manner." Of the Kwántlən, the author observes (p. 53): "Most, if not all, of the present Kwántlən have been born since the settlement of the Hudson's Bay post in their midst, and their early contact with the white men connected with this, and their long training by the Fathers of the Oblate Mission have much modified and changed their habits and lives." Elsewhere (p. 18) he notes the effect of this contact on speech: "The spread and use of English among the Indians is very seriously affecting the purity of the native speech." The Kwántlən appear not to possess "anything like a developed totemic system." They had religious, social, totemic (súliā) and shamanistic dances, divided into two classes, "dream dances" and "common dances." The "fire dance" should interest the Society for Psychical Research. It is worth noting that the Kwántlən call stories they believe to be true *siyís*, and fables and myths *sōqwiām*. — Mr. Harlan I. Smith's "Shell Heaps of the Lower Fraser River" (Mem. Amer. Mus. Nat. Hist., N. Y., vol. iv. pt. iv. March, 1903, pp. 133-190, figs. 10-60, pl. vi.-vii.) is a valuable archæological monograph, well up to the standard of the author's previous studies, and contains not a little in relation to burial customs, utensils, ornament, etc., of interest to the folk-lorist. Some of the bone objects discovered have geometrical designs, — "the technique of decoration consists entirely of etching in bone and sculpture and etching in antler and bone." As is indicated by the presence of red ochre, white earth, charcoal, etc., painting was also in vogue. The art of this region "differs from that of the North Pacific coast in the extensive application of geometric designs." Many bone or antler objects are decorated with more or less realistic animal figures, — the art here is cruder than on the coast, and resembles somewhat that of the present Indians of Lillooet, and, perhaps also, generally, that of the region between Lower Fraser River and Upper Columbia River. In a general way the finds seem to show that "the prehistoric peoples whose remains are found in these shell-heaps had a culture resembling in most of its features that of the present natives of the Fraser Delta." The people of the past and

those of the present had some differences in physical type. The author considers very striking "the coincidence of the similarity of culture of the prehistoric people of the Fraser Delta and of Saanich with the distribution of languages at the present time." An early migration from the interior to the coast and Vancouver Island, "carrying with it the art of stone-chipping, pipes, and decorative art," is probable.

SIUAN. *Crow*. As Field Columbian Museum Publication 85 (vol. ii. No. 6, pp. 277-324, Chicago, October, 1903) appears Mr. S. C. Simms's "Traditions of the Crows," embodying material obtained from the second oldest man of the tribe [Montana Absahrokee or Crow Indians] through a most competent interpreter during the summer of 1902. The author gives the English versions of an origin myth; 15 coyote tales; the creator, the porcupine, and the climbing woman; bones-together, red-woman, and the deeds of two boys; the stump-horn and the bladder; the beautiful daughter of a chief, her wicked husband, and the seven brothers; the selfish chief and the two boys; the young men and the turtle; dwarfs on the ledge; the place where the buffalo go over by the will of the sun; baby-tracks. Pages 317-324 are occupied by useful abstracts of the tales. The "creator" is called "Old-Man," — he made the first Crow man and woman by blowing dirt out of his hand, and from the same substance furnished different animals and fruits for food; he also instructed them in primitive arts and industries. The coyote stole summer from the woman with a strong heart, deceived the strawberry-pickers, buried and cooked the bears, made the buffalo in a race fall over a steep cliff and get killed, deceived and killed the animals dancing around him, deceived the buffaloes and made them gore each other, stole (but not to great advantage) the red-bird and red-fox from the boy adopted by the buffalo, and performed other feats, some wise and some not so wise. In the first coyote myth we are told (p. 282): "The Maker of all things appeared in the form of a Coyote, all powerful, and at certain times he got into predicaments that a child could have got out of, so silly and weak was old Coyote at times." The Crow coyote tales belong to the Rocky Mountain coyote-cycle, and some of them strikingly resemble the Kootenay legends about the same animal. The "Origin Myth" has perhaps Blackfoot analogies, as have also some of the other tales. The legend as to dwarfs is interesting. Concerning the baby-tracks about the spring on Pryor Creek, we learn (p. 316): "It was the custom many years ago (and to a limited extent now) for married women who were barren, and wished to become mothers, to go to this spring and take with them a pair of baby moccasins and pray that they might be blessed with a child." Mr. Simms's paper is a welcome addition to the literature of Siuan folk-lore.

CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (n. s. vol. v. pp. 667-678) Mrs. Zelia Nuttall publishes "A Suggestion to Maya Scholars." After pointing out that, "although Maya scholars have bestowed much study upon the numerals contained in Maya inscriptions, no one, to my knowledge, has yet devoted attention to, or even taken into consideration, the existence of the seventy-five affixes above referred to [a list is given on pp. 670-678], although they were and are habitually used, in connection with numerals, by Maya people," the author urges the study of these numeral affixes in connection with the recorded numbers. When recording these affixes in their inscriptions, the Mayas "would have chosen some object, easily painted or carved, the sound of the name of which exactly or closely resembled that of the affixes," — Mrs. Nuttall cites examples. The list of numeral affixes is in itself very interesting, representing, as it does, one of the maxima in American Indian class-numeral systems. — Dr. E. Förstemann, in his discussion of "Die Nephritplatte zu Leiden," in the "Zeitschrift für Ethnologie" (vol. xxxv. 1903, pp. 533-557), concludes that the Mayan inscription on the nephrite plate now in the Museum at Leiden has some connection with the first celebration of the five days' festival, the first descent of Kukulcan from heaven, etc. — Part second of Teobert Maler's "Researches in the Central Portion of the Usumatsintla Valley" (Cambridge, 1903, pp. iv. 215, figs. 27-68, pl. xxxiv.-lxxx.), forming vol. ii. No. 2 of the "Memoirs of the Peabody Museum of American Archaeology and Ethnology, Harvard University," keeps up the standard of these excellent publications for which all students of Central American archaeology and palæography are duly grateful. The subjects treated are: El Cayo, — a lintel from the temple-palace afforded the largest number of hieroglyphs of any of the Usumatsintlan inscribed monuments yet discovered; Budsilhá, — on a rock near by the ruins of a community-house was found a small jadeite figure resembling that of the god of the chief temple of San Lorenzo on the lower Lacantun; La Mar, — ruins of a small city (one of the stelæ, the figures of which are colored bright red, "belongs to the most perfect creations of the Maya sculptor's art"); El Chile, with ruins of a double temple, etc.; Anaité II., with its large monumental terrace; El Chicozapote, — "The temple of the four lintels sculptured on the underside" is very important because "the difference between the workmanship of one epoch and that of a more recent period can be clearly recognized on its bas-reliefs" (here the art of the Maya sculptor "lacks but little of ranking with the high art of the present day"); Yāxchilan (to this are devoted pp. 104-197), which may

have been, though Dr. Maler now appears to favor the identification of the latter with Canizan below Tenosique, the Izancanac, where Cortez crossed the Usumatsintla. Yāxchilan is rather the ruined city discovered by Alzayaga's men in 1696. Yāxchilan exemplifies the fact that the ancient Maya cities "were, as a general thing, not cities of streets, but cities of terraces." At Yāxchilan there were a curved embankment, terrace-buildings, a chain of temples, a chain of other structures, a great and lesser acropolis. Of the sculptures of Yāxchilan the author remarks (p. 163): "It is no exaggeration to say that, in fineness of execution and general artistic value, they can be compared with the best that Assyria and Egypt have produced." Yāxchilan seems to be very important for the study of Maya religious art and symbolism. What Dr. Maler calls a figure of Ket-salkoatl, — the Indians still make their offerings to it, with remarkable rites, unknown to the whites altogether, — shows "a Turanian type," and is "strongly suggestive of the Indo-Turanian representations of Buddha." This figure is meant for "the chief god of the Maya-Toltecs," — this term the author seems to prefer. Numerous examples of the occurrence of the cross in these ruins are cited. Some of the glyphs of Yāxchilan probably "date from the best period of Maya art." At San Lorenzo some remarkable rock carvings were discovered, concerning which Dr. Maler says that "these reliefs are evidently a substitute for sepulchral stelæ." In this region a considerable city was once located. There are several things in Dr. Maler's report which again encourage the hope that long and tactful approaching of the present Indian inhabitants of the country may lead to the knowledge of rites and ceremonies destined to reveal some of the secrets hidden in the Maya monuments. This should stimulate the worthy patrons of these expeditions, which have already yielded such good results.

DARIEN. Lionel Wafer's "New Voyage and Description of the Isthmus of America" (Cleveland, 1903, 212 pp.), reprinted from the original edition of 1699 and edited by the able hand of Dr. George Parker Winship, is a valuable source of information concerning the primitive Panamans. Wafer devoted a chapter of his book, covering in the reprint more than forty pages, to the natives, their manners, customs, etc. The illustrations depicting Indian activities and ceremonies are also of great value. The importance of the original is much increased by the editor's notes and explanatory observations. To the old buccaneer Americanists are indebted for data that could only have come from such direct contact with the natives as fell to his lot, when left behind among them.

WEST INDIES.

AMULETS. In the "American Anthropologist" (n. s. vol. v. pp. 679-691) for October-December, 1903, Dr. J. Walter Fewkes has an article on "Pre-Columbian West Indian Amulets." These "amulets" are small images carved from stone, shell, and bone, perforated for suspension from the person. The first known figures of such objects occur on a map in Charlevoix's history of Santo Domingo published in 1731, where they are called *zemi* or *mabouya*. The first figures of Porto Rican amulets were published by Professor O. T. Mason in 1877,—he was the first American writer to identify these perforated figures as amulets. Of the West Indian amulets a provisional classification shows that there are two readily recognized types in human form, besides forms representing such animals as frogs, reptiles, birds, etc. According to Dr. Fewkes "there is a striking similarity between some of the West Indian amulets and those in Mexico,"—not necessarily evidence of racial kinship. Also, "the similarity between Antillean and South American amulets is marked, but I find no resemblance between those from Porto Rico and from the mainland north of Mexico." There exist also "many resemblances between Arawak prehistoric objects and those of the Calchaquí of Argentina," but "these likenesses, like those of the Pueblos to the Calchaquí, are interesting coincidences of independent origin." Dr. Fewkes also thinks that "while the art products of the Antilleans are *sui generis*, they are more characteristic of the Arawak than of the Carib people of South America." In Cuba and Santo Domingo Antillean art was "comparatively pure Arawak," but in the Lesser Antilles "mixed with Carib." Some of the more remarkable of these interesting amulets are described with some detail. The negroes of Porto Rico doubtless have inherited something from the Indians, and Dr. Fewkes believes that "when the practices of the West Indian 'conjure-man' are studied, it will doubtless be found that he still preserves the same general methods as the ancient *boii*, or aboriginal West Indian sorcerer, having merely modified the usages of the latter or replaced them with others, equally primitive, which his slave ancestors brought from Africa."

CARIBS. Pages 379-380 (with 4 figures) of Dr. K. Sapper's article on "St. Vincent" in "Globus" (vol. lxxiv.) are devoted to the Caribs of that island, their stone implements, pictographs, etc. The surviving Caribs are almost all "black" Caribs, only four or five of the real "yellow" Caribs are said now to be alive. Dr. Sapper, who saw a few of the latter, notes their resemblance to the pure-blooded Indian of Central America, and the likeness of the "black" Caribs to their fellows of the same region who have intermingled

with the negroes to a considerable extent. In the island Dominica some 120 pure-blooded "yellow" Caribs and 280 "black" Caribs survive on a reservation. A very few of the St. Vincent Caribs retain some knowledge of their mother-tongue, and only a few more in Dominica. The language of the Caribs of St. Vincent contains a rather large number of words of Spanish origin. The pictographs of the St. Vincent Caribs, Dr. Sapper thinks, have a certain resemblance to those of parts of Nicaragua (*e. g.*, on the Rio Coco). He considers that these sculptures are more probably genealogical monuments than figures of religious significance. The rarity of animal forms in them supports this idea. The old Carib house has been abandoned and its place taken by the negro-hut.

SOUTH AMERICA.

CALCHAQUIAN. In the "Anales de la Sociedad Científica Argentina" (Buenos Aires, 1903, vol. lvi. pp. 116-126) Dr. Juan B. Ambrosetti writes about "Cuatro pictografías de la región Calchaquí." The first pictograph described is on the Las Conchas River, between Morales and Curtiembre, on the wall of a cave, and is in good preservation except that a portion of it has been injured by the additions of those who from time to time have sought refuge from the rain in this grotto. Two other pictographs are on the river Bodega in the Lerma valley, — of these is the most complex of all. The fourth is in the Yocavil valley, not far from the ruins of the ancient city of Quilmes. All the pictographs were seen by the author in the course of his investigations of 1895-1897. In the first pictograph appear a number of hunters, with bows and arrows, and a number of guanacos or llamas besides a much larger figure of a deity or of some important personage. Dr. Ambrosetti suggests that we have here figured a petition of the hunters to the manito of the animals in question. One of the Bodega pictographs is more complicated, and it contains, besides figures of men and animals (guanacos, etc.), "ceremonial axes," and a huge serpentine creature, on whose body are a number of St. Andrew's crosses. This inscription may be a prayer for rain or something of the sort. The Quilmes pictograph has also to do with men and guanaco or llama like animals, and is possibly also of a religious or ceremonial nature. Dr. Ambrosetti notes the general resemblance of some of these Calchaquí pictographs to those of the Pueblos Indians of Arizona and New Mexico. — To the "Anales del Museo Nacional de Buenos Aires" (vol. ix. 1903, pp. 357-369) Dr. Ambrosetti contributes a well-illustrated paper on "Los pucos pintados de rojo sobre blanco del Valle de Yocavil." These painted (red on white) dishes of the Yocavil valley are among the rarest and most interesting of Calchaquí anti-

quities (only 16 are known to the author and of these 10 are in the National Museum of Buenos Aires), most of them coming from Santa Maria. The ornamentation is of two main sorts, — the first based on centre-pointing triangles, the other of crossed (in centre) lines, both bird-faces at the upper and lower circumferences. The significance of these ornamentations is not clear, but some suggest comparison with the glyphs of the Maya monuments, but only in a vague general way.

GUAYCURUAN. *Toba*. In the "Archivio per l'Antropologia" (vol. xxiii. 1903, pp. 287-322, 21 figs.), Domenico del Campana publishes a "Contributo all' Etnografia dei Toba." Clothing and ornament, objects of personal use, implements and utensils for obtaining and preparing foods and drinks, musical instruments (rattle and wooden whistle), arms and weapons, etc., are described, with reference to the two distinct groups of the Toba, — the Tocouit and the Pilagà or Aì, the former on the Pilcomayo in the Argentinian-Uruguayan Chaco, the latter on the same river in the Bolivian Chaco. The Tocouit were said by Boggiani to be of a rather peaceful disposition, while the Pilagà are warlike Toba *par excellence*, and this difference is confirmed by Ducci. Noteworthy is the ostrich-skin hat of the Toba. Their tobacco-pipe is generally a tube. The Toba are great fishermen. The preparation of *ciaik*, a food obtained from a species of palm, belongs to the women. Some favorite drinks are made from wild honey.

PARAGUAY AND MATTO GROSSO. H. Meerwarth's article "Zur Ethnographie der Paraguaygebiete und Matto Grossos," in "Globus" (vol. lxxxiv. pp. 155-156) résumés Th. Koch's papers on the Guaycurú group and the peoples of Paraguay and the Matto Grosso, — tribes belonging to the Guaycuruan, Maskoian, Tupian, and Tapuyan stocks, besides a few isolated peoples.

TAPUYAN. *Guayanás*. In the "Revista do Museu Paulista" (vol. vi. 1902-03, pp. 23-44) Dr. H. von Ihering publishes an article on "Os Guayanás e Caingangs de S. Paulo," containing a historical-ethnographical account of the Guayanás and Caingangs of S. Paulo, Brazil, with critiques of the literature of the subject. From evidence contained in the vocabularies of Ambrosetti and others the author concludes that "the Guayanás of S. Paulo are linguistically identical with, or closely related to the Caingangs." The Guayanás of the upper Paraná differ from the Guayanás of S. Paulo, not only in language (but still related to that of the Caingangs), but also in "important ethnologic characters." The Guayanás and Caingangs belong to that one of the primitive stocks of Brazil known as the Gês, — an eastern group being formed by the Caingangs, a western by the Guayanás, of the upper Paraná, and the Ingaim. — To the same

Journal (pp. 45-52) Benigno F. Martinez contributes an article on "Os indios Guayanás," which, besides historical and ethnographical notes, contains something about the character and activities of these Indians. The Guayanás are much given to fishing, and an Indian, without saying good-by to any one, will set forth on the Paraná on a solitary expedition from which he will return loaded with fish. He may remain away from home whole weeks, leaving his family to invoke the genii of the basaltic caves of the river-bank on his behalf. The old custom of burying the dead in clay vessels made for the purpose has given way to burial in the ground. The Guayanás described by Lista are, the author thinks, emigrants from the northern Paraná. On pp. 50-52 are given brief Guayaná vocabularies. — Another article by Telemaco M. Borba, "Observações sobre os indígenas do Estado de Paraná," appears in the same Journal (pp. 53-62), treating of the Caingangs and the Arés, — of the language of the latter a small vocabulary is given (p. 57), and their *tembetá* is figured on p. 56. The deluge-myth of the Caingangs occupies pp. 57-61, as told to the author by the chief, Arakxó. The Caingangs were saved on the peak of a mountain, — Crinjijinbé. The creation of "tigers," ant-eaters, snakes, wasps, etc., is described. Also how the human beings learned to dance and to sing; the institution of marriage, etc. The Cayurucrés and Camés who were drowned in the deluge escaped from the centre of the mountain whither their souls went. A flood legend of the Arés or Botucudos, is given on pp. 61, 62. In this myth an Indian escapes the waters by seizing the emerging branches of a palm-tree. He is afterwards much aided by the sapacurú (a species of ibis) and a saracúra. These birds brought earth in their beaks, and put it in the water, — mountains exist now (the original world was flat) because the beak of the sapacurú was the larger.

GENERAL.

BIBLIOGRAPHICAL. Under the title "Apuntes viejos de Bibliografía Mexicana" (Mexico, 1903, pp. 91) Professor Alfredo Chavero republishes a number of papers in the form in which they appeared or were written some thirty years ago. These critical bibliographical essays treat of the following topics: Codex Telleriano Remense, Pictures of the Suns (ages) of Nahua Cosmogony, The Aztec Perigrination, Tenochcan Chroniclers (Codex Ramirez, Durán, Acosta, Tezozomoc), Motolinía, Mendieta, Sahagún, Vetancurt.

HOUSES. In "The House Beautiful" (Chicago) for August, 1903 (vol. xiv. pp. 135-139), Mr. G. W. James writes about "A few Indian Houses." Navaho *hogans*, Hopi houses, Havasupai *hawas*, and *toholwas* (sweat-houses), and *meala hawas* (storehouses), the *kish* of the Mission Indians, etc., are briefly described.

INTERNATIONAL CONGRESS OF AMERICANISTS. The Thirteenth International Congress of Americanists, held in New York, October 20-25, 1902, has been the subject of several somewhat detailed reports by members of various nationalities. For the convenience of such as may desire to look the matter up from different points of view the following references may be given :—

1. Chamberlain, A. F. : International Congress of Americanists at New York. (Science, N. Y., 1902, n. s. vol. xvi. pp. 884-899.) See also : Journal of American Folk-Lore, Boston, 1902, vol. xv. pp. 296-299.

2. Lejeal, Léon : Le Congrès de New York. (Jour. de la Société des Américanistes de Paris, 1903, n. s. vol. i. pp. 84-97.)

3. van Panhuys, L. C. : Verslag van de dertiende zitting van het Internationale Congres van Americanisten, gehouden te New-York van 20-25 October, 1902. ('s Gravehage, 1903, pp. 28. Repr. from Nederlandsche Staatscourant, March 18, 1903.)

4. von den Steinen, Karl : Ueber den xiii. Internationalen Amerikanisten-Kongress in New-York, u. s. w. (Zeitschr. f. Ethnologie, Berlin, 1903, vol. xxxv. pp. 80-92.)

These accounts of the Congress and its activities from the point of view of an American, a Frenchman, a Dutchman, and a German, taken altogether, enable one to estimate the value and the importance of such international gatherings better than from a single uni-national report. The personal equation adds to the interest of the matter.

SUGGESTION AND HYPNOTISM. The second and enlarged edition of Dr. Otto Stoll's notable treatise on "Suggestion and Hypnotismus in der Völkerpsychologie" (Leipzig, 1904, pp. x. 738) contains two chapters relating to America : "Suggestiverscheinungen bei den Ureinwohnern Westindiens" (pp. 122-149) and "Suggestive Erscheinungen in Mexiko und Zentralamerika" (pp. 149-190). Among the topics considered are : The suggestive therapeutics of the "medicine-men" of Haiti, Cumaná, etc. ; the auto-suggestive extasis of the Cumanan "medicine-men ;" illusions of the senses among the ancient Haitians ; the hallucinatory cohoba-extasis, the toxic effect of tobacco, etc. ; epidemic mass-suicide among the ancient Haitians ; Mexican belief in magic metamorphosis into animals ; suggestive power of magicians and shamans ; suggestive illusions in Quiché mythology ; the ancient Mexican "magician-thieves ;" suggestive healing in ancient Mexico ; nagualism in Central America ; suggestive effects of Christianity in Mexico ; the prophetic extasis in Guatemala ; Indian martyrdom ; remains of heathendom among the Christian Indians ; the murder-extasis, or *loaparika*, of the Abipone Indians, etc.

A. F. C. and I. C. C.

RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. In his paper on "The Fallacy of the 'Selected Group' in the Discussion of the Negro Question," in the "Southern Workman" (vol. xxxii. pp. 520-526) for November, 1903, Mr. Talcott Williams points out the unfairness of comparing the slave negroes of America, born of the pestilential swamp of the Congo, — the least favorable of all his African environments, as his progress elsewhere in that continent shows, — with the group of Anglo-Saxons resident in and acclimated to the New World. We ought rather to be surprised at what the negro has done in America than at what he has failed to do.

ALABAMA FOLK-LORE. With this title appears an article in the "Southern Workman" (vol. xxxiii. pp. 49-52) for January, 1904, containing three brief tales, — Why the buzzard has a red head, how the guinea-hen got ahead of the rabbit, brer rabbit and brer fox, 10 proverbs, and some 30 "signs." The material was collected at Calhoun, Ala., and the items are given "exactly as they have been handed down by traditions." The editors state that "the second story is a variant of one published by Joel Chandler Harris, and the third is a combination of three well-known tales." Some of the proverbs and signs show white influence. — "In Old Alabama" (N. Y., 1903), by Anne Hobson, contains some good folk-lore material. According to a reviewer in the "Southern Workman" (vol. xxxii. p. 565), "the untutored Negro's weird imagination, credulity, simplicity, and superstition are all there." Miss Hobson's book, containing 10 dialect stories and many plantation songs, "is said by some to be the most accurate delineation of Negro character since *Uncle Remus*." The narrator of the tales is "Miss Mouse."

EDUCATION. In the "Southern Workman" (vol. xxxii. p. 500) for October, 1903, G. S. Dickerman has an interesting article on "Old-Time Negro Education in the South." In Charleston "public sentiment forbade them [free negroes] to carry a cane or to ride in a carriage." It would seem that a number of free negroes used to hold slaves of their own race. Rev. John Chairs, a Presbyterian minister, educated at Washington College (and a negro), "taught for many years a classical school for white boys in North Carolina, out of which came a number of eminent men."

FEAR OF FIRE. The other day the compiler of these notes heard an educated negro from the South declare that his people were very much afraid of fire, and that he himself had never got up courage enough to report for lessons in blacksmithing for the reason that the sight of the sparks flying about and the other incidentals of the forge scared him too much.

GHOSTS. In the "Southern Workman" (vol. xxxii. p. 506) is published "Uncle Si'ah and the Ghosts," which, an editorial note informs us, is "a folk-lore story written as a class exercise by Laura Randolph, a member of the Junior class at Hampton Institute."

HALLUCINATIONS. In the "Archives d'Anthropologie Criminelle" for September and November, 1903, Dr. Nina-Rodrigues has an article on "La paraonia chez les Nègres," in which he discusses the prevalence of paranoia among Brazilian negroes. From a brief résumé by Havelock Ellis (J. Ment. Science, vol. 1. p. 169), it appears that "there is thus a special prevalence of motor and psychomotor hallucinations, and the author associates this with the normal prevalence of the verbal motor type in negroes, as shown by the frequency with which they talk aloud to themselves." A thoroughly systematized and chronic delusion, "such as is fairly common among whites, is extremely rare, in the opinion of all Brazilian alienists, and when found, the author asserts, always indicates either that the subject belongs to one of the higher African races, or else that he has a trace of white blood." Moreover, the interesting fact is revealed that "the subject of the delusion is nearly always connected with sorcery." Dr. Nina-Rodrigues holds that "this is not due to atavism," but "an underlying belief in sorcery is still common to most negroes, though it is covered by a thin veneer of civilization."

HYPNOTISM AND SUGGESTION. The second and much enlarged edition of Dr. Otto Stoll's "Suggestion und Hypnotismus in der Völkerpsychologie" (Leipzig, 1904, pp. x. 738) treats at considerable length of these facts among the peoples of Africa, to whom a whole chapter (pp. 273-298) is devoted. Autosuggestive "possession" in Loango, the "werlions" of South Africa, the "magic forest" of West Africa for youths, etc., are touched upon. At pages 188-190 is described the *capoeiragem*, or murder mania of the negroes of Brazil, after the account of von Tschudi. The *capoeiras* formed a secret society, whose numbers ran amuck on Sundays, holidays, etc. They began by butting each other with their heads. Most of their killing was done with long needles and awls. According to von Tschudi, the basis of the murder-frenzy of these negroes was religious, and he thought the custom was of African origin, coming over with the slaves. Dr. Stoll considers the question of African origin doubtful. It seems unnecessary to assume the existence of an African mystic secret society. That these outbreaks occur generally on Sundays and holidays may be due simply to the fact that the blacks, like the whites, were accustomed to greater liberties on those occasions. The account of von Tschudi was published in 1860.

INDIAN "MEDICINE MAN" AND NEGRO "CONJURE MAN." In his article on "Precolumbian West Indian Amulets" (Amer. Anthr.,

n. s. vol. v. pp. 679-691), Dr. J. Walter Fewkes observes (p. 690): "Many instances of the use of charms and amulets still survive in the practices of the negro 'conjure men' of Porto Rico, but it is difficult to distinguish those of Indian from those of African descent." The methods of the negro "conjurer man" and the old *boii* of the pre-Columbian natives of the Antilles are, he thinks, much the same, adding, on this point: "To what extent the West Indian conjure man of to-day has been influenced by aboriginal sorcery is not now known, but the subject is well worthy of study, and a rich field for research awaits the folk-lorist in Santo Domingo and Porto Rico."

NAME. In the "Southern Workman" (vol. xxxiii. pp. 33-36) for January, 1904, Fannie Barrier Williams discusses the subject, "Do we need another Name?" The author agrees with Professor DuBois that *Negro* is a great deal better than *Afro-American*, while *colored* is a mere term of convenience.

SACRIFICES. Mr. J. B. Andrews's account of the sacrifices of fowls at the "Springs of the Ginns," near Algiers, by the Soudanese negroes of that region, contained in his "Les Fontaines des Génies" (Alger, 1903), will be of value for the comparative study of Negro folk-lore. The pamphlet is noticed more at length elsewhere in this Journal. The contact of Islamism and Negro fetishism in Algeria may throw light on some of the phenomena of the contacts of the Negro with Catholicism and Protestantism in various regions of the New World.

A. F. C.

FIFTEENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Fifteenth Annual Meeting was held in rooms of the Peabody Museum of American Archæology and Ethnography, Cambridge, Mass., on Tuesday, December 29, 1903.

At 12 M. took place the meeting of the Council.

At 2 P. M. the Society met for business, the President, Dr. Livingston Farrand, occupying the chair.

The Permanent Secretary presented the Annual Report of the Council.

During the year 1903 the membership of the Society has remained nearly constant.

The inadequacy of the membership to the task in hand, the record and study of the vanishing remains of tradition in North America, has repeatedly been urged in previous reports of the Council. It is recommended that members take an active interest in the enlargement of the Society, and for that purpose the establishment of additional local branches is recommended.

The volume of Memoirs intended to appear in the year 1903, namely, a collection of Maryland folk-lore, made by the Baltimore Folk-Lore Society, has been delayed by the illness of the editor. As the Eighth Volume of Memoirs will be substituted another volume namely, "Traditions of the Skidi Pawnee," by Dr. George A. Dorsey. It is expected that the Maryland collection will form the Ninth Volume, to appear early in the year 1905.

In the future it is expected that the numbers of the *Journal of American Folk-Lore* will be issued with more regularity, and that the *Journal* will be brought to a regular date of publication, in the second month of each quarter.

The following is the substance of the Treasurer's Report:—

RECEIPTS.	
Balance from last report	\$2,195.88
Annual dues	810.00
Subscriptions to Publication Fund (including dues)	165.00
Houghton, Mifflin & Co., sales of Memoirs	120.64
Postage61
	\$3,292.13

DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing Journal of American Folk-Lore:—

No. 59	\$261.46
No. 60	187.20
No. 61	154.33
No. 62	192.53
No. 2 (Reprint)	18.72
W. W. Newell, Secretary, assistant and postage	79.59
E. W. Remick, Treasurer Boston Branch	31.50
E. S. Ebbert, Treasurer Cincinnati Branch	12.50
E. W. Wheeler, Cambridge, Mass., printing	21.25
Geo. W. Buskirk, New York, N. Y., printing	15.50
Second National Bank, New York, N. Y., collections	3.70
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	\$978.28
Balance to new account	2,313.85
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	\$3,292.13

In memory of Dr. Frank Russell, a former President of the Society (during the year 1901), deceased during the year, the following resolution was presented on the part of the Council by Dr. R. B. Dixon:—

Resolved, That in the death of Dr. Frank Russell the American Folk-Lore Society has lost a zealous and earnest member and officer, whose studies in the folk-lore of several American Indian tribes are of lasting value and importance, and whose services in arousing the interest of students in the study of folk-lore and related subjects will always be recognized.

No independent nominations for officers having been received by the Secretary, as provided for by the rules, nominations of the Council were announced as follows:—

PRESIDENT, Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass.

FIRST VICE-PRESIDENT, Prof. Kenneth McKenzie, Yale University, New Haven, Conn.

SECOND VICE-PRESIDENT, Mr. Marshall H. Saville, American Museum of Natural History, New York, N. Y.

COUNCILLORS (for three years), Dr. R. B. Dixon, Harvard University, Cambridge, Mass.; Dr. A. L. Kroeber, University of California, Berkeley, Cal.; Miss Anne Weston Whitney, Baltimore, Md.; (for one year) Mr. A. M. Tozzer, Cambridge, Mass.

TREASURER, John H. Hinton, M. D., New York, N. Y.

PERMANENT SECRETARY, W. W. Newell, Cambridge, Mass.

The Secretary was directed to cast a single ballot for the officers as nominated.

On recommendation of the Council, Dr. Juan G. Ambrosetti, Buenos Ayres, was elected as Honorary Member of the Society.

PAPERS READ.

"What they Sing in New England." PHILLIPS BARRY, Boston, Mass.

"Folk-Lore of the Eskimo." FRANZ BOAS, New York, N. Y.

"Batrachian Folk-Lore." LEWIS D. BURDICK, Oxford, N. Y.

"Race Environment in Proverbs." A. F. CHAMBERLAIN, Worcester, Mass.

"Some Northern California Shamans." R. B. DIXON, Cambridge, Mass.

"Characterization of Pawnee Mythology." GEORGE A. DORSEY, Chicago, Ill.

"The Fable of the Man and the Lion." KENNETH MCKENZIE, New Haven, Conn.

"A Legend of Maryland Negroes and its Comparative History." W. W. NEWELL, Cambridge, Mass.

"Spirit Repellers in the West of India." JAMES A. WOODS, Boston, Mass.

In the evening, at 8 P. M., according to announcement, the Society met with the local Branches in Cambridge and Boston.

The retiring President, Prof. Livingston Farrand, read an address on "The Significance of Mythology and Tradition."

The Secretary was instructed to arrange for the time and place of the next annual meeting, preference being given to a date and place which will enable the Society to meet with the American Anthropological Association and with Section H of the American Association for the Advancement of Science.

The following are Committees of the Council for 1904:—

On Publication, Dr. F. Boas, Dr. R. B. Dixon, Prof. L. Farrand, and *ex officio* the President and Secretary.

On Local Societies, the Representatives of Local Branches, the President, and Secretary.

On Music, Dr. F. Boas, Dr. G. A. Dorsey, and the Secretary.

EIGHTH MEMOIR OF THE AMERICAN FOLK-LORE
SOCIETY.

AFTER an interval of five years, the series of Memoirs will be continued with an eighth volume, the "Traditions of the Skidi Pawnee," by Dr. George A. Dorsey, Curator of the Department of Anthropology, Field Columbian Museum, Chicago, Ill.

The collection of traditions contained in the Memoir was begun in 1899, under a special grant made by the Field Columbian Museum, and was carried on until the end of 1902, from which time the work has been continued with funds provided by the Carnegie Institution of Washington, D. C. The trustees of both these institutions have consented to the publication of the traditions in their present form.

The Skidi form one of the bands of the Pawnee; their ancestral home, according to their own belief, was on the Loup River, in Central Nebraska, where it is said that remains of their earth lodges may still be seen. In 1874, together with other bands of the Pawnee, they were transferred to Oklahoma, and in 1893 received lands allotted in severalty, since which time they have been citizens of the United States.

The tales included in the collection may be divided into two classes, according as they are originally sacred traditions, serving to explain ceremonial, or are simply narratives related for the mere interest of adventure. The first class, rite-myths or myths alluded to in ritual, like the ceremonies themselves, are personal property, which have been paid for by the owner, and according to his belief form an essential part of his life. Recitation of these implies the giving-out of a portion of the possessor's life, and consequent shortening of his days; their obtaining in full is consequently difficult. In course of time these cease to become the exclusive property of the priesthood, lose their esoteric character, and become current as ordinary adventures.

Beside the myths of origin, are recounted a vast number of other stories, known collectively as "Coyote tales," even although the individual history may have nothing to do with the coyote. Inasmuch as this animal has the credit of great resource and artifice, and is seldom vanquished in contests, the victory of the coyote indicates the desire of the narrator that he may himself be equally successful in whatever venture he may have in hand. These tales are related when men assemble together during the winter months, at home, on the hunt, or the warpath.

As the volume will not be ready for delivery to subscribers until the late spring, a fuller account of the contents of the Memoir may be reserved until the next number of this Journal.

NOTES AND QUERIES.

FOLK-LORE AT GERMAN UNIVERSITIES, ETC. — From the list of lectures and courses in Anthropology at the Universities of Germany, Austria, and Switzerland, given by Professor Ranke (*Corr.-Bl. d. deutschen Ges. f. Anthr.*, xxxiv. 53-58) as offered during the academic year 1902-1903, it appears that Folk-Lore was represented, particularly, as follows: *Scler* (Berlin): Religion and Culture of the Ancient Mexicans; *Vierkandt* (Berlin): Race-Psychology (Language, Customs, Myths, Primitive Art); *von Luschan* (Berlin): Nature, Life, and Customs of the Peoples of the Islands of the Pacific.

FOLK-LORE MUSEUMS. — R. Wossidlo writes to the "*Schweizerisches Archiv für Volkskunde*" (vol. vii. p. 313) that the "*Bauernmuseum*" at Mecklenburg, founded in 1900, contains already 2305 items and specimens. The same Journal, referring to R. Mielke's "*Museen und Sammlungen*" (Berlin, 1903), reports the existence in Germany of 91 public and private institutions or museums devoted to "*Heimat und Volkskunde*."

RESUMPTION OF AN OLD CULT. — In "*Wallonia*" (vol. xii. 1904, p. 18), M. O. Colson has an interesting note on the "*Trau del Heûve*," a mysterious cavern at Sinsin in the Province of Namur, entered by a funnel-shaped opening. Inside are two stalagmites, which in the shadow resemble phantoms draped in white, — they are locally known as "*Marguerite* and *Pierrette*." Farther on are two other stalagmites. The four are situated in square form, and in the centre on some rocks is a huge shapeless stone, called "*Cheval Bayard*," a name of modern origin perhaps. From time immemorial these objects seem to have had associated with them a mysterious cult. Not long ago the young people of Sinsin and the surrounding villages made it their duty to visit once a year, on February 2 (Purification), these "*persons*." Later on the entrance to the grotto was obstructed and it became very difficult to make one's way in, so the custom fell into disuse. But when the owner out of curiosity removed the obstructions, the pilgrimage began again as of old. More about this grotto may be read in the article of Hauzeur in the "*Annales de la société archéologique de Namur*" (vol. v. 1857-1858, pp. 16-19).

SCHOOL JARGON. — An interesting contribution to the literature of school jargons and "*lahguages*" is Dr. Kurt Schladebach's "*Die Dresdener Penälersprache*" (*Z. f. d. deutschen Unterricht*, vol. xviii. 1904, pp. 56-62). The pupils concerned are from ten to twenty years of age. The school-house receives such names as *Affenkasten* ("monkey box"), *Bude*, *Kaff*, *Kasten*, *Kiste*, etc.; the teacher is *Brotfresser*, *Pauker*, *Profax*, *Stutz*, etc. The teachers' room is called "*Olymp*," and the women attendants "*Bett-hexen*" and "*Grazien*." Curious, too, is "*Krankenburg*," for sick-room. Really new formations are rare, according to Dr. Schladebach. One note-

worthy example is *Stundenfresser*, the name given to a small strip of paper on which, towards the close of the school year, as the holidays approach, is marked the number of lessons yet to be gone through. After each of these the corresponding bit of the paper is torn off. These jargons, on the whole, make use of already existing linguistic material, turning it sometimes adroitly enough to new uses.

"WHITE PERIL." — This term is applied by E. G. Browne, in his "Lectures on the History of the Nineteenth Century" (Cambridge, 1902) to the overflowing of Africa and Asia by European culture. Browne considers "Panislamism" to be a "mare's nest;" other writers, like the Italian Nallino, make it out to be one of the chief tendencies of the day in the Mahometan world. A good discussion of the subject will be found in C. H. Becker's article on "Panislamismus," in the "Archiv für Religionswissenschaft" for January, 1904. Becker points out that Panislamism is the creed of the Sunnite rather than the Shiite Mahometans. In Persia and in Africa different views would prevail.

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Schweizerische Gesellschaft für Volkskunde. FRAGEBOGEN UEBER VOLKSMEDIZIN IN DER SCHWEIZ. Im Auftrage des Gesellschaftsvorstandes zusammengestellt von E. HOFFMANN-KRAYER. Basel: 1903. Pp. 19.

Dr. Hoffmann-Krayer's *questionnaire* on folk-medicine in Switzerland is quite comprehensive, embracing between three and four hundred items distributed among the following subjects of inquiry: Names of the parts and organs of the body, folk-lore concerning their form and appearance, functions, etc.; natural activities of bodily organs, etc., mental and psychical functions; reproduction, birth, and death; folk-hygiene, care of the body, causes of disease; folk-therapy in general; individual diseases, etc., in folk-belief and in folk-medicine; veterinary medicine among the folk. An alphabetical list of the chief topics referred to in the body of the *questionnaire* occupies pages 14-17, and specimen answers are given on the last two pages.

DIE WERKE MAISTRE FRANÇOIS VILLONS. Mit Einleitung und Anmerkungen herausgegeben von DR. WOLFGANG VON WURZBACH. Erlangen: Fr. Junge, 1903. Pp. 186. Price 3 Mk.

This is the first edition of the works of the famous old French poet to appear in Germany. Besides the text the volume contains a critical introduction on Villon's life and works (pp. 5-31), a bibliography of the various editions of his poems, and of the more recent writing about his life and works. There are five works cited concerning his "jargon." In 1885 Villon's "Le grant testament" was published in a Danish translation.

LES FONTAINES DES GÉNIES (SEBA AÏOUN): Croyances soudanaises à Alger par J. B. ANDREWS. Alger: Typographie Adolphe Jourdan, 1903. Pp. 36.

This pamphlet, with a brief preface by René Basset, treats of the negro folk-lore of the "Springs of the Ginns," near Algiers, known to the natives as *Seba Aïoun*, "The Seven Springs," or more at length, sometimes, *Seba Aïoun Beni M'ned*, and the ceremonial and other practices in connection therewith. The sacrificial rites for the *ginns* of Seba Aïoun "are probably more numerous, extensive, and varied than found elsewhere in Algeria." This ceremony is old, having been described in the seventeenth century by Father Dan in his "History of Barbary," who, however, does not mention the negroes in the matter, a fact which suggests that in those days the blacks were not the sacrificers.

The cult of *Seba Aïoun* is chiefly in the hands of negroes, or rather of their seven *dars* (houses), or religious fraternities, each representing a country of the Soudan (East: Katchena, Zuzu, Bornu. West: Bambara, Songhai, Tombu, Gurma), and each controlled by the peoples from these respective regions. Politics has somewhat influenced these things, for the countries of the western *dars* are now under French, those of the eastern *dars* under English protection. The negroes of Bambara and Katchena are the most numerous in Algiers. The most Islamized are those of Bornu. The organization of the *dar*, the orchestra, music, dances are described, and on pp. 26-28 is a list of the principal *ginns*. The Soudanese make little distinction between *marabouts* and *ginns*, and those who are Islamized have borrowed *Allah* from the Arabs. There is noticeable an influence of these negro peoples (who still retain their original dialects) upon Moslemism as well as vice versa. A species of syncretism worth studying is here going on.

The sacrifices are estimated to amount to at least 1000 fowls a year, and the objects sought are "all sorts of prosperities, chiefly health (many diseases are thought to be inflicted by the *ginns* as punishment for misdeeds toward them), neglect of worship, etc. Some of the *ginns* prefer certain colors, others certain kinds of feathers. Each spring has its special *ginn*, and is said to have its special therapeutic value, — a bottle of the water is carried off by the sacrificer. Sometimes, but rarely, sacrifices of goats, sheep, or cattle are made. The spirit of the *ginn* is supposed to drink the blood shed in the sacrifice. Specimens of the songs used by the *dars* are given on pp. 20, 21. The sorcerers or shamans are known as *talebs*, *marabouts*, *hounias*, *arifas*. The author thinks that the *dars* are not very prosperous, and may become extinct before long. Immigration into Algiers from the Soudan has not continued since the abolition of slavery. This little monograph contains much of interest to the student of the negro in America as well as in Africa.

Alexander F. Chamberlain.

DIE VOLKSKUNDE IN DEN JAHREN 1897-1902. Berichte über Neuerscheinungen von DR. FRIEDRICH S. KRAUSS. Erlangen: Verlag von Fr. Junge, 1903. Paper, $6\frac{1}{2} \times 10$. Pp. 180.

This work of the well-known Slavic expert, Dr. Krauss of Vienna, is without question the most valuable compendium of its kind that has appeared in a long time. While modestly claiming to be only a reference guide to the folk-lore literature of the six years preceding publication, its scope is much wider, and it is really a series of connected and classified reviews embracing almost every important ethnologic book or brochure that has appeared on either side of the Atlantic since 1896.

It opens with an appreciation of Folk-lore, — or rather of the more inclusive *Volkskunde*, — and deals in turn with every branch of the subject, summarizing in extended bibliographic form the latest work in each. Among the subjects noted by title are Music, Songs, Stories, Proverbs, Riddles, Animals, Plants, Medicine, Superstitions, Funeral Customs and Beliefs, Sun Worship, Sacrifice, Witchcraft, Symbolism, The Sexes, Woman, The Child, Festivals, Fire, Costume, and a number of others, with discussions of special phases. As usual, his criticisms are incisive and to the point, for instance, his pertinent remarks on the folk-lore value of a well-built and well-labelled museum, and his characterization of Landor's spectacular account of alleged funeral cannibalism in Tibet as "pure bosh." American authors are well represented, and the results of recent explorations among the primitive tribes of both Americas are fully considered. The volume concludes with an alphabetic list of over four hundred authors noted. Altogether the work is invaluable to its purpose, and is one which every student and editor of folk-lore things, in the broadest sense, will do well to make a constant desk companion.

James Mooney.

UM HOHEN PREIS: Ein bürgerlich Trauerspiel von BRANISLAV GJ. NUŠIĆ. Übersetzt und für die deutsche Bühne bearbeitet von DR. FRIEDRICH S. KRAUSS. Leipzig: Adolph Schumann, 1904. (Volume 3 of Library of Selected Servian Masterworks, edited by Dr. F. S. Krauss.) Paper, $5\frac{1}{4} \times 8$. Pp. xxiii. 119.

This third volume of the "Servian Masterworks," now appearing in German under the able editorship of Dr. Krauss, himself of Servian birth, is by the brilliant young author and patriot whose "Auf Uferloser See" formed the first of the series. As in the other, the minor note dominates. Whether from an inborn race seriousness, or as a habit fixed by centuries of bloody struggle with a barbarous invader, Servian thought appears to be gloomy, and in this Nušić seems its fitting exponent. He resembles Poe in dark conception, and Heine in the bitter after-taste, and has no superior in the art of building up to a powerful climax. The play deals with the fortunes of a government official in Belgrade, who has unwillingly thrown away the simple country habit of his early youth at the bidding of an ambitious but shallow wife, to ape the extravagances of foreign custom at the cost of wealth, honor, and heart's content.

James Mooney.

A TROOPER'S NARRATIVE OF SERVICE IN THE ANTHRACITE COAL STRIKE, 1902. By STEWART CULIN, Private, Second Troop Philadelphia City Cavalry, N. G. P. Philadelphia: George W. Jacobs & Co., 1903. Pp. 91.

Besides military experiences, this little book gives us interesting glimpses of the life of the Poles and Lithuanians of the Anthracite district of Pennsylvania, their habits, customs, etc. In Shenandoah, where "nearly every other house is occupied as a saloon," the signs all bear foreign names, "Russian, Polish, Lithuanian, and German." Of the children, we learn (p. 30) that their games are all American. In the public schools "the Polish boys are brighter and more intelligent than those of American parentage" (p. 41). In Shenandoah there are Catholic churches of six varieties; a Greek church for the "Huns;" Protestant churches of ten denominations; and a Jewish synagogue. Three different Lithuanian dialects are spoken in this part of Pennsylvania. The English of the miners' children, "like that of the miners generally, had a pleasant brogue, and was interspersed with quaint words and expressions borrowed from the English miners" (p. 31). In connection with the strike, Mr. Culin says (p. 32): "The presence of the troops inspired a military spirit among the boys. They played soldier, and finally improvised a camp on the side of the hill where they mounted guard over tents ingeniously constructed of old bags." The soldiers, too, devised a new form of amusement, the "porch party" (p. 21). Mr. Culin's sketch gives a good idea of the human activities prevailing over and above the strike and its immediate phases.

A. F. C.

Hohman, J. G.

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THE LONG HIDDEN FRIEND.

INTRODUCTION.

STUDENTS of folk-lore have long recognized the fact that in America a peculiarly interesting and fruitful field for the study of traditional superstition is to be found among the Germans of Pennsylvania. The folk-lore of these Pennsylvania Germans has been repeatedly discussed by contributors to the *Journal of American Folk-Lore*.¹

One of the most valuable and authentic hand-books of the charms and popular magic in use among the people of Eastern Pennsylvania is "The Long Hidden Friend," which is reprinted in the following pages. This curious book was written in 1819 by John George Hohman, and for almost a century has been held as a prime authority by the witch-doctors of this section. These witch-doctors are generally known as "hex-doctors" (German "hexe," a witch), and the practice of their arts is often called "pow-wowling."² It must not be understood from these terms, however, that the witch-doctor is in league with the powers of darkness. On the contrary, he makes it his business to overcome by pious charms the malign influences of the witches who have placed their spells upon man or beast. Accordingly, the incantations of the witch-doctors make extensive use of religious symbols and prayers in which one easily recognizes the survivals of liturgical weapons employed by the mediæval church in its warfare against witchcraft.

The belief in witchcraft is popularly associated with Salem and the Puritans. That it continues to flourish to-day to any considerable extent among the white population of the United States will be a surprise to most persons, yet within the past four years investigations have disclosed the fact that in eastern Pennsylvania whole

¹ *Folk-Lore of the Pennsylvania Germans*, W. J. Hoffman, vol. i. pp. 125-135, ii. pp. 23-35; *Folk-Lore from Buffalo Valley, Central Pennsylvania*, J. G. Owens, vol. iv. pp. 115-128; *Notes of the Folk-Lore of the Mountain Whites of the Alleghenies*, J. Hampden Porter, vol. vii. pp. 105-117; *Folk-Medicine among Pennsylvania Germans*, Emma G. White, vol. x. pp. 78-80.

² Cf. articles by J. G. Owens, p. 125, and Emma G. White, p. 78.

communities, almost whole counties, firmly believe in the reality of "hexing," and protect themselves from its influence by the charms and incantations of the witch-doctors. Dr. John M. Bertolet, a physician of Reading, Pa., published in December, 1899, an article in the "Monthly Medical Journal," Philadelphia, in which he presented facts as to the wide extent of witch-doctoring in Berks County. Following close upon this was a long article upon the same subject in the "New York Herald," January 14, 1900, based upon material gathered by Dr. Bertolet. Interest in the matter was still further awakened by the daily "North American" of Philadelphia, whose correspondent visited Reading and collected information concerning the practices of the witch-doctors, which was published in a six-column article, May 22, 1900.

On the basis of statements made in this article, Joseph H. Hageman, one of the most prominent "hex-doctors" of Reading, brought suit for libel against the "North American." In the course of the trial, however, the truth of the statements made in the article was so fully substantiated that the counsel for the plaintiff moved that the jury be instructed to bring in a verdict for the defendant. A large number of witnesses were examined, and their testimony (printed in full in the "North American")¹ furnishes striking evidence of the implicit faith which many still cherish in the potency of charms and amulets.

In none of these articles on the practices of the witch-doctors is there any mention of Hohman's "Long Hidden Friend" as the source from which their magic was taken, though several of the charms given correspond almost word for word to those in Hohman's book. By a singular coincidence, however, at the very time that the printers were engaged in setting up the accompanying reprint of "The Long Hidden Friend," the Berks County Medical Society, while investigating further the practices of the witch-doctors, discovered that the principal source of the charms which they were using was this very book of Hohman's. The results of this investigation by the Medical Society are set forth in an article by the Reading correspondent of the Philadelphia "Public Ledger," May 14, 1904. The correspondent writes:—

The representatives of the Medical Society have found that the practice of the witch-doctors is founded on a book of seventy pages, published in this city over eighty years ago by John George Hohman, one of the pioneer witch-doctors of eastern Pennsylvania. His volume is called "The Long Lost Friend," a collection of mysterious and invaluable arts and remedies. . . .

Investigation by representatives of the local medical society shows that this book is almost exclusively used by the witch-doctors in preparing their charms and in giving advice, for which they charge high prices.

¹ March 7, 11-14, 1903.

Immediately on the appearance of this article, Mr. W. W. Newell wrote to Reading inquiring for further information as to the extent to which Hohman's book is still used by the witch-doctors. The replies to his letters fully confirm the statements made by the correspondent of the "Public Ledger." Rev. J. W. Early, a Lutheran minister of Reading, writes under date May 24, 1904:—

If you suppose that any use of it is confined to irregular practitioners in Berks County, you are grievously mistaken. The practice of its mysterious formulas is carried on to a large extent even beyond the limits of Pennsylvania, possibly the larger portion of the country east of the Mississippi, and possibly even beyond. Not only Reading has had its "Warsht (Wurst) Frau," but there are hundreds upon hundreds who carry on the same things in other parts of the country.

Another correspondent, also from Reading, writes:—

It is a fact that there are a number of "witch doctors" in eastern Pennsylvania, and they do a flourishing business. Hohman's book and the "Seventh Book of Moses" are, I understand, the foundation of their practices, and the former, I know, is the volume consulted by them.

Add to this concurrent testimony the fact that many of the charms collected in Pennsylvania, Maryland, and the whole Alleghany region by the students of folk-lore are to be found in the pages of Hohman's book, and it becomes evident that "The Long Hidden Friend" possesses the highest value as an early record of the popular magic practised among the German immigrants in Pennsylvania.

Before proceeding to discuss the contents of the book let us bring together such information as is at hand concerning its author, John George Hohman. In his preface the author states that the book is written "at Rosedale, in Berks County, Pennsylvania, 31st July, in the year of our Lord Jesus Christ, 1819." On the title-page the author's home is given as "near Reading, in Elsop Township, Berks County, Pa." At first this location was difficult to identify. None of the maps show a "Rosedale" in Berks County; nor is there such township as "Elsop." In the German text, however, the name of this township is given as "Elsass," which is, of course, the German form for "Alsace," a township just northwest of Reading. Clearly the "Elsop" of the English edition is a misprint. Furthermore, I find it recorded in the "History of Berks County"¹ that about the year 1815 a woollen mill was erected on Rose Valley Creek in Alsace township, at "Rosenthal." There was, then, at the time Hohman wrote his book, a settlement by this name. In this way the place of writing is fully identified.

That the book was written as early as 1819—the date given in

¹ M. L. Montgomery, Phila., 1886, p. 989.

the author's preface — is shown by an examination of the names appearing in the book. For example, several of the names mentioned in Hohman's list of "Testimonials" can be identified by local historical records with persons living at that time. One of the most interesting of these circumstantial confirmations of the date of the book is found in the case of the "Dr. Stoy" referred to in connection with the cure of hydrophobia (No. 97). After giving this remedy, the author adds: "It is said this is the remedy used so successfully by the late Dr. Wm. Stoy." Now, from an article on "The Reformed Church in Pennsylvania," by J. H. Dubbs,¹ I learn that there was a Dr. Henry William Stoy practising at Lebanon, who was especially celebrated for his success in treating hydrophobia. As an evidence of his reputation in this respect Mr. Dubbs quotes the following entry from the account book of George Washington: —

"OCTOBER 18, 1797. Gave my servant Christopher, to bear his expenses to a person at Lebanon in Pennsylvania celebrated for curing persons bit by wild animals, \$25.00."

This Dr. Stoy of Lebanon died in 1801, and his fame was still remembered eighteen years later when Hohman referred to him as "the late Dr. Wm. Stoy."

Hohman tells us very little of his own personal history. But fortunately there is another source of information which throws an important light upon our author's character. In Mr. W. J. Buck's "Local Sketches and Legends pertaining to Bucks and Montgomery Counties,"² I stumbled upon a chapter entitled, "George Homan and His 'Taufschienst.'" Nothing is there said of Hohman's book, or of his interest in charms, yet there can be no doubt that the Homan of whom Mr. Buck writes is to be identified with the author of "The Long Hidden Friend." After a couple of pages in regard to German redemptioners³ in general, Mr. Buck proceeds to give an account of Homan: —

About the year 1799, there arrived at Philadelphia a vessel whose cargo consisted chiefly of German redemptioners. Among these was George

¹ *Publications of the Pennsylvania German Society*, Lancaster, Pa., 1902, p. 184 ff.

² 1887, p. 178 ff.

³ These "redemptioners" were immigrants who sold themselves into practical slavery for a term of years after their arrival in America in consideration of the payment of their passage to this country. For further information in regard to them, cf. article on "The Redemptioners," by F. R. Diffenderffer, *Publications of the Pennsylvania German Society*, 1900, especially pp. 164-185; cf. also article on "The Reformed Church in Pennsylvania," by J. H. Dubbs, *Pennsylvania German Society*, 1902, p. 35. In the possession of the Historical Society of Pennsylvania there are two MS. volumes entitled, "German Redemptioners from 1775-1804." A search through these records very likely might disclose some further mention of Hohman.

Homan, his wife Catharine, and a young son called Caspar. Their time was purchased by a farmer by the name of Fretz, who conveyed them in his market wagon to his home in Bedminster township. After residing and working for perhaps a year with his purchaser, he formed the acquaintance of Nicholas Buck, the founder of Bucksville, for whom he conceived a strong attachment. He solicited the latter to go his security, that he might be enabled to live and work for him on his farm. Taking a fancy to him, Mr. Buck finally consented, and so arrangements were made that he might work out for him his unexpired time, whilst his wife and child would continue with Mr. Fretz.

After Homan had resided near a year with his bondsman, he made unto him, considering his circumstances, a remarkable proposition. He stated that he had a knowledge of drawing and water-color painting, which he had learned in early life in Germany, and was withal a poet and ready writer. This was to make taufschiens and peddle them over the country to help raise the money the sooner to purchase therewith his freedom and that of his wife. This proposition to Mr. Buck was a novelty, and well it might have been to any other native Pennsylvanian. He stated if he would allow him a day for the purpose he would produce for him a specimen from such materials as he possessed. This was granted, and within a couple of weeks was completed. It was drawn and painted on paper of about twelve by sixteen inches in dimensions. In the centre was a heart in outline of five inches in diameter, surrounded by representations of birds, flowers, and angels, in rather gaudy colors, with pieces of poetry of four or eight lines each between the spaces.

At this stage of our progress it may be well to inform the English scholar, ignorant of the German language, what taufschien signifies. Its literal translation is *baptism certificate*. The laws of Germany being rigid on this matter, that the age and baptism of every infant be duly entered in church records and a certificate thereof be also given the parents to be exhibited whenever demanded by the authorities as to the age of the child for legal marriage and for military service if a boy. This was required to contain the names and residence of the parents, the child's name and date of birth and baptism. In addition the names of the sponsors and of the officiating clergymen. The common German name for this instrument of writing was taufschien. This custom was continued in Pennsylvania by nearly all the German denominations well into the beginning of this century or as late as 1830, prominently by the Lutherans and German Reformed.

As George Homan was also an expert penman, he was in the practice of making at his home as many as fifty or one hundred of these taufschiens, when he would set off on his pedestrian peddling tour, selling them among the German settlers and farmers. The space within the heart was left blank, to be afterwards filled up to suit the wishes of his patrons. When desired he would do this in handsomely ornamented German text called *Fraktur Schrift*, for which there was an additional charge. The verses mentioned were all of a religious character, and in praise of infancy and baptism. His

success was such in selling these that within ten months from starting in the business he realized sufficient to not only purchase his own but his wife's freedom, to the great pleasure and satisfaction of his bondsman as well as his purchaser.

His business in this line became so extensive through his industry and perseverance that he got them engraved in outline after one of his designs and printed at Allentown, which he would afterwards color to suit his or the purchaser's fancy. In about sixteen years he realized enough from this source to purchase himself a snug house and home near the borough of Reading, to which was attached several acres of ground, when in addition with the assistance of his family he entered into trucking and proved himself very successful in raising vegetables for the market there. Here himself and wife attained to a good old age through the comfortable provision he had made by his industry. Besides Caspar, who grew to manhood, he had several other children.

A son of Nicholas Buck, to whom I am chiefly indebted for this information, made his wedding tour to Reading in the spring of 1824, and greatly surprised him with a brief and unexpected visit, which highly pleased him, through his great regard for his long-esteemed bondsman who had faith in his integrity. The reader will now know what *taufschiens* are and how they were the means of securing liberty to a worthy man and wife whilst servitude prevailed, and finally secured him a happy home and a comfortable position in life.

Everything in this account fits exactly with the information supplied in Hohman's preface. His book, it will be remembered, is dated "at Rosedale near Reading," in the year 1819. Compare with this what we are told of Homan, the vendor of "*taufschiens*." Coming to America about 1799, in the course of "about sixteen years" he saved enough "to purchase himself a snug house and home near the borough of Reading." This must have been about the year 1816, or shortly before "The Long Hidden Friend" was written.

Moreover, the thrifty character of the "*taufschien*" peddler well agrees with that of Hohman the author, who tells us as a reason for putting out his book: "*Ich bin sonst auch noch ein zeimlich armer Mann und kann es auch nöthig brauchen, wenn ich ein wenig mit solchen Büchern verdiene.*"

Our author, then, to accept Mr. Buck's account, was a worthy, industrious man who commanded the respect of those who knew him. Whether he further added to his modest income by engaging in the professional practice of the charms which he published in his book, we cannot say. The list of testimonials would point in this direction. On the other hand, it would seem that if he had been engaged in the practice of these charms he would have regarded it as poor financial policy to publish them broadcast. At all events, he was not a shrewd quack who was striving to enrich himself by cultivating the supersti-

tions of the ignorant, but an honest man who himself thoroughly believed in the value of the charms which he has collected in the pages of his book. Furthermore, his youth and early manhood had been spent in the Fatherland, where he had been educated in the customs and superstitions of the peasantry. In all these ways he was well qualified to serve as a medium for the transmission of genuine traditional folk-lore.

A few words must now be said as to the several editions of "*The Long Hidden Friend*." When the reprinting of the book was undertaken the only edition at hand was the one printed at Carlisle in 1863. After the type had already been set up, the existence of two other editions was discovered. One of these is in German, printed at Harrisburg by Theo. F. Scheffer, without date. The only known copy of this edition is in the possession of Rev. J. W. Early of Reading. He has kindly furnished a careful transcript of the text for the purpose of comparison. The title-page and introduction of this German edition will be found in the following pages at the foot of the English text. The other edition is in English, with the title, "*The Long-Lost Friend*." Like the German edition, it was printed by Scheffer at Harrisburg. The title-page bears the date 1856.

A comparison of these three editions shows that the language of the German text is far more idiomatic than that of the English versions. The latter contain many crude and unintelligible passages which are clearly due to the blunders of translators imperfectly acquainted with German idioms. This establishes the fact—antedecedently probable—that the original edition was in German.

Nevertheless, the copy now in Mr. Early's possession, though in German, cannot be regarded as of the original edition. On the title-page and again on pages 10 and 11 appear certain devices which are well-known emblems of the Independent Order of Oddfellows. The first lodge of this order was established in Baltimore in 1819; and not until 1821 was there a lodge of Oddfellows in the State of Pennsylvania—Franklin Lodge, Philadelphia. Hohman's preface, it will be remembered, was dated in 1819. It is very difficult to believe that at such an early date cuts of Oddfellow's emblems would be found in a printing office at Harrisburg—where no lodge existed until a number of years afterwards. Moreover, the German edition contains an Appendix in which a quotation is made from the Lancaster "*Eagle*," 1828. Scheffer's printing office at Harrisburg is still in operation, the business being conducted under the firm name of "*The Theo. F. Scheffer Estate*." In reply to my inquiries, Mr. T. J. Scheffer writes that he is unable to give the date of our German edition. It appears, however, that down to the year 1852 the name of this firm was "*Scheffer and Beck*." The German

edition may therefore be dated between 1852 and 1856. Mr. Schef-fer, moreover, establishes the existence of other earlier editions of Hohman's book. He tells me that he has seen a copy bearing the date 1840.

The two English editions show no dependence upon each other, but are separate translations from the German. There is more or less difference between them in the order in which the charms are arranged—the edition of 1856 following more closely the order of the German edition. The edition of 1863 lacks Charm No. 105½, which is found in both of the others. On the other hand, No. 100, which appears in the German and the 1863 editions, is not found in the edition of 1856; and Charms No. 13, 14, 15, 16, 17, 18, and 177 in the 1863 edition are lacking in both the other editions.

The German edition and the edition of 1856 contain also an Appendix giving various recipes for curing diseases of man and beast, for dyeing cloth, etc. A number of these are quoted from newspapers. The only one which is dated is taken from the Lancaster "Eagle," 1828. There are no elements of magic or folk-lore in the recipes of this Appendix. Whether they were added to the book by Hohman himself is doubtful.

Turning now from the discussion as to the several editions, to the contents of the book, the question at once presents itself: What were the sources from which Hohman gathered his material? To answer this question satisfactorily from the incomplete information at hand is, of course, impossible. The author himself tells us that he has collected his material from various sources through years of painstaking labor. At the conclusion of his preface he writes (I quote the German, as the meaning is somewhat perverted in the English translation):—

Dieses Buch ist theils aus einem Buch gezogen, welches von einem Zigeuner herausgegeben worden, theils aus heimlichen Schriften mühsam in der Welt zusammengetragen, durch mich, den Autor Johann Georg Hohman, in verschiedenen Jahren.

The Gipsy-Book to which he here refers is not known to me. In all probability it was a German charm-book with which our author became acquainted before his emigration to America; for there is good evidence that his interest in magical lore had begun many years before the publication of "The Long Hidden Friend." Moreover, the anecdote of the gipsies in Prussia, which he relates in his Remark at the end of No. 117, indicates that he knew something of gipsy charms while still in Germany. This charm, No. 117, is the only one which is definitely referred to as taken from the gipsies. But another, which shows striking similarities to a gipsy charm in

Leland's collection,¹ is No. 25.² The charm quoted by Leland is for driving worms out of swine, while Hohman's charm is for killing worms in horses; but in both the couplet runs, in almost identical phrase, —

Be they white or brown or red,
Soon they 'll all be very dead.

Other charms against worms "white and brown and red" are found in Nos. 6, 69, and 149. One may conclude with good reason that all of this group are of gipsy origin.

Moreover, the attempts at metre and rhyme in a number of the charms in "The Long Hidden Friend" may possibly be an indication that they have been taken from the Gipsy-Book. It is noteworthy that in nearly all of the charms collected by Leland a more or less regular rhyme appears. Also in Hohman's charm No. 117, which is avowedly borrowed from the gipsies, there is use of rhyme,³ as well as in the "white and brown and red worm" charms, which one suspects to be of gipsy origin. In a number of cases the rhyme exists only in the German text, having been effaced in the process of translation (thus, Nos. 23, 65, 66, and 70); in others only traces of the original rhyme survive in the English version (thus, Nos. 50, 71, 102, 122, and 144). In a few cases, however, the rhyme of the German text is equally well represented in the English translation (thus, Nos. 12, 27, 28, 60, and 67). In two instances (Nos. 74 and 104) the English edition gives rhymes where none stood in the German.

In suggesting the possibility that these charms which show rhyme were taken from the Gipsy-Book, I am not, of course, entering upon the question of their ultimate source. Whether they were in any sense peculiarly gipsy material, or had merely been incorporated in the Gipsy-Book from the general stock of folk-lore, is a matter we are not here called upon to determine. In either case we are not prevented from supposing that these were among the charms which Hohman, according to his own statement, borrowed from the Gipsy-Book.

The Gipsy-Book, however, was not Hohman's only source. From the German Centennial Almanac he quotes a list of the unlucky days and seasons of the year (No. 186). The wide use of the Centennial Almanac among the Pennsylvania Germans has already been noted by Mr. J. G. Owens.⁴ By a peculiar coincidence, Mr. Owens, in his article (pp. 127, 128), quotes exactly the same passage from the Almanac which is found in Hohman's book.

¹ C. G. Leland, *Gypsy Sorcery and Fortune Telling*, London, 1891.

² Cf. my note on this charm.

³ In this charm the rhyme comes out more distinctly in the German version.

⁴ "Folk-Lore from Buffalo Valley Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 119.

Another source from which Hohman borrows is the "Book of Albertus Magnus." To this author are explicitly credited Charms Nos. 45 and 46. Furthermore, No. 57 is a close translation of a passage in Albert's "De Virtutibus Herbarum," though it is quoted without acknowledgment. I suspect that a number of the other herb-remedies have also been taken from the same source (particularly Nos. 56 and 59), though I do not have at hand a copy of Albert's treatise with which to compare them. Albertus Magnus († 1280), the celebrated theologian and philosopher, enjoyed throughout the Middle Ages a wide reputation as an adept in magical arts. He was the author of books on alchemy, on the nature of plants, animals, and stones, and of other similar treatises. But it was not upon these authentic works alone that Albert's reputation for magic rested. It became the fashion to put forth under his name all manner of occult writings.¹ In this way there grew up a Book of Albertus Magnus, in which, together with authentic treatises, appeared much other material of this sort. Dr. G. C. Horst² quotes the title-page of an early edition of this Book of Albertus: "Der aus seiner Asche sich wieder schön verjüngende Phönix, oder gantz neuer Albertus Magnus, mit seinem curieusen Schrifften, sowohl rare und unbekannte Geheimnisse der Natur, als auch von Erzeugung der Menschen, ersprisslicher Fortpflanzung derer Familien, wie auch andere furtreffliche Sachen, das Frauen-zimmer betreffend, vorstellend. . . . Hamburg, bey Joh. Georg Hermessen, 1720." It was doubtless through some such book as this that Hohman became acquainted with Albertus Magnus.³

Aside from the Gipsy-Book, the Centennial Almanac, and the Book of Albertus Magnus, Hohman makes no explicit mention of his sources—the recipe from William Ellies's treatise on sheep-culture in England (No. 98) has nothing of magic in it, and therefore is outside our present inquiry. Doubtless, however, the source of most of the formulas given in "The Long Hidden Friend" could be found by searching through the mediæval works on magic. Thus, I chanced to come upon the source of Hohman's charm to cause the return of stolen goods (No. 174) in a cabalistic treatise in German, entitled, "Semiphoras Vnd Schemhamphoras Salomonis Regis."⁴ It is quite likely, also, that a further source of some of Hohman's ma-

¹ Sighart, *Albertus Magnus, sein Leben und seine Wissenschaft*, 1857, p. 83.

² *Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 42.

³ It is interesting to note that a New York publisher of the present day offers an edition of Albertus Magnus, translated from the German, "Being the Approved, Verified, Sympathetic and Natural Egyptian Secrets, or White and Black Art for Man and Beast," etc., etc.

⁴ Pub. 1686, Andreas Luppius, Wesel, Duissburg, and Frankfort; reprinted by Horst, *Zauber Bibliothek*, vol. iv. p. 172.

terial may be found in the collections of prayers against witchcraft and magic arts which were published with the authority of the mediæval church.¹ One cannot fail to be impressed with the liturgical character of some of the formulas in the book—for example, Nos. 116, 125, 163, 165, and 166. Indeed, these formulas, though thoroughly mystical in tone, are really prayers rather than charms. One of the striking things in the attitude of the popular mind toward the supernatural is its impartiality. Whether a spell depended upon the operation of holy or of demonic agencies really mattered little so long as its potency was assured. Consequently, in "The Long Hidden Friend" we find gipsy charms which border upon witchcraft side by side with pious spells to overcome the power of gipsies and witches.

We have now seen in a general way what were the immediate sources from which Hohman collected the charms in his book. It only remains to add a word as to the antiquity of the material itself. In the study of folk-lore no one expects to find the beginning of anything. In a given century or a particular nation, folk-lore may assume a distinctive character, but the elements of which it is composed can be traced back as far as the records will carry us.

Thus the charms which were in use among the Anglo-Saxons more than a thousand years ago are essentially similar to the material in Hohman's book. In the Anglo-Saxon charm-books are found mystic talismans and spells for warding off disease and misfortune of every sort; there, too, are prayers for protection against witchcraft and accounts of herbs possessing magical properties. To enter upon any detailed comparison of this Anglo-Saxon folk-lore with the charms in "The Long Hidden Friend" is here impossible,² but perhaps a single example will serve to show how thoroughly they resemble each

¹ One of these books of prayers is in the possession of Mr. H. M. M. Richards of Lebanon, Secretary of the Pennsylvania German Society. In a letter to Mr. W. W. Newell he gives the following transcript of the title-page:—

Der wahre geistliche Schild, so vor drey hundert Jahren von dem heiligen Papst Leo X bestaetiget worden, wider alle gefaehrliche boese Menschen sowohl, als aller Hexerey und Teufelswerk entgegen gesetzt; Darinnen sehr Kraeftige Seegen und Gebett, sotheils von Gott offenbaret, theils von der Kirchen und Heil. Vaeter gemacht und approbiret worden. Nebst einem Anhang heilichen Segen, zum Gebrauch frommer Catholischer Christen, um in allen Gefahren, worein sowohl Menschen als Viehaft gerathen, gesichert zu seyn. Cum Licentia Ord. Cens.

ibid An. 1647:impress.

² The reader who wishes to explore the subject further will find the Anglo-Saxon charms published with translation and introduction by T. O. Cockayne, *Leechdoms, Wortcunning, and Star-Craft of Early England*, Rolls Series, 3 vols., 1864.

other. The following is a Saxon charm for the recovery of stolen cattle:—

A man must sing this when one hath stolen any one of his cattle. Say before thou speak any other word: Bethlehem was hight the borough wherein Christ was born: it is far famed over all earth. So may this deed be in the sight of men notorious, per crucem Christi. Then pray three times to the east, and say thrice, May the cross of Christ bring it back from the east; and turn to the west and say, May the cross of Christ bring it back from the west; and to the south, and say thrice, May the cross of Christ bring it back again from the south; and to the north, and say, The cross of Christ was hidden and has been found. The Jews hanged Christ, they did to him the worst of deeds; they concealed what they were not able to conceal. So never may this deed become concealed. Per crucem Christi.¹

It is true that one does not find anywhere in Hohman's book a close parallel to these phrases, yet such charms as Nos. 137 and 138 clearly belong to the same type, and represent the same stage of culture.

One does not need, for that matter, to stop with the Anglo-Saxon charms in tracing the antiquity of Hohman's material. Much of it may easily be carried back to a still earlier period. Thus, the notion which crops out in No. 143, that a red thread bound on some part of the body brings good luck, is to be found in the writings of Pliny. It is far from my intention, however, to make a study of the origins of the material which is presented in this reprint. My object is accomplished if I have succeeded in showing that this book is a compilation of genuine traditional material.

Testimony has already been presented as to the extensive use of these charms by the witch doctors of Pennsylvania, even to the present day. Further evidence of the wide influence which this book has enjoyed will be found in the notes following the reprint of the text. The scantiness of these notes is due to the very limited time I have had for bringing them together.

In conclusion I wish to make most grateful acknowledgment of the suggestions and assistance which I have received from Mr. W. W. Newell in preparing this material for publication. Without his aid I should not have succeeded in tracing out some of the most interesting facts in regard to "The Long Hidden Friend" and its long-forgotten author.

Carleton F. Brown.

HARVARD UNIVERSITY.

¹ Cockayne, *op. cit.*, vol. i. pp. 391-393.

THE
LONG HIDDEN FRIEND,
or
TRUE AND CHRISTIAN
INFORMATION FOR EVERY MAN.

containing
WONDERFUL AND WELL-TRIED
REMEDIES AND MAGIC ARTS,
AS WELL FOR MAN AS BEAST.
With many proofs shown in this book, of which most are
as yet little known, and appearing now for the first
time in America.

*Published by John George Hohman,
Near Reading, in Elsop Township, Berks County, Pa.*

SECOND AND IMPROVED EDITION.

CARLISLE, PA.
Printed at the cheap book and job office of the "Carlisle
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1863.

HOHMANN'S
LANG VERBORGENER FREUND,
enthaltend
WUNDERBARE UND ERPROBTE
HEIL-MITTEL UND KÜNSTE
für
MENSCHEN UND VIEH



HERAUSGEGEBEN VON
JOHANN GEORG HOHMANN

GEDRUCKT BEI THEO. F. SCHEFFER.
HARRISBURG, PA.

PREFACE

TO THE FIRST EDITION OF THE LITTLE BOOK.

THE author has scarcely any preface to write to his little volume ; but, on account of the erroneous notions of certain men, I must not omit it entirely. Many say, you are right, to publish and sell the book. The fewest say, not right. Such men I pity indeed, and pray every man, as best he can, to turn away such men from their errors. It is true that he who misuses the name of Jesus vainly, commits a great sin. Does it not stand expressly in the 50th Psalm ? " Call upon me in need and I will save thee and thou shalt praise me." This is in the Lutheran Bible. In the Catholic it stands in the 49th Psalm : " Call upon me in the day of trouble and I will save thee and thou shalt praise me." Where is the physician that has been able to cure disease of the heart, gunshots, small-pox, diseases of the womb ? or to heal the *cold burn*, (gangrene) when it attacks the limb strong ? To

VORREDE.

DER Verfasser hätte gern keine Vorrede zu diesem Büchlein geschrieben ; aber wegen irriger Meinung etlicher Menschen kann ich es nicht unterlassen. Viele sagen, es ist recht, dass ihr so Bücher verkauft, und drucken lasset. Der kleinste Theil sagt, es wäre nicht recht. Solche Menschen bedauere ich sehr, dass sie auf solchen Irrwegen gehen ; und ich bitte daher jedermann, wer es am besten kann, solche Menschen von ihren Irrwegen abzuführen. Es ist wahr, wer den Namen Jesus vergeblich missbraucht, der thut eine grosse Sünde. Steht nicht ausdrücklich im 50sten Psalm : " Rufe mich an in der Noth, so will ich dich erretten, und du sollst mich preisen ;" das ist in der Lutherischen Bibel ; in der Katholischen steht es im 49sten Psalm : " Rufe mich an am Tage der Trübsal, so will ich dich erretten, und du sollst mich preisen." Wo ist ein Doctor, der das Herzgesperr und Anwachsen vertrieben hat ? Wo ist ein Doctor, der noch eine Schussblatter vertrieben hat ? Wo ist ein Doctor, der die Mutterkrankheit vertrieben hat ? Wo ist ein Doctor, der den kalten Brand hellen¹ kann, wenn er stark an einem Gliede ist ? Dies alles ist zu heilen, und noch viel mehr heimliche Sachen sind in diesem Buche enthalten, und der Verfasser von diesem Buch kann einige Zeit seinen Eid nehmen, dass er schon viele Proben aus dem Buch gemacht hat. Ich sage : einiger Mensch versündigt sich hart, er kann sich den Himmel entziehen, wenn er schuld ist, dass sein Nebenmensch ein Auge oder ein Bein, oder

¹ heilen.

cure all these and yet many more private things are contained in this book, and the author can at any time take his oath that he has already effected many cures, and I can call heaven to witness whether any has ever lost eye, or tooth, or limb, by the use of my remedies. Such men reject the command of the Lord — to call upon him in time of need. If we may not use forms of words (charms) and the highest name, they would not have been revealed to us, and God would not help when we use them. God cannot indeed be compelled contrary to His own perfect will. One other thing I must mention : Some say, if you use these words ; after that the doctor-stuff will be of no use. That is only your doctor's stuff. For if he cannot cure with the words, much less can he without them. I can any time name a Catholic Priest who had his horse cured by such means, and can name the man who did. He lived over in Westmoreland County. I can also name a reformed minister who performed in the art and cured the gout. If people misuse the book, it is a sin ; but woe to those who, through fear of wrong, will suffer the loss of life, or limb, or

sonst ein Glied verlieret, wenn ihm mit diesem Büchlein geholfen werden könnte. Solche Menschen verwerfen das, was uns der Herr befiehlt, nämlich dass man ihn in der Noth anrufen soll.

Wenn wir mit Worten und mit den höchsten Namen nicht brauchen dürften, so wäre es den Menschen auf der Welt nicht offenbaret, und der Herr thäte auch nicht helfen, wenn jemand ihn brauchen würde. Gott kann auf keine Art gezwungen werden, wenn es sein göttlicher Wille nicht ist. Eines muss ich noch anführen : es giebt auch Menschen, die sagen wenn man mit Worten gebraucht hat, nachher halfen die Doctors-Sachen nichts, denn es half mit Worten nichts. Das ist den Doctors nur ihre Ausrede. Denn wenn etwas nicht mit Worten geheilt werden kann, so kann es gewiss noch weniger ein Doctor heilen. Einige Zeit kann ich den katholischen Pfarrer mit Namen nennen, und kann auch dem Manne sein Name nennen, der dem Pfarrer seinen Gaul mit Worten geheilet hat. Den Pfarrer habe ich gekannt, er wohnte sonst in Westmoreland County. Ich kann auch den reformirten Pfarrer mit Namen nennen, wenn es verlangt wird, und auch die Leute, denen er Zettel dafür geschrieben hat ; und die Gichter sind mit diesem Zettel geheilt worden. Der Pfarrer wohnte sonst in Berks County. Wenn die Leute nur aus diesem Büchlein brauchen was nothwendig ist, so haben sie keine Sünde ; aber wehe denen, die Schuld sind, wenn sie durch kalten Brand das Leben lassen müssen, oder sonst ein Glied verlieren, oder das Augenlicht ! Wehe denen, die in der-Noth dies verdrehen, oder einigem Prediger in diesem Stücke folgen, das nicht zu beobachten, was der Herr im 50sten Psalm spricht : Rufe mich an in der Noth,

eyesight, or who avert it to subserve thine avarice contrary to the spirit of the command in the 50th Psalm: "Call upon me," etc., and woe to those who, at the dictate of any preacher, shall dare to despise the little book. I have my proof of the efficacy of these means, and can furnish them to any who may wish to see them.

Dated at Rosedale, near Reading, in Berks Co., Pennsylvania, 31st July, in the year of our Lord Jesus Christ, 1819.

JOHN GEORGE HOHMAN,

Author and Publisher of this Book.

REMARK.

Many people in America believe in no hell or heaven. In Germany such people are fewer. I, Hohman, ask, who cures wounds and gangrene? Who stops blood? I answer; and I, Hohman say: The Lord does it. Therefore there is a hell and heaven. I don't think much of such people.

so will ich dich erretten, und du sollst mich preisen. Wehe denen, die in diesem Stück folgen einigen Prediger, aus diesem Buch nichts für den kalten oder heissen Brand oder Schussblatter zu brauchen! Ich will dem Prediger sonst in allen billigen Sachen folgen aber wenn ich in der Noth bin, und soll aus diesem Buch nichts brauchen, in diesem Falle kann ich ihm nicht folgen. Aber wehe auch denen, die den Namen Gottes vergeblich um nichtswerthe Sachen missbrauchen!

Ich habe viele Proben aus dem Buch gemacht, und kann es auch noch bei einigem thun. Ich verkaufe meine Bücher öffentlich und nicht heimlich, wie schon Kunstbücher verkauft worden sind. Ich bin willens, meine Bücher bei jedermann sehen zu lassen, und werde mich vor keinem Prediger heimlich verbergen oder verkriechen. Ich, Hohman, verstehe auch ein wenig die Heilige Schrift, wenn ich den Herrn um Beistand anrufe, und zu ihm bete. Bücher drucken ist in den Vereinigten Staaten nicht verboten, wenn es nutzbare und gute Bücher sind, welches der Fall in andern Ländern ist, wo Könige und Despoten über das Volk tyrannisch herrschen. Ich nehme zu diesem nützlichen Buch die Press- und Gewissensfreiheit, welche bei uns in diesem Lande herrscht, zur Richtschnur. Deswegen wünsche ich allen von Herzen, dieses gute Buch in Namen Jesu mit Nutzen zu gebrauchen.

Gegeben im Rosenthal, nahe bei Reading, Berks County, Pennsylvanien, am 31sten Juli, im Jahre unsers Herrn Jesu Christi 1819,

JOHANN GEORG HOHMAN,

Verfasser und erster Herausgeber von diesem Buch.

TESTIMONIALS.

That I, Hohman, have used these cures out of this book, and that can be shown at any time :

Benjamin Stoudt, a Lutheran Schoolmaster's son, of Reading, suffered great pain on account of a tumor in the eye. In a little more than 24 hours, that eye was as well as the other. He got his help from me and God — year 1817.

Henry Yorger, resident yet of Reading, brought a child to me in 1814, suffering exceedingly from the same cause or the last ; in a little more than 24 hours I and the dear Lord had helped him.

John Boyer, son of Jacob Boyer, dwells yet in Reading, had an ulcer on the leg. He suffered much from it. I attended him and in a short time he was healed. This was in the year 1818.

Londlin Gottwalt, of Reading, had severe pains in the arms ; was entirely cured in about 24 hours.

Catharine Meek, then of Elsop Township, suffered severe pain in the eyes from a tumor, in a little more than 24 hours the eye was cured.

Mr. Silver, of Reading, was with me when he worked in the distillery of my neighbor. He suffered great pain in the eyes, as the above. I healed him in a little less than 24 hours.

Anna Schaeider, in Elsop Township, had severe pain in a finger. In a little more than 24 hours I had helped her.

Michael Hartman, Jr.,¹ dwells in Elsop Township, has a child which had a very sore mouth. I administered for it. In a little more than 24 hours I had helped it.

John Zingeman, Ruscomb-mower,² has a child which was badly burnt. My wife came in, late in the year — it was 1812. The proud

¹ Michael Hartman, Jr., was a neighbor of Hohman's benefactor, Nicholas Buck. He served as a private during the Revolutionary War. He must have settled in Elsop township subsequent to 1808, at which date he sold his farm in Montgomery township, Bucks County. (Cf. Wm. J. Buck's *Account of the Buck Family of Bucks Co., Penn.*, privately printed, Philadelphia, 1893, p. 28.)

² Misprint for "Runscomb-manor."

ANMERKUNG.

Mancher in Amerika glaubt an keine Hölle oder Himmel. In Deutschland gibt es solche Leute nicht so viel. Ich, Hohman, frage : Wer vertreibt gleich die Schussblätter, kalten Brand ? Wer stopft das Blut ? Ich antworte, und ich, Hohman, sage : Dies thut der Herr. So muss Hölle und Himmel seyn, — und auf solche Leute halte ich nichts.

flesh had already set in. She attended it, and in a short time the proud flesh was subdued, and the child was soon cured. At the same time my wife cured his wife of a severe case of Erysipelas in a sore leg.

Susanna Gomber, had severe pains in the head. I soon had her well. Also, David Beech's wife, the same.

John Junkin's daughter and his son's wife both had severe pains in the head, and the woman had besides a wonderful Erysipelas on the back. I cured the headache of both, and the Erysipelas in 7 or 9 hours was gone. Her back broke out and healed completely. The woman had already lain in bed with it several days. Junkin's family lives in Mackemixen; Beech and Gomber in and about Reading — year 1819.

Arnold's daughter was burned with coffee. The handle of the pot brake while she was pouring out, and the coffee went on her arm and burned her quite badly. I was present and saw it. I took the fire out; the arm was not disabled but healed in a very short time. Mr. Arnold dwells near Solomon.¹ His first name is John.

Should any one of the above-mentioned witnesses, who have received help through me or my wife and God, call me a liar and say they have not been helped by us, when they have acknowledged it to us themselves already, I would compel them, if it is possible, which I believe it is mostly, to acknowledge it before a Magistrate. The above-mentioned Arnold's daughter had her limb burned about the year 1815.

Jacob Stoufer, in Heckock, Bucks County, had a little child which had convulsions every hour. I sold him a book in which the 25 letters were written. At the persuasion of his neighbors, Henry Frankenfield,² he used the 25 letters.³ Immediately the child was freed from the convulsions and become sound. The above-mentioned letters are in this book also.

A Recipe for Rheumatism has been sold from \$1 to \$2; and it was not once stated in it how it was to be used, and was worthless.

John Algaire, of Reading had a very sore finger. I treated him for the Erysipelas and the sore finger. The next morning the Erysipelas was gone, and the finger had begun to heal. Year 1819.

This book is partly taken from one published by a Gipsy and partly from private papers, brought into the world with much labor by me, the author, John George Hohman, at different times. I would

¹ Misprint for "Lebanon."

² Henry Frankenfield bought the old homestead at Haycock Run in 1808. (Cf. Wm. J. Buck, *op. cit.*, p. 84.)

³ The charm referred to will be found on p. 127 (No. 121); also on p. 131 (No. 146).

not have permitted it to be printed ; my wife also was against it ; but my sympathy for my neighbors was too great, seeing how many had already been cured of grievous diseases. How hard many a woman has suffered from affections of the womb ! I ask then, friend, is it not a little praise for me, that I have permitted such a book to be printed ? Am I not, in God's name, deserving of some reward ? Where is there a doctor who can cure the above-mentioned sickness ? I am besides a poor man and am entitled to turn an honest penny by such a book.

The Lord bless our beginning and end in this little book, and stand by us that we may not misuse it, and thereby commit grievous sins ! The word *misuse* means to use the remedy or charm, when it is not necessary. God bless it ! Amen. The word *Amen* means an added desire that he may grant a petition.

HOHMAN.

MEANS AND ARTS.

1. A good remedy for Disease of the Womb. It must be used
Three Times.

Place the upper joint of the thumb—the one next the hand—on the bare skin, over the pit of the stomach, on the point of the bone which projects there, and repeat this :—

Uterus, womb, lay thyself down in the right place,
Else thee or me will they carry on the third day to the grave.†††

2. Another Remedy for Disease of the Womb and for Colds.

You must do it every evening, without fail ! When you take off the shoes or stockings, run the finger through all the toes, and smell of it. It will surely help.

3. A Sure Means to Staunch Blood. It is helpful, though the person is far absent, if the one who uses this means for him,
pronounces his name right.

Jesus Christus, precious Blood !
Which soothes the pains and stops the Blood.
Help thee (name) God the Father,
God the son and God the Holy Ghost. Amen.

4. When one is Wasting Away, he can use this : It has helped
many.

Let the person make water in a vessel before sunrise, fasting and undressed ; boil an egg in this urine ; make three small holes in the egg with a needle ; then carry it and throw it on an ant-hill, which the large ants have made. As the egg rots, the patient becomes better.

5. Another Remedy for One Who is Sick. It has helped many when no Doctor could help them.

Let the sick person before sunrise and without dressing or eating make water in a bottle and stop it well. Then you will take the bottle and put it in a chest, close it and stop the key-hole, and carry the key in one of your pockets three days. No one must have the key but the one who puts the bottle with the urine in the chest.

6. A Remedy against Worms — in Man or Beast.

Mary, the holy, went over the land,
She had three worms in her hand ;
One was white, another black and the third was red.

Stroke the person (or animal) you would benefit. At each repetition strike him on the back ; viz : the first time, once ; the second time, twice ; the third time, thrice ; and set a time for the worms, but not less than three minutes.

7. For Slander or Witchcraft.

Art thou slandered, or thy head, flesh, limb, send it back home to the false tongues, thus : †††

Take off the shirt, and put it on wrong side out, put the two thumbs at the pit of the stomach, and carry them around under the ribs as far as to the hips. Do this three times, carefully and devoutly.

8. Good Remedy for a Fever.

Good morning, dear Thursday ; take away from (n) the 77 Cover Fever ! Ah, Thou Dear Lord Jesus Christus, take it from him ! ††† This is to be used first on Thursday, once ; on Friday, twice ; on Saturday, thrice ; and each morning thrice. You must, at the same time always say the Creed, and speak with no one till sunrise. The patient also, must speak with no one, eat no swine's flesh, and drink no milk for 9 days, and during the 9 days, not pass over running water.

9. Remedy for the Colic (the Gripes).

I warn you, you gripes ! There is One in the Judgment : he speaks : Right or wrong. Therefore, beware, ye gripes. †††

10. To make a Dog stay, when no one else has previously used means to that end.

Take some blood from yourself, give it to the dog in something to eat, and he remains. Or scrape the four corners of the table on the upper side. Always eat with the knife you scraped with, and give what you scraped off to the dog to eat, and he will remain.

11. To make a Wand to seek Iron, Ore, Water and the like.

The first Christmas-night, between 11 and 12 o'clock, break a young branch, of one year's growth, towards the sunrising, in three highest names. When you use the rod to seek something, use it three times; i. e. — take the wand — it must be forked — take one part in each hand, so that the thick part stands *up*; if the third part strikes toward the earth, that is the place where the thing is which you seek. You are at the same time, to repeat these words: Thou Archangel, Gabriel, I beseech thee, in the name of God, the Almighty, is *water* here or not? Say. ††† Or *iron* or *ore*, etc.; whichever you seek.

12. A very good Remedy for irregular action (stopping or ceasing to beat) and enlargement of the heart.

Heart-ail and increase, retire from (n's) ribs,
As Jesus, the Lord has retired from his crib. †††

13. To make sure to Hit in Shooting.

Take the † heart of a † field-mouse, and put a little of it † between the ball and the powder, and you will hit what you wish. You must use the three highest names when you begin to load, and you must not finish the words till you finish loading.

14. Another, Good and Safe for Shooting.

Put some blood of a young mule (just foaled) in the barrel, between the powder and the lead, and you will be sure to hit.

15. To make one answer when he is asleep — also to hinder the barking of a dog.

If you lay the heart and right foot of a barn-owl on one who is asleep, he will answer whatever you ask him, and tell what he has done.

Put the two even halves under the arm-pits, and no dog will bark at you.

16. Another, to Prevent the Barking of a Dog.

Whoever wears a dog's heart on his left side no dog will bark at him; they are all dumb before him.

17. Another, for the same.

Put the plant, called houndstongue, under the big toes, and all dogs will be dumb before you.

18. To Make a Black Horse White.

The water in which a mule-foal is boiled makes a black horse white, if it is rubbed or washed with it.

19. To Secure Oneself Against Ill-Luck.

If one uses the right eye of a wolf, bound in the right sleeve, no ill-luck will happen to him.

20. To Obtain the Object of your Petition.

Let a little of the plant called Five-Finger be worn about one, when he seeks a favor from a lord or an officer, and he will surely succeed. The juice of this plant is good for the Dysentery.

21. To Take Fish.

Take Rose-seeds and Mustard-seeds and the foot of a little weasel, and hang them in the net ; the fish will certainly collect.

22. Venus Vervain. A Good Remedy for various Ulcers and Excrescences and other Sufferings.

The root of this plant laid on the neck, heals ulcers on it ; is good for injuries to the brain ; heals fig-warts, if the juice of it is boiled with honey and water, and drank ; it makes the parts in the lungs pliant and clean and gives a good breath ; for it heals the lungs. If it is placed in a vineyard, or garden, or field, it grows abundantly. The root is good for those who wish to plant vines, or build or cultivate trees. Young children who wear it about them are docile, love all good arts, and become lusty and cheerful.

23. A very good Remedy for the Hot and Cold Brand, Burns and Gangrene. (? fluctuating, local inflammation !)

Sanctus Storius res, call rest,
Came the Mother of Jesus to him for consolation,
She reached him her snow-white hand,
For the Cold and Hot Brand.

†††

Make 3 crosses over the place with the thumbs. All cures with forms of words are repeated 3 times, and always wait a couple of hours, and the third repetition is on the next day.

The single N. signifies the first name, and two N. N. the first or christian name and the surname of the patient. This holds throughout the book.

24 A Good Remedy for Bad People — it is a powerful good for 'em
Dullir, ir, ur.

Yea, canst not over Pontio ;
Pontio is over Pilato.†††

25. To Kill the Worms in the Horse.

Call the horse by its name and say :

The worms hast thou ? Then I seize thee by the brow,
Be they white, or brown, or red,
Soon they 'll all be very dead.

Strike the nag by the head thrice ; mount and ride him to a certain distance and back three times.†††

26. To Cure Poll-Evil in Two or Three Trials.

Take 3 twigs from a cherry-tree ; the 1st towards morning, the 2d towards evening, the 3d towards midnight. Cut 3 pieces off from your shirt-tail ; wrap one of the twigs in each of the rags, and swab the Poll-Evil with them, and then lay them under the eaves. Towards midnight, ease yourself (i. e. dirty) on the ends of the sticks that touched the sore ; cover and wrap it on the sticks with the patches. Afterwards apply it with the sticks, to the Poll-Evil.

27. A Sovereign Remedy for Bad Wounds and Burns.

God's Word and Mary's Milk and Jesus' Blood
Is for all wounds and burn-sores good.

It is safest if you make the three crosses with the hand or the thumb at each of the clauses. The three crosses marked indicate the plans.

28. A Good Remedy for St. Anthony's Fire (or Erysipelas) as well as for wounds : Also for Aching Limbs on which the Erysipelas appears.

St. Anthony's Fire and the Dragon's red,
Together over the Brook they fled.
St. Anthony's Fire is done ;
The Dragons they are gone.†††

29. To Ease a Pain.

Cut three little sticks — cut them from on one piece — rub them on the sore, wrap them in a little white paper and put them in a warm place.

30. To Drive Away Warts.

Roast chickens-feet and rub the warts with them ; then bury them under the eaves.

31. To Drive Away the Blue Cough.

Cut off three little locks of hair from the crown of a child which has not seen its father in its life-time ; hang it about the child which has the blue cough, in a piece of unbleached cloth. The thread also, with which it is secured must be unbleached.

32. Another for the Same, Which has Helped Many.

Stick the child which has the blue cough three times through a blackberry bush without washing and you must mind to put it through the same way all the three times, i. e. from the same side of the bush you did the first time.

33. To Drive Away the Camp Fever.

Write the following order of letters, sew them into a patch, hang it about the neck till the fever leaves:

A b a x a C a t a b a x
 A b a x a C a t a b a x
 A b a x a C a t a b a
 A b a x a C a t a b
 A b a x a C a t a
 A b a x a C a t
 A b a x a C a
 A b a x a C
 A b a x a
 A b a x
 A b a
 A b
 A

34. A Right Good Remedy for Colic.

Take a half-gill of good corn brandy, fill a pipe full of tobacco, smoke the whole pipe full of tobacco in the brandy and then drink it. This has helped the author of this book and many others already. Or break up fine—pulverize—a white clay pipe which is smoked black. This produces the same effect if you take the pulverized—i. e. put it in the brandy and take as before.

35. To Drive Away Fever.

With the following words on a scrap or billet of paper, wrap the billet in a broad plantain leaf and bind it on the navel of the one who has the fever:

Potmat Sineat,
 Potmat Sineat,
 Potmat Sineat.

36. To Stop Blood.

To-day is the day, that the evil fell forth:
 Blood, thou must stay till the Virgin has given another son birth.

37. A Good Means to Make One's Steps and Goings Safe.

Go, Jesus, with N. N.; he is my head; I am his member.†††

38. A Very Good Plaster.

I doubt very much if a doctor in America can make such an one. It cures the white swelling, and has cured a woman of a sore leg, who had sought half of the doctors, in vain, for eighteen years.

Take two (2) quarts of Cider,
 " one pound of Beeswax,
 " " " Mutton-suet,
 " " " Smoking-tobacco.

Steep and simmer them together and strain.

39. To Make a Good Eye-Water.

Take four cents' worth of Rotten-stone,
" " " " Prepared Chalk,
" " " " Cloves,
" one gill of Corn-brandy,
" " " Water.

Beat them well together and it is fit for use.

40. To Staunch Blood. (Nose-Bleed ?)

Begin at 50 and count backwards to 3. When you come to 3 you are done.

41. For White Swelling.

Take a quart of unslacked lime and two quarts of water, and pour it on the lime ; stir it well and let it stand over night. Let the pellicle (scum) of the lime be taken off and a pint of oil be poured into the lime-water. Afterwards stir it around till it is a little thick. Then take hog's-lard and wax, put them all into a pan, melt them together well ; make a plaster of this and put it on fresh every day, or every other day.

42. A Good Remedy for Falling Sickness, when one has not yet fallen into the Fire or Water.

Write on a bit of paper backwards. It is all done ! This must be hung on early the first Friday of the New Moon. The writing must be put in a red scarlet napkin, and a linen napkin put around this. The linen napkin and the thread must be unbleached, and the thread must have no knot in it.††† This is written on the paper only once.

43. To Take Away Pain.

Take the first dirty rag that was first bound on to a wound, and put it in water in which there is apparently verdigris ; but be careful not to stir the verdigris till you have no more fear of the pain.

44. For a Burn.

Burn, I blow on thee. It must be blown on, as the fire of the sun, three times in one breath.†††

45. For the Toothache.

Dig up a sod in the morning before sunrise and before making your toilet, in a certain place ; breathe on it three times and put it quickly back in its place exactly as it was before.

46. A Wonderful Paragraph from the Book of Albatus Magnus.

It is said therein, that if you burn a big frog to ashes and put it into water, and besmear with it any part on which hairs grow, no more will grow there.

47. Yet Another Paragraph from the Same.

If one finds the stone which a hawk has in its knee, and which one can find if he looks for it right, and puts it into the food of two enemies, he thereby makes friendship between them.

48. Remedy Against Gout and Rheumatism.

I go on another's jurisdiction ; i. e. you go on to another man's own land. I button my 77thly Gout. You take three shots ; at each shot you button one button. You do this Friday morning, before sunrise, in your dishabille.

†††

Over that part of the body where the disease is make three crosses.

49. For the Headache.

Form bone and flesh, as Christ in Paradise, who alone can help ; and this I say to thee (N) for penitence.†††

Say this thrice, at intervals of about 3 minutes, and the headache will soon leave. But if it is caused by strong drink, it is not so likely to go away. You must then say it every minute.

50. To Cure Wounds and Pains.

Wound, thou must not (inflare) heat.

Wound, thou must not sweat.

Wound, thou must not water.

So conjure I thee by the Holy Virgin.†††

51. To Cause an Animal to Come to the House Again of its own Accord.

Pluck a little lock of hair in front from between the horns ; one in the middle on the back ; one behind by the root of the tail, and give it to the animal in bread to eat.

52. Another, for the Same.

Take a handful of salt, go out on your land and lead the animal around a stone or a stump three times, and always the same way, so as to come up to it on the same side, then give the animal the salt to lick, on the stone or stump.

53. To Cement Glass.

Take common cheese, wash it well, and unslacked lime and the glare of egg ; stir them together well and use it fresh. It certainly holds.

54. To Keep the Hessian Louse from the Corn.

Make a lye of pulverized coal and soak the seed-corn in it. Then take a quart of urine, put it on a bushel of the corn, stir it around, and let it dry a little.

55. To Bring Cherries Ripe by Martinmas.

Graft the scion on the stock of a Mulberry tree and your desire is accomplished.

56. To Drive Away Frights and Fantasies. Also to Catch Fish.

If you have in your hand the plant called arsesmant, and also caraway, you are safe from frights and fantasies, with which people are often befooled. If they are mixed with the juice of housewort, and the hands are smeared with it, and the refuse put into water where there are fish, you can easily catch the fish with the hands or in nets. If you take the hands out of the water the fish leave.

57. Sonnen-Werbel — Sun-Whist — Sun-Turn. Is it Heliotrope or Sun-flower? To prevent evil reports and discourse the infidelity of a wife.

The virtue of this plant is wonderful, if gathered in the sign of the lion, in the month of August, and folded up in a laurel-leaf, or a wolf's-tooth. If one wears it on his person, no one can say contradictory things to him, but only pleasant words; and if anything has been taken from any one, and he lays this under his head at night, he will see the form and all the characteristics of the one who has done it.

If it is laid in any place where many women are, in a church, if any one among them has violated her honor, she cannot go from the place till it is removed out of the way. This is proved.

58. For Sore Mouth.

Hast thou the scurvy gum or brown,
So breathe I thrice mine own breath in.†††

59. To Overcome and end Battles and Quarrels — To Divine whether a Sick Person will Recover or Die — Also for Dimness or Glare of the Eyes.

This root grows at the time that swallows and eagles make their nests. If one wears it about him, together with the heart of a mole, he will overcome in battle and end all quarrels. If it is laid on the head of a sick person, then if he weeps, he is about to get well again; if he sings with cheerful voice, he is about to die.

When it is in blossom, bruise it and steep it in a vessel of water over the fire, and skim it well, when it is thoroughly done, strain it through a towel and preserve it. This is a good wash for weak or dazzling eyes.

60. To Heal Shot Blister on the Eyes.

Take a dirty plate; if you have none make one so. Then he for

whom you use it will lose his pain in one minute. Put the side of the plate that is eaten from towards the eyes and say :

Dirty plate, I press thee
Blister sore, repress thee.†††

61. To Make Chickens Lay Well.

Take haresdung, bruise it fine, mix it with bran wet, and feed it to the hens continually, and they lay abundantly.

62. To Consecrate a Divining Rod.

When one makes a divining rod, or luck rod, he breaks it as before said and says while making it and before he uses it : Luck-rod, retain thy strength, retain thy virtue, whereto God hath ordained thee.†††

63. To Drive Away the Worm.

Worm, I conjure thee by the living God that thou avoid this blood and this flesh, as God, the Lord will avoid the judge, who pronounces unjust judgment, it being in his power to pronounce right judgment.†††

64. For Consumption.

I command thee out of the bone into the flesh ; out of the flesh into the skin ; out of the skin into the wide world.†††

65. For a Burn.

There went three holy men over the land,
They blessed the heat and they helped the burn
They blessed it that it consumed him.†††

66. For a Snake Bite.

God enacted everything, and everything was good,
But thou alone, viper, art accursed,
Accursed shalt thou be and thy poison.
††† tzing, tzing, tzing.

67. For a Bad Dog.

Hound, hold your mouth to the ground.
Me God made, thee he suffers, hound.†††

You must do this toward the place where the dog is. You must make the three crosses at the dog, and before he sees you, but you must say the words first of all.

68. For Hollow Horn, in the Cow.

Bore a hole in the horn that is hollow. Milk some milk from the same cow and squirt it into the horn. This is an *allbest* cure.

69. A Very Good Cure for the Botts.

Stroke the horse three times and lead it around three times with the head towards the sun and say : The holy one says, Joseph went

over a field where he found three little worms ; one was black, another was brown, the third was red :

Thou shalt die ; go dead.†††

70. To Take Away Pain and Heal Wounds with Three Rods.

With this rod and Christ's blood
Take I the pain and suppuration.

†††

N. B. — You must cut a piece from a young branch of a tree, towards sunrise, into three small pieces ; rub them around on the wound one after another, beginning with that which is in the right hand first. In all cases of forms of words in this book, repeat them three times, whether the ††† stand or not. Let a half hour intervene between the first and 2d time, and the third be over night. Wrap the sticks in a piece of white paper and put in a warm place.

71. A Sovereign Remedy for Colic.

Jerusalem, thou Jewish City,
Which Christ, the Lord, has borne ;
Water and blood thou must become,
That is good for N. for Colic and worms.

72. For Weakness of the Limbs.

The buds of the Birch tree, or the inner bark of the root taken when the trees are in bud, makes a good *tea* for weakness of the limbs. Drink of it 14 days, and then wait a while before drinking again ; and during the 14 days, change a couple of days and drink water.

73. Another, for the Same.

Take Bedonia and Johnswort, put it into good corn-brandy, and drink of it in the morning before eating. It is very wholesome and good. A tea made of white acorns is also good for weakness of the limbs.

74. Against Mice.

When you harvest your grain, say as you bring the first three sheaves into the barn :

Rats and mice, the first three sheaves to you I give,
That my grain all the rest to me you leave.

Name each kind of grain.

75. To drive Away the Ringbone, or Excrescence on the Leg of a Horse.

Take a bone, where you find, but must not be looking for it, rub the excrescence of the horse with it in the old of the moon, lay the bone where you found it and the sore will disappear.

76. To Make a Horse Eat Again. This is Applicable on a Journey.

Hold up the mouth of the horse that will not eat and strike it three times on the inside or the roof of the mouth. It will certainly help it, that it will eat again and continue to travel.

77. A Good Eye-Water.

Take 11 cents' worth of white vitriol and one ounce of sugar of lead, (acetate L.) dissolve them in oil of Rosemary ; put it into a tolerably large bottle and fill it with Rose-water.

78. To Hold a Thief Fixed, that He Cannot Move. It is the Best Charm for this Purpose in the Book.

O Peter, O Peter! Take from God the power ; may I find — what I would bind — with the band, of Jesus' hand — that robbers all, great and small — That none can go no step more, neither backwards nor before — till I then with my eyes perceive, till I then with my tongue release — till first they count me every stone, twist heaven and earth, and drop of rain — each leaf of tree and blade of grass ; this pray I to my foe for Mass.†††

Say the Creed and the Paternoster. To compel him to stand, say this thrice. If the thief is to be permitted to win, the sun must not shine on him before you loose him. This loosing is done in two forms. The first is : bid him in the name of St. John to go forth. The second is this : with the words with which you (or *those*, if only *one*, or a woman) were stopt, you are loosed.

79. For the Pining or Dwindling Away of the Leg of a Horse.

Take a pound of old bacon, cut it small, put it in a pan, roast it well, put in a handful of fish-worms, a gill of oats and three spoonsful of salt ; roast it all right black and strain it through a towel ; then add a gill of Dutch soap, and half gill of cornbrandy, a half gill of vinegar and half gill of boys' urine, stir them together and rub the leg with it crosswise, on 3d, 6th, and 9th day after the new moon, and warm it in with an oak board.

80. To Make Molasses.

Take pumpkins, stew them, strain (press) out the liquid and boil it down till it is thick as molasses. The author of this book has eaten such, and thought it was the real molasses, till the people told him.

81. How to Make Good Beer.

Take a handful of hops, about three spoonsful of ginger, and a half gallon of molasses : — strain it into a tub. Then it is good beer.

82. For Falling Sickness.

Take a turtle dove, cut off the neck, and give the blood to the patient.

83. To Make Poor Paper not Flow When You Write on it.

Dip the paper in alum water. I, Hohman, will hereafter pour a little water on the alum and moisten the paper. Then I will see whether one can write on it.

84. For Stone in the Bladder.

The author of this book, Johann Geog Hohman, am using this remedy and it is helping me. Another man sought help from the doctors a long time in vain ; he then found this serviceable, viz. : he ate every morning forty-seven peach-stones, and it helped him. If the case is very bad, continue it. I, Hohman, have used it only a few weeks. I began to perceive its good effects immediately, though I had the disease so bad, that I was forced to cry aloud when I made water. To the loving God and my wife I owe a thousand thanks for this relief.

85. For Incontinence — Not Able to Hold One's Water.

Take a hog's bladder, burn it to a powder and take it.

86. To Take Away an Excrescence in the Increase of the Moon.

Look directly over the Excrescence and say : What increases, increases ; what decreases, decreases. Say this thrice in one breath.

87. To Drive Away Mice or Moles.

Put a piece of unslacked lime in the hole.

88. To Remove a Film from the Eyes.

Dig the root of Bissibet on St. Bartholomew's day before sunrise, 8 or 5 roots ; take off the ends of the roots over the trench from which they are dug ; get a patch of cloth and thread which have not been in water ; see that the thread has no knot in it ; tie up the roots in the patch, hang them on the neck till the film is gone, with a band which also has not touched water.

89. For Bad Hearing — and Roaring in the Ears. Also for Tooth-ache.

Moisten some cotton with a few drops of tincture of camphor and lay it on the tooth affected. It eases the pain very much.

Put in the ear it strengthens the hearing and prevents the buzzing and roaring of the ears.

90. To Make Children's Teeth Grow Without Pain.

Boil the brain of a hare, and rub the gums of the children with it, and the teeth will grow without pain.

91. For Puking and Purging.

Take cloves and pound them fine; take bread and soak it in red wine and eat it, and you will soon be better. Or, put the cloves in the bread.

92. To Heal a Burn.

Anoint the burnt part with the juice of the flag bruised and pressed; or better, saturate a rag in the juice and bind it on.

93. Another Good Cure for Weak Limbs — for Purifying the Blood, Strengthening the Head and Heart — for Dizziness, etc.

In the morning, before eating take two little drops of oil of cloves in a glass of white wine. It is good also against the constant vomiting of the mother — also for cold stomach. It strengthens and warms it and checks the vomiting. A couple of drops on a little cotton laid on an aching tooth stills the pain.

The oil-of-cloves is obtained as follows: Take a "good bit" of the clove-spice, pulverize it, pour on a half-ounce of water, let it stand in warm sand four days, then distil it into a tin or copper vessel and separate the oil with cotton or a separating glass.

94. For Dysentery and Diarrhœa.

Take moss of trees, boil it in red wine, and give it to the patient to drink.

95. For the Toothache.

The author of this book, Hohman, has cured himself more than sixty times with this remedy of the severest toothache; and of the sixty times that he has used it, it has failed but once. Take, namely, vitriol: when the tooth begins to ache, put a little piece in the sore tooth; spit all the saliva out, but not too often. I know not whether it would help a tooth that is not hollow, but think it would, if laid on it.

96. Caution for Pregnant Women.

Pregnant women must be careful to avoid Camphor. It must not be given to them; they cannot endure the smell of it when they are sick.

97. For Bite of a Mad-Dog — Hydrophobia.

A certain Valentine Kettering of Dauphin Co., has made known to the Senate of Pennsylvania a remedy which will cure the bite of a rabid animal without fail. He says it has been used by his forefathers in Germany for 250 years, and by himself since he came to the U. S. now over 60 years, and has always been found infallible. He publishes it purely from notions of humanity, this remedy is the red-chickweed or pimperial (Bot. name *anagallis Phœnicea*!). It is a

summer plant, known in Germany and Switzerland under the name of Gauchkeil and red meyer or red heehnerdorn. It must be gathered in June, when in full bloom, dried in the shade and pulverized. The dose of this for an adult is a small egg-glass full, or a drachm and a scruple, at once, taken in beer or water. For a child the dose is the same, only it is to be given at three separate times.

When it is for beasts, it is to be used green, and may be cut and mixed in bran or other fodder. If for swine, use the dust, and put it in their swill. It can be eaten on buttered bread, or honey, or molasses, etc.

The Hon. Henry Muhlenberg says, that in Germany they give 30 grains of the powder four times a day, and so continue for a week with decreasing doses, and at the same time wash the wound with a decoction of the plant and sprinkle the powder in it. Mr. Kettering says he has always found a single dose followed by the happiest results.

It is said this is the remedy used so successfully by the late Dr. Wm. Stoy.

98. To Guard Against Various Diseases in Sheep, and to Promote the Growth of the Wool.

William Ellies, in his admirable treatise on the sheep-culture in England relates the following: I know a farmer who has a flock of sheep which yields a remarkable crop of wool. He secures that result by this means: when he shears his sheep he washes them thoroughly in butter-milk. Butter-milk makes not only the sheep's wool, but also the hair of all animals to grow strong. Those who have not butter-milk at hand, can take other milk, mixing a little salt and water with it. I can assure also, that by the proper use of this means, the sheep-tick will be exterminated from the lambs. It also cures the scab or itch, prevents colds from attacking them, and makes the wool grow rapidly and thick.

99. Plaster for a Burn.

Take a gill of fat in which chickens have been cooked; six eggs roasted in live embers hard; take out the yolk, cook them in the fat till they are right black, add a handful of Rue, steep it and strain through a towel. When ready cool it with a gill of olive-oil. It is best that the plaster for a man should be made by a woman, and for a woman by a man.

100. A Right Good Plaster.

Take worm-wood Rue, , yarrow, and bees-wax, of each an equal part, but of the bees-wax a little more, add tallow and a little spirits-of-turpentine, simmer together in an oven and strain them.

101. For Poll-Evil.

Apply turpentine, rub it in with the hand, and baste with a hot iron; then take goose-fat, baste it in 3 days in succession, and the last day in the last quarter (of the moon).

102. To Stop Blood.

I go through a green wold,
Where bloom three flowers, fresh and cold;
The first is called might, the second, good, is height,
The third says, still the blood.†††

103. To Stop Blood and Cure Wounds in Man or Beast.

On Jesus' grave there grew three roses: the first is goodly, the second all-pervading. Blood stands still, the wounds they heal.

104. For Scurvey of the Gums and Foul Throat.

Job was jogging o'er the land: had his staff in his hand,
Blessed him God the Lord and said: Why, O Job, so very sad?
Ah Lord, he said, and why not sad? My mouth and throat are very bad.

Said God to Job, there in the vale; a fountain flows which thee will heal (n. n.).

The throat and mouth in the triune name; but say the names and say, Amen. Repeat three times, morning and evening, and at the words "thee will heal," breathe in the child's mouth.

105. To Gain a Law Suit.

It is said, that if one has a law-suit, and will take of the largest sage, and will write the names of the 12 Apostles on a leaf and put them in his shoe before he goes to the Court House, he will gain his case.

105½. For the Swelling of Cattle.¹

To Desh break no Flesh, but to Desh! While saying this run your hand along the back of the animal.

Note.—The hand must be put upon the bare skin in all cases of using sympathetic words.

106. To Catch Small Fish — Civet and Beavers.

Castor-liquid, 9 grains each; eel-fat, 2 ounces; unsalted fresh butter, 4 ounces; mix in a vessel of white glass, stop or cover the vessel close, set it in the sun or a tolerably warm place 9 or 10 days; stir the composition with a small spoon till they all come together.

¹ This charm is omitted from the edition of 1863, but is found in the German edition and the English version of 1856.

Use of this Composition. 1. To Catch Fish with the Hook and Line.

1. Moisten with the composition the worms or insects you are to use for bait and keep them in a bladder in your pouch.

2. With the Net.

Make little balls of new baked bread, dip them in the composition and fasten them with twine inside the net.

3. To Catch Fish Merely with the Hands.

Besmeare the legs or boots with the composition and go into the water and the fish gather around you in shoals.

107. Another, to Make the Beast Come to the House.

Feed the beast out of your cooking pot, and it will always come home.

108. To Cure Ulcers.

Stew the bulb of white lilies in sweet cream and lay it on the ulcer as a poultice. The root of the common thistle is also good.

109. For a Sore Mouth.

Take calf's bones, burn till you can pulverize them ; rub the mouth with it. It leaves no foul flesh. It is excellent to heal.

110. To Make an Oil from Paper, which is very Serviceable for the Eyes.

A German related it to me : Burn two sheets of white paper in the candle, add three drops of water. It takes away all defects of the eyes if you annoint them with it. It will heal the most desperate cases.

111. To Drive Away Filtz-Lice — Body-Lice.

Take Monk's dust, mix it with hog's fat, and besmeare yourself with it.

Another — Steep Cowslip and wash the parts infested by the vermin.

112. For Rheumatism. — Very Good and Sure.

This recipe has been sold as high as \$2 ; it is the best and surest remedy for the Rheumatism. The formula is written on a letter and sewed up in a piece of linen cloth with thread and hung to the neck by a band on the last Friday in the old of the moon. The cloth, band and thread must not have touched the water, and the thread have no knot in it. In folding the letter, 3 ends must be laid together at one side. You say the Lord's prayer and the Creed when you hang it on. The following is the formula :

God the Father, Son and Holy Ghost grant ; Amen. Like sought

and sought ; that God the Lord grant thee by the first man ; so God on the Earth may be loved, like sought and sought : that God the Lord grant thee by the Evangelist Luke and the holy Apostle Paul. Like sought and sought ; that grant thee God the Lord by the 12 Apostles. Like sought ; that grant thee God the Lord by the first man, so God may be loved. Like sought and sought, that God the Lord grant thee by the loving, holy Father, so as it is done in the godly holy scriptures. Like sought and sought ; that God the Lord grant them by the loving, holy angels, and fatherly, godly Almightyness and heavenly trust and faith, like sought and sought ; that grant thee God the Lord by the fiery furnace which is supported by God's blessing. [Like sought and sought. That grant thee God the Lord by the loving, holy angels, and fatherly, godly Almightyness, and heavenly trust and faith. Like sought and sought. That grant thee God the Lord by the fiery furnace which is supported by God's blessing.]¹ Like sought and confessed. That grant thee God the Lord, by all power and might, by the prophet Jonas who, for 3 days and nights is preserved in the whale's belly. Like sought and confessed. That grant thee God the Lord by all the power and might, out of godly humility to go even to eternity ; therefore † N † be no evils to thy whole body, whether racking gout, or yellow, or white, or red, or black gout or torturing rheumatism, or pains or tortures known by any name, may they do the † N † no harm in thy whole body, whether, head, neck, heart, belly, in thy veins, arms, legs, eyes, tongue ; in all thy veins in thy whole body be no evil. This I write for thee † N † with these words : In the name of the Father and the Son and the Holy Ghost. Amen. God bless thee. Amen.

REMARK. — When one writes for another, where the letter N stands he must write the first name of the patient.

113. To Free Bee-Hives of Worms.

With a little care and a quarter of a dollar, one can keep the beehive free of worms for a whole year. Buy at the apothecaries this powder — Flower of Prusse. It does not injure the honey in the least. Take as much as will lie on the point of a pen-knife, mix it in a glass in a small quantity of good corn-brandy ; make a hole in the hive and squirt in the mixture. This recipe is found in no other book.

114. An Unguent to Preserve a Weapon of Iron or Steel from Rust.

Bear's grease, 1 ounce ; Snake's grease, $\frac{1}{2}$ ounce ; Badger's

¹ The sentences within the brackets are merely a repetition of the preceding lines and have evidently been added through the printer's error. The other editions do not repeat these sentences.

grease, $\frac{1}{2}$ ounce ; Almond-oil, 1 ounce ; Pulverized Indigo, $\frac{1}{4}$ ounce. Simmer together in a new vessel, stirring it well, and preserve in the vessel. Apply with a woolen rag. A piece the size of a walnut is sufficient.

115. To Make a Wick (?) that will not Burn Out.

Take 1 oz. asbestors, boil it in a quart of strong lye for 2 hours, pour off the lye and rinse the remainder in rain-water two or three times, and pour it off into a mortar ; from this the wick is made and dried in the sun.

116. A Morning Prayer on Land for Protection from Misfortune.

I (here pronounce your name) to-day purpose to go out. I will go God's path and way, where God and the Lord Jesus Christ have gone, and the Madonna and child, with her seven rings, with her true things. Oh, my dear Lord, I am thine own ; let no dog bite me, no wolf bite me, no murderer kill me, protect me, oh God, this day. I stand in God's hand ; there I bind myself ; in God's hand am I bound by the sacred fire wound of our Lord God, that no weapon may injure me. Say three Pater Nosters, three Ave Marias, and the creed.

117. A True and Approved Charm. Useful against a Conflagration and Pestilence.

Welcome thou fiery guest ; seize no further than thou hast. This I reckon to thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

I pray, thee, Fire, by God's power which does and creates all things, that thou stay and go no further, even as Christ stood on the Jordan and was baptized, by the holy man John. That I reckon to thee, Fire, as a penance, in the name of the holy Trinity.

I pray thee, Fire, by the power of God, that thou restrain thy flames ; even as Mary restrains her virginity before all dames, chaste and pure ; wherefore, stay thy rage, Fire. This I reckon to thee for a penance, Fire, in the name of the Almighty Trinity.

I pray thee, thou wilt allay thy ardor, by Jesus Christ's precious blood, which he shed for us, our sins and misdeeds. That I reckon thee, Fire, for a penance, in the name of the Father and the Son and the Holy Ghost.

Jesus of Nazareth, King of the Jews, help us out of this stress of fire, and protect this land and country from all plague and pestilence.

REMARKS. — This charm was brought from Egypt by a christian Gipsy King. In the year 1714, the 1st day of June, six gipsys were brought into the Prussian Kingdom, condemned to be hung. A seventh, an old man of 80 years of age, and condemned to be be-

headed, was brought in on the 16th of the same month. Fortunately for him, a conflagration broke out; the old gipsy was loosed and brought to the fire to try his art, and to the wonder of all, he subdued the fire in a half a quarter of an hour; for which he was pardoned and set free. This was known in the royal palace of Prussia, and in the general Superintendency of Konigsburg, and has been openly put to the proof.

It was first tested in Konigsberg by Alexander Banman, in 1715.

Whoever has this formula written in the house, is safe from the danger of conflagration or thunderstorm; likewise, if a pregnant woman has it about her, magic cannot injure her or her child; it protects likewise against plague and pestilence. When one repeats the form he must go around the fire 3 times. It always helps.

118. To Ward off the Disaster of Fire.

Take a black hen from the nest in the morning or evening, cut off the head and lay it on the ground; take out the crop and lay that with the head, taking nothing out of it; get a piece from the chemise of a maiden, who is a pure virgin, in which she has had her monthly courses, take the part she has most stained, a patch the size of a plate; get an egg laid on Maundy Thursday, wrap the three together with wax, put it in a neat little earthen pot and bury it under the threshold as long as a stick remains in the house, with God's help. The fire may rage before and behind the dwelling, it cannot harm thee or thy children. It is with God's power sure and certain. If an unforeseen conflagration arises, it becomes you to get an entire chemise in which a maiden has had her courses, or a sheet in which a woman has given birth, wrap it up and throw it all on the fire without saying a word. It always helps sure.

119. Against Witches — for Beasts Write it one Stall — for Human Beings Write it on the Bedsteads.

Trotter head, I pray thee my house and my Court, I pray then my horse-and-cow-stall, I pray thee my bedstead, that thou shed not thy consolations on me; be they on another house till thou goest over all mountains, countest all the sticks in the hedges and goest over all waters. So come the happy day again to my house, in the name of the Father and of the Son and the Holy Ghost. Amen.

120. To Prevent Bad People from Injuring Cattle.

Take worm-wood, black cumin, five-finger and asafoetida, of each 3 cents' worth; take hog-bean straw, the scrapings behind the stable-door and a little salt; make them all into a little bundle and put it in a hole in the sill and plug it up with ivory wood. It helps sure.

121. To Quench Fire Without Water.

Write the following order of letters on the side of a plate and throw it into the fire :

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

122. Another Remedy for a Burn.

One lovely Sara goes through the land, with a fiery, burning brand in her hand. The fire brand burns, the fire brand sweats. Fire brand, thou thy burning leave: Fire brand, thou thy sweating leave.†††

123. A Charm for Personal Safety.

Cross of Christ and Crown of Christ and Jesus Christ ; red blood, be to me at all times and all hours good. God the Father is before me ; God the Son is at my side, God the Holy Ghost is behind me. Who now is stronger than the three Persons, he comes day or night and seizes me.††† 3 Pater Nosters.

124. Another for the Same.

Every step Jesus goes with N. He is my head, I am his member ; therefore Jesus goes with N.

125. A Certain Remedy Against Fire.

As surged the bitter sufferings and death of our dear Lord Jesus Christ. Fire and wind and heated glow, what thou hast in thy elemented power, I bid thee, bid the Lord Jesus Christ, who commanded the wind, and the sea, and they obeyed Him, by these mighty words which Jesus spake, I bid, command and proclaim to thee, Fire, that thou likewise flee, and thy elemented power, thou flame and glow. As flowed the rose-red blood of our dear Lord Jesus Christ. Thou Fire and wind and heated glow, bid thee, as God has bidden the fire by his holy angel, who the fiery glow in the fiery furnace, when the three holy children, Shadrach and his fellows, Meshach and Abed-Nego, by God's command given to his holy angel, that they should remain unhurt, and it also happened ; that thou likewise, Fire-flame and heated glow, that thou lay thyself, as the Almighty God has spoken when he created the four elements, together heaven and earth. Fiat, fiat, fiat ! i. e. in the name of the Father and of the Son and of the Holy Ghost. Amen.

126. For a Man or Beast Perverted by Evil Influences.

Three false tongues have pierced thee ; three holy tongues have befriended thee. The first is God the Father, the second is God the

Son, the third is God the Holy Ghost. They give thee thy blood and flesh, thy joy and courage. Flesh and blood is in thee grown, born and lost. Has a man over-ridden thee so bless thee God and the holy Cyprian. Has a wife over-slaughed thee, so bless thee God and the body of Mary. Has a knight troubled thee, so bless thee by God and the Kingdom of Heaven. Has a maid or a servant run away from thee ; so bless thee God and the Heavenly stars. Heaven is above thee ; the earth-realm under thee, thou art in the midst. I bless thee before thou art destroyed. Our dear Lord Jesus in his bitter sufferings and death underwent every thing which the false tongues of the Jews uttered against him, in malice. See how the Son of God trembled when he was oppressed. Then said our Lord Christ : If I have not the rider (oppresses) no one will have him. Who helps me to mourn and carry my cross, him will I defend from the rider, in the name of the Father and of the Son and of the Holy Ghost. Amen.

127. For a Sprite and other Kind of Witchcraft.

I.
N. I. R.
I.

Sanctus Spiritus
I.
N. I. R.
I.

Let this all be preserved, here for time, there eternal. Amen.
The character which pertains to it is called :
God bless thee, here for time, there eternal. Amen.

128. For Misfortune and Danger in the House.

Sanct. Mattheus, Sanct. Marcus, Sanct. Lucas, Sanct. Johannis.

129. Protection of the House and Court from Sickness and Robbery.

Ito, Alo Massa Dandi Bando, III. Amen.

I. R. N. R. I.

Our Lord Jesus Christ went into the hall, there the Jews specially sought him. So also must my days be with those who revile me with their evil tongues falsely, and smite, and for praise of God must I bear the suffering, be silent, be dumb, faint, ashamed, ever and always. God thereby bestows praise. Help me I. I. I. ever and eternally. Amen.

130. Against the Influence of the Gipsy Art.

Like as the prophet Jonas, as a type of Christ, was 3 days and 3 nights in the whale's belly, so also may the Almighty God, of his fatherly goodness keep and protect me against all evil. I. I. I.

131. To be Used in the Crisis of Distress and Death.

I know that my Redeemer liveth and that he will raise me up in the latter day upon the earth.

132. For a Tumor.

There went three virgins, to view a tumor and sickness. The first said : it is rough. The second said : it is not. The third said : if it is not, come our Lord Jesus Christ. Said in the name of the holy Trinity.

133. For Adversity and Divers Conflicts.

Strength, Hero, Joy, Prince. I. I. I.

134. To Help a Cow that has Lost her Milk.

Give to a cow 3 spoonsful of the first milk, and say to it : If any one asks thee what thou hast done with the milk, say ; the milk-maid has taken it, and I have poured it out, in the Father, etc. Amen. Add a prayer.

135. Another.

- I. Cross of Jesus Christ milk pour ;
- I. Cross of Jesus Christ water pour ;
- I. Cross of Jesus Christ to have pour.

These words must be written on 3 bits of paper, then take milk from the sick cow, and the 3 bits of paper and some scrapings from the skull of a poor sinner, put them in a furnace and boil them well ; and so will you exercise the witch. Or you can mix the bits of paper in the meal and put it in the feeding trough, and say the formula 3 times, and after that give it to the cow. Thus you will not see the witch but it will help the cow.

136. For a Fever.

Make a prayer early in the morning, then turn the shirt around the left sleeve and say : Shirt, turn thee around, and thou Fever, turn ; at the same time name the name of the patient. Say this for a penance in the name of the Father, etc. Amen. Say these words 3 days in succession.

137. To Curse a Thief to Make Him Stand.

This saw must be said on Thursday, early in the morning, before sunrise, under the open sky.

So grant God the Father, Son and Holy Ghost. Amen. Full three and thirty angels by one another stand. They come with Mary to comfort her. Then said the dear, holy Daniel : Sad, dear, lady I see thieves, go which wish thy precious child to steal ; that can I not from thee conceal. Then said our dear lady St. Peter :

Bind, St. Peter, bind. Then said St. Peter: I have bound with a band, with Christ his own hand, as my thieves are bound with Christ's own hands, if they would steal anything of mine, in the house, in the chest, in the meadow and acre, in wood or field, in tree, and plant, and garden, or wherever they would steal anything of mine. Our dear lady then said: Steal who will, but if he steal, he shall stand as a bock, and stand as a block; and count all the stones that on the earth lie, and count all the stars as they stand in the sky. So gave I thee praise and demanded of thee for every spirit, that every thief may know a master, by St. Daniel, to bring the goods of earth, to one's burden, to one's hearth; and thy face must not be towards the place, that my eyes may not see thee and my fleshly tongue may not praise thee. This demand I of thee holy Virgin Mary. Mother of God, by the power and might, when he created heaven and earth, by the angelic host and by all God's holy ones, in the name of God the Father, God the Son, and God the Holy Ghost. Amen. When you would lift the bann, bid him go in the name of St. John.

138. Another Similar.

Ye thieves, I conjure you to obey, even to the cross, and stand with me, and go not from my sight, in the name of the holy Trinity, I command you by the power of God and the humanity of Jesus Christ, that ye go not from my sight,††† as Jesus the Lord stood in Jordan, when St. John baptized him. After this, I command you, horse and man, that you stand to go not from my sight, as Christ the Lord stood when they nailed him to the cross, and he destroyed the power of the old-father of hell. Ye thieves, I bind you with bonds, as Christ the Lord has bound Hell, so are ye bound; ††† with the words with which they are fixed, they are also loosed.

139. Another, very Swift.

Thou rider and footman, comest here well under thy care. Thou are sprinkled with the blood of Jesus Christ, with the five wounds; thou hast thy gun, flint and pistol bound, sabre and knife are cursed and bound, in the name of God the Father, Son and Holy Ghost. Amen. To be said thrice.

140. To Release the Same.

Yes rider and footman, as I have bound you in the curse till this time, so now ride forth in the name of Jesus Christ, by the word of God and the shield of Christ; so ride ye now all forth.

141. To Cause the Thief to Return Stolen Goods.

Early in the morning, before sunrise, go to a birch-tree, take with you three nails out of a hearse or three horse-shoe nails that have

never been used ; hold up the nails towards the rising sun and say : Oh Thief, I bind thee by the first nail which I make to pierce thee in the brow and brain, that thou return the stolen goods to their former place ; to the man and place whence thou stealest them, else it shall be as sad to thee as it was to the disciple Judas when he betrayed Jesus. The second nail which I make to pierce thy lungs and liver, that thou return the stolen goods to their former place ; to the man and the place whence thou hast stolen them, else it shall be as sad to thee as it was to Pilate in the pains of hell. The third nail which I make to pierce thy foot, thou thief, that thou must return the stolen goods to their former place, whence thou hast stolen them. Oh thief, I bind thee and bring thee by the sacred three nails which pierced Christ through his hands and feet, that thou must return the stolen goods to their former place, whence thou hast stolen them.†††

142. A General Prayer.

Jesus, I am about to undertake (such a thing). Jesus, thou wilt go with me. Jesus, shut my heart in thy heart, to thee I commend my body and soul. The Lord was crucified. And my understanding, oh God, that wicked foes may not overcome me, in the name of the Father, and the Son, and the Holy Ghost. Amen.

143. To Win in a Play.

Bind to the arm with which you throw the heart of a field mouse, with a red silk thread and you will always win.

144. For a Burn.

Our dear Lord Jesus went over the land ; there he saw a burning brand ; there lay St. Lawrence, all in a roast ; he came to him in help and trust ; he lifted up his holy hand, and blessed he him and blessed the hand ; and lifted away the fire that fed ; that it never deeper nor wider spread. Let the burn be blessed in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

145. Another for a Burn.

Yield brand away, and never press oh ; cold or warm, let burning alone. God protect thee, blood and flesh, marrow and bone, and all thy vines, be thou great or small, they shall be for the fire hand cold or warm, unhurt and protected in the name of the God the Father, Son and Holy Ghost. Amen.

146. To Administer to a Beast for Witchery and Devilwork.

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

147. To Dress and Heal Wounds.

Say thus: I dress the wounds in three names, whether they be from fire, water, decay or swelling or any other evil, in the name of the holy Trinity. This must be said thrice. Put a thread three times around the wound, lay it under the right corner against the sun and say: I lay thee here †††, that thou mayest take on thyself the lymple, swelling, and one and all, whatever can injure the wound. Amen. Say a Pater Noster, and a God grant it.

148. To Relieve a Fresh Wound of Pain.

Our dear Lord Jesus Christ has many sores and wounds, and yet they are not bound up. They endure not long, nor do they mortify nor generate matter. Jonas was blind, I, said the heavenly child, as true the five sacred wounds were pierced. They fester not nor become corrupt. I take therefrom water and blood; that is good for all wounds and hurts. Holy is the man who can heal all hurts and wounds. ††† Amen.

149. For Worms in the Body.

Peter and Jesus went out into the field; they ploughed three furrows; they ploughed up three worms. One is white, one is black, the third is red. The worms are all dead, in the name †††. Say these words thrice.

150. For all Evils.

Lord Jesus, thy wounds red; stand we before thee dead.

151. To Maintain the Right Before the Court and Council.

Jesus Mazarenus, Rex Judcorum.

First draw this character by you in the figure and then say: I. N. N. went before the house of the judge; there appeared 3 dead men at the window; one had no tongue; the second had no lungs; the third was sick, blind and dumb. When you go before the judge or officer, and they are not favorable to you, and you have a just cause, say the above.

152. To Staunch Blood.

As soon as you are wounded, say: Blessed wounds, blessed hours; blessed is the day that Jesus was born, in the name †††. Amen.

153. Another, for the Same.

Write on a slip of paper the four chief rivers of the world, which flowed out of Paradise, namely, Pison, Gihon, Hidekel, and Euphrates. Open to the 1st Book of Moses, C. 20, V. 11, 12, 13, and you will see them. It helps.

154. Another Similar.

Or breathe on the patient thrice ; say the Pater Noster twice as far as — *on Earth*, and say that thrice ; the blood soon stops.

155. Another, Perfectly Sure.

When the blood will not stop, or a vein is cut, lay the letter on it, and stand by an hour. If any one does not believe it, let him write the letters on a knife and stick it into a brute: it will not bleed. Whoever keeps it by him can stand before all his enemies: I. m. I. K. I. B. I. P. a. x. v. ss. Ss. vas. I. P. O. unay Lit. Dom. mper vabism. And when a woman is childbed, or otherwise has heart-grief, let her take this letter with her ; it surely will not fail.

156. A Separate Form to Protect Oneself Against Man or Beast.

When it is necessary to defend yourself, use this formula: In God's name I attack. My Redeemer will stand by me. On the holy help of God, I go at it full fierce. On the holy help of God and my own sword I go at it, full fierce ; God with us alone. Jesus, heath and blessing.

157. Protection of the House and Court.

Under thy shelter I be, from storms and all enemies free. I. I. I. The 3 I's signify Jesus three times.

158. Precaution Against Firearms.

Wear these words by you and one cannot hit you: Annanias, Azarias, and Misael, praise the Lord, for he has redeemed us from hell, and has saved us from death, and has redeemed us from the fiery furnace and has kept us in the midst of the fire ; therefore shall he the Lord permit no fire to touch us.

I.
N. I. R.
I.

159. To Fix all Foes, Robbers and Murderers.

God greet you, ye brothers, hold on, ye thieves, robbers, murderers and soldiers, in humility though we have drunk the rose-red blood of Jesus, your rifles and guns, and rendered powerless by the holy blood-drops of Jesus Christ ; all sabres and all swords are also bound with the sacred five wounds of Jesus. There stand 3 roses on God's heart ; the 1st is lawful, the 2d is mighty, the 3d is his own godly will. Ye thieves must herewith thereunder stay and hold still as long as I will. In the name of God the Father, Son and Holy Ghost ; be ye staid and conjured.

160. A Safeguard Against all Weapons.

Jesus, God and Man, protect me from every kind of firearms, weapons, long and short, sword of every kind of metal and, hold thy fire, as Mary retained her virginity before and after her parturition. Christ bound every weapon as he bound himself in humanity full of humility. Jesus stops every gun and sword, as Mary, spouse of the mother of God; therefore protect the three holy blood-drops which Jesus sweat on the Mt. of Olives: Jesus Christ protects me from the death-stroke and burning fire. Jesus permits me not to die, much less to be damned, without partaking of the holy supper. That helps me God the Father, Son and Holy Ghost. Amen.

161. Shooting Weapons and Representation.

Jesus went over the red sea and looked on the land; therefore must all rifle-muskets, flints and pistols become useless, and all false tongues dumb. The blessing which God made when he created man, that goes over me always; the blessing which God made when he commanded in the dream Joseph and Mary to flee into Egypt with James, that goes over me always, be dear and precious the holy cross in my right hand. I go through the freedom of the land, where no one will be robbed, or killed, or murdered, so shall no one be able to cause any suffering to me, moreover, no dog shall bite me, no beast shall tear me. In all things preserve my flesh and blood, from sins and false tongues which reach from earth to heaven, by the power of the four evangelists, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

162. Another.

I. N. N. conjure thee, gun, sabre and knife, may all weapons by the spear which went into the side of the Lord, that water and blood flowed out, that ye be not permitted to hurt me, the servant of God in the †††. I conjure thee by St. Stephen, whom the Jews stoned, that they be not able to trouble me, a servant of God, in the name †††. Amen.

163. Safeguards from Shots, Cuts, and Stabs.

In the name I. I. I. Amen. I. N. N. Jesus Christ is the true Saviour. Jesus Christ rules and reigns, breaks down and overcomes all foes, visible and invisible. Jesus is with me always, ever and eternally, in all paths and ways, on water and on land, in mount and vale, in cot and court, in the whole world where I am, where I stand, go, ride, run, journey; whether I sleep or wake, eat or drink, there art thou, O Lord Jesus Christ, at all times, early and late, all hours and moments; whether I go out or in. The sacred five wounds red, oh

Lord Jesus Christ, they are at all times good for my sins, private or public ; that the sword may not cut me, destroy me, nor injure me, help me ††† Jesus Christ with his shield and defence ; protect me N. N. at all times from daily sins, worldly harm, injustice, contempt, pestilence and other sickness, from anguish, torture and pain, from all wicked enemies, from false tongues and old scandal-mongers ; that no shot may injure my body, help me ††† and no band of thieves, nor gypsies, street-robbers, murderers, sorcery, or other kind of devil-spirits may enter my house or court, nor break in ; that the dear lady Mary may protect every thing, and also all the children, by the help of God in heaven, in the eternal joy and sovereignty of God the Father, quicken me, the wisdom of God the Son enlighten me, the virtue and grace of God the Holy Ghost strengthen me from this hour to all eternity. Amen.

164. Prayer Against the Sword and Weapons.

The blessing which came from heaven when Jesus Christ was born, come upon me N. N. The blessing which God the Lord made when he created the first man come upon me ; the blessing which followed when Christ was seized, bound, scourged, mockingly crowned and smitten, when on the cross he gave up the Ghost, come upon me ; the blessing which the priest gave to the tender, sacred body of our dear Lord Jesus Christ come upon me. The steadfastness of the holy Mary and all the holy ones of God, the holy three kings, Caspar, Melchoir, and Balthasar, be with me ; the holy four evangelists, Mathew, Mark, Luke, and John, be with me ; the earthangels, St. Michael, St. Gabriel, St. Raphael, and St. Ariel, be with me ; the holy twelve Apostles of the Patriarchs and the whole heavenly host be with me ; the innumerable company of the holy ones be with me. Amen.

Papa. R. tarn, Tetragrammaten, Angen.

Jesus, Nazaremus, Rex Judeorum.

165. That no Wicked Man may Defraud me, Bewitch or Effect me with Magic, and that I may be always Blessed.

As the cup and the wine and the consecrated bread, when our dear Lord Jesus Christ, on Maundy Thursday prayed for his loving disciples ; and that me at all times, day nor night, no dog may be bite, no wild beast tear, no tree fall on me, no water drown, no gun shoot me, no weapon of iron or steel cut me, no fire burn, and from false judgment, no false tongue swear against me, no rogue vex me, from all vile friends, from magic and witchcraft, from all these, the Lord Jesus Christ protect me. Amen.

166. Another.

The holy Trinity protect me ; be with and remain with me, N. N. on water and land, by flood or field, in city or hamlet, in the whole world, wherever I am. The Lord Jesus Christ protect me from all my foes, private and public ; also protect me the eternal God-head and the bitter passion of Jesus Christ. The rose-red blood which he poured out on the holy cross, help me, I. I. Jesus was crucified, tortured and dead. These are true words ; so must also all words be by his power, which are herein written, and spoken and prayed by me. So help me that I may not be sinned, bound or overcome by any man. May all swords and weapons be before me, useless and powerless. Gun, withhold thy fire in the almighty hand of God. So let all gun shots be prohibited †††. As they bound the right hand of the Lord Jesus Christ to the Cross. Like as the Son was obedient to his Heavenly Father, so also may the eternal God-head bless and protect me by his rose-red blood, by the holy five wounds which were opened on the tree of the holy Cross ; therefore may I be blessed and defended, as the cup and the wine and the true bread which Jesus blessed for his twelve disciples on the Maundy Thursday Evening. I. I. I.

167. Another.

God's grace and mercy go with me, N. N. Now I purpose to ride out or go out. I would gird, I would bind myself round with a safe ring, if God the heavenly Father will, and may he protect me, flesh and blood, veins and members, the present day and night as I have it before me ; may my enemies, however many they may be, all be confounded, and become as a snow-white dead man. May no one shoot, cut or throw me, nor overcome me with gun or steel in his hand, of any kind of metal, as all ugly weapons are called. But may my gun go off like the thunder of heaven, and my sword hew like the sword of a host. Our dear lady went upon to a very high mountain ; she looked down into a very dark valley, and saw her dear child standing among the Jews, harsh, so harsh, that He, seized so harsh, that He, bound so hard, that, — protect me the dear Lord Jesus Christ from everything which is hurtful to me. ††† . Amen.

168. Another for the Same.

Then I cried out on this present day and night, that thou wouldst not permit any of my foes or company of thieves to come near me, they bring to me then his rose-red blood into my bosom. But they do not bring that which was laid on the holy altar. For God the Lord Jesus Christ is gone with his precious body to heaven. Oh Lord, that is to me good for the present day and night. ††† . Amen.

169. Another for the Same.

In God's name cried I out. God the Son be with me. God the Holy Ghost, with me. Who is stronger than these three, he shall answer to me for my body and life: but who is not stronger than these three, he shall not detain me long. I. I. I :

170. A Good Prayer Against the Danger of Shooting.

The peace of our Lord Jesus Christ be with me, N. N. Gun, stand still, in the name of the powerful prophets, Agtion and Elias and kill me not ! Oh gun, stand still ! I conjure thee by heaven and earth and by the will of the last judgment, that thou wilt not cause me, as a child of God to suffer. ††† . Amen.

171. Another, Similar.

I conjure thee, sword, rapier, knife, whatever is injurious and destructive to me, by every prayer of the priest, and him who brought Jesus into the temple and said, a piercing sword shall go through thine soul, that thou suffer not me, as a child of God to suffer. J. J. J.

172. A Very Speedy Remedy.

I conjure the, sabre and knife, and every weapon, by the spear which went into the side of Jesus and opened it, that water and blood flowed forth, that it be not permitted to injure me as the servant of God. ††† Amen.

173. A Good Safeguard Against Thieves.

There stand three lilies on the grave of our Lord God : the first is God's spirit ; the second is God's blood ; the third is God's will. Stand still, thief ! As little as Jesus Christ departed from the holy ones, so little shalt thou run from thy place, that I command thee by the four evangelists and the elements of heaven—in flood or shot, sentence or sight. I conjure thee by the last judgment that thou stand still and go no further till I see all the stars in heaven, and the sun gives it light. And so I fix for thee thy running and thy springing ; I command thee in the name ††† . Amen. This must be said thrice.

174. To Cause the Return of Stolen Goods.

Observe carefully whether the thief went out at the door or elsewhere ; then cut three splinters in the three highest names, then go with the splinters to a wagon, but unwashed, take off a wheel, put the splinters in the hub, in the highest names, then whirl the wheel and say : Thief, thief, thief ! turn back again with the stolen things. Thou wilt be constrained by the might of God ; ††† God the Father calls thee back ; the Son of God turn thee about, that thou must go

back ; God the Holy Ghost carries thee back, till thou art at the place where thou hast stolen. By the might of God must thou come ; by the wisdom of God the Son thou hast neither rest nor repose till thou putttest the stolen things in their former place ; by the grace of God the Holy Ghost must thou run and spring ; thou canst neither rest nor repose till thou comest to the place where thou hast stolen. God the Father binds thee. God the Son constrains thee. God the Holy Ghost turns thee back. (Turn the wheel moderately.) Thief, thou must come, ††† . Thief, thou must come, ††† If thou art almightier, thief, thief, thief, if thou art almightier than God, then remain where thou art. The ten Commandments constrain thee— thou shalt not steal, wherefore thou must come. ††† . Amen.

175. A Mode of Stopping a Shot.

There are three holy blood-drops, flowing over the face of God the Lord ; the three holy blood-drops are suspended before the sinner. As pure as our dear lady was of all men, so little shall fire or smoke go out of the gun. Gun, give thou neither fire, nor smoke, nor flame, nor hiss. Now I go out, for God the Lord goes out with me, God the Son is by me, God the Holy Ghost hovers over me always. Amen.

176. Another for the Same.

Blessed is the hour when Jesus was born ; blessed was the hour when Jesus died ; blessed is the hour when Jesus arose from the dead ; blessed are the three hours combined over thy shooting weapons ; that no shot may hit me, my head or hair, that my blood and flesh may not be destroyed, nor wounded by any lead nor powder, iron, steel, or other metal, so true as the dear mother of God bare no other son. Amen.

177. A Charm for Bad People.

It is said, that if you suspect a person for badness, and he sits down on a chair, and you take a shoemaker's wax-end, that has not been used, and stick one end of it on the under side of the chair, and you sit on the other end of it, he will immediately make water, and in a short time die.

178. A Charm to Constrain a Man from Growing too Large.

I. N. N. make to breathe on thee ; I make to take away from thee three drops of blood ; one from thy heart, one from thy liver, the third from thy vital strength ; therewith I take away thy strength and manhood.

Hbbi Mofsy danti Lantien. I. I. I.

179. To Drive Away the Spring-Tail, or Earth-Flea.

Take the chaff on which a child has lain in the cradle, or take short horse-dung and strew it over the land, and the earth-fleas can do no harm.

180. That Another can Shoot no Game.

Say three names ; namely Jacob Gay ; shoot what thou wilt ; shoot only hair and feathers, and what thou givest to the poor. ††† Amen.

181. A Prayer for and Against all Enemies.

Christ's Cross be with me N. N. Christ overcomes for me all water and fire ; Christ overcomes for me all weapons ; Christ is for me a perfect sign and cure for my soul ; Christ be with me and my body, for my life, day and night. Now I. N. N. pray God the Father by the will of the son, and pray God the Son by the will of the Father, and pray God the Holy Ghost by the will of the Father and the Son. God's holy body blesses me from all harmful things, words and works. Christ offers me also all happiness ; Christ wards off from me all evil ; Christ be with me, over me, before me, behind me, beneath me, with me and in all places and from all my enemies, visible and invisible ; they all flee before me when they know and hear me. Enoch and Elias, the two Prophets who were never taken, bound and slain, and never come out of their power ; therefore, must no one of my enemies injure me in my body and life, nor be able to destroy or seize me, in the name of God the Father, Son and Holy Ghost. Amen.

182. Another Blessing for Foes, Sickness and Misfortune.

The blessing which is come from heaven when the true living Son of God was born, come upon me, always ; the blessing which God bestows on the human race, come upon me always. The holy † of God, so long and broad, as God, has so blessed, has suffered between anguish therefor, bless me now and always. The three sacred nails which pierced the holy hands and feet of Jesus, bless me now and at all times. The spear with which the side of Jesus was opened bless me now and always. The red blood be my defence from my enemies and from everything that could injure me, in body, life, or estate. Bless me the sacred five wounds, wherewith all my enemies will be driven away or bound when God has surrounded me with all christian graces. Help me God the Father, Son and Holy Ghost. Amen. Therefore must I. N. N. be blessed so well as the holy cup and wine and the true life-giving bread which Jesus gave to the 12 disciples on the Maundy Thursday evening. Let all who hate me be put to silence ; let their hearts towards me be dead, their tongues

dumb, let them not be able to hurt me at all, in house, or court, or otherwise. Also, let all those who would attack or wound me with the sword, be unvictorious, cowardly and undexterous. To this help me the holy power of God, which makes all weapons and guns useless. All in the name of God the Father, Son and Holy Ghost. Amen.

183. A Good Remedy for the Toothache.

Take a needle and stab the aching tooth with it till you bring blood; take a thread and saturate it with the blood; take vinegar and meal, mix, put them in a patch of cloth, wrap the patch around the foot of an apple tree, wind the thread around it very fast and cover the root well with earth.

184. The Talisman.

It is said: that whoever goes a hunting and carries this in his pouch, cannot fail to shoot and bring home something worth having.

An aged hermit once found an old lame hunter in the forest of Thuringia, lying by the way and weeping. The hermit asked him why he was so sad. Oh, man of God! said he, I am a poor unfortunate man; I must deliver to my lord yearly so many stags, roebucks, hares and snipes, as a young healthy hunter could hardly scare up, else he hunts me out of his service. Now, I am old and lame, the forest is poorly supplied, I can no longer meet the demand, I know not how it will go with me. Here he was not able to speak another word for sadness. Thereupon, the hermit took a little piece of paper and wrote on it the following formula: There, old man, stick that in thy hunting pouch as often as thou goest out to the forest, it cannot fail that thou wilt shoot and bring home something worth having. But beware that you never shoot more than is necessary, and that you teach the deep meaning of the words to no one till he promises not to make a misuse of it. The hermit now went on his way, and after a while the hunter also arose, and went into the thicket without thinking of anything. Scarcely had he gone a hundred steps before he shot a Roebuck, a finer one than he had seen for a long time. After this he was always successful in the hunt every day and was considered the best woodman in the whole land.

At nemo in sese tantat, desendere nemo.




At precedenti spectatur mantica tergo.
Do your best and it suffices.

185. To Cause the Return of Stolen Goods.

Go out early in the morning before sunrise, to a juniper-bush and bend it towards the sun with the left hand and say: Juniper-bush, I make you bow and stoop till thief puts the stolen goods of N. N. to their place. Then take a stone, lay it on the bush and under the stone on the bush, place the skull of a malefactor †††. You must take care when the thief has returned the stolen goods, to take the stone off the bush, and lay it where and as it was and release the bush.

186. A Warding off of Balls.

May the heavenly and holy sackbuts warm and ward off from me all balls and misfortune, — off from me instantly. I take refuge under the tree of life which bears twelve manner of fruit. I stand under the sacred altar of the christian church. I commend myself to the holy Trinity. I. N. N. entrench myself behind the sacred body of Jesus Christ. I commend myself to the wounds of Jesus Christ, that I may not be seized by the hand of any man, nor bound, nor cut, nor shot, nor stabbed, nor thrown down, nor slain, and especially may not be wounded; to this help me N. N.

 Whosoever carries this little book with him is safe from all his foes, visible or invisible, and so also he who carries this little book with him can never be killed without the entire sacred body of Jesus Christ, nor be drowned in water, nor burned in fire, and no unjust judgment can be pronounced against him. Thereto help me †††.

187. Unlucky days in Each Month.

January, 1, 2, 3, 4, 6, 11, 12.

February, 1, 17, 18.

March, 14, 16.

April, 10, 17, 18.

May, 7, 8.

June, 17.

July, 17, 21.

August, 20, 21.

September, 10, 18.

October, 6.

November, 6, 10.

December, 6, 11, 15.

Whoever is born on one of these days is unlucky and suffers poverty. Also, whoever is sick on one of the aforesaid days, seldom recovers his health; and whoever betrothes himself or marries, comes into great poverty and misery. One must not go abroad, set out on a journey, begin a business, or enter a law-suit on these days.

N. B. On the annunciation day of Mary, Simon and Judas, and the Apostle St. Andrew, one must be bled. The signs of the zodiac, as they are indicated in the Almanac, as to be observed, in the course of the month.

If a cow calves in the sign of the virgin, the calf will not live a year; if in the sign of the Scorpion, it will die still earlier, and you must not wean it in this sign, nor in the goat nor waterman.

Only this one formula has been taken from a hundred year calendar, brought from Germany, and many believe it.

HOHMAN.

In Conclusion, the following Morning Prayer, to be said in Journeying. It Protects from Ill Luck.

Oh Jesus of Nazareth, King of the Jews, yea King of the whole world, protect me N. N. this day and night, protect me always by the holy five wounds, that I may not be seized nor bound. Protect me the holy Trinity, that no sword, nor shot, nor ball, nor lead may enter my body; may they be mild as the blood-sweat and tears of Jesus Christ, in the name of the Father and of the Son and of the Holy Ghost. Amen.

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[In this Table of Contents it has seemed advisable to use charm numbers instead of page numbers, as the latter, on account of the changed pagination, would be of no value to the reader. Except for the change, the Table of Contents is reprinted as in the edition of 1863.]

NOTES.

MEANS AND ARTS.

In the German edition the following general direction immediately precedes the first charm : —

“Gebrauchs-Anweisung : In allen Krankheiten, wo man mit Worten braucht, legt man die Hand auf die blosse Haut, während man die Worte spricht.”

No. 4. *Fasting and Undressed.* The German is, “unbeschrauen, nüchtern.” The latter word, “nüchtern,” evidently means “on an empty stomach” ; but I can find no satisfactory translation for “unbeschrauen,” a term frequently used in this book. Rev. Mr. Early, the owner of the German copy writes : “The man frequently uses the words *beschrauen* and *unbeschrauen*. This word I have never seen elsewhere, and I have never found any one who could tell precisely what it means. In some cases apparently it means ‘before eating anything,’ in others this meaning will hardly fit.”

The most probable explanation of “unbeschrauen” is to regard it as a dialect form of “unbeschrien,” “unenchanting.” But it is difficult to fit this meaning in all the passages where the word occurs.

In No. 32, the child suffering from blue cough is to be put through the blackberry bush, “ohne beschrauen.” Our edition omits the phrase. The edition of 1856 translates, “without speaking or saying anything.” In No. 42, the patient is instructed to hang on the written charm, “unbeschrauen.” The edition of 1856 translates, “written but once.” Our edition again omits the word altogether. In No. 45 the patient must perform the charm before sunrise and “ganz unbeschrauen.” The 1856 edition translates, “quite unbescrewedly.” Our edition reads, “without making your toilet.” Similarly in No. 48, “unbeschrauen” is translated in our edition as “in your dishabille.” In No. 112 the charm is to be hung on, “erstlich unbeschrauen,” on the last Friday of the old moon. Our edition omits the word ; the edition of 1856 translates, as usually, “unbescrewedly.” In No. 174, our edition translates the word as “unwashed.”

No. 6. Compare with this charm, Nos. 25, 69, and 149. See, also, Note on No. 25.

No. 8. *The 77 Cover Fever.* This is an amazing blunder on the part of the translator. The German text reads, “die 77-lei Fieber,” that is “the seventy-seven kinds of fever.”

No. 13. The heart of a field mouse is also employed in Charm No. 143. Compare also the use of the heart of a mole (No. 59).

No. 23. *Sanctus Storius res.* This is obviously a typographical error. The

German text reads, "Sanct Idorius res." There is no St. Idorius mentioned in any of the catalogues of saints; possibly this word is a corruption of "Isadore." What "res" may mean, I cannot imagine. "Call rest" is a poor translation of "ruf den Rest," i. e. "Call the others."

The "cold and hot brand," frequently referred to, are used respectively for mortification (sphacelus) and gangrene. In the preface our translator wrongly defines the *cold* brand as gangrene.

No. 25. As an interesting parallel to this charm I quote the following from C. G. Leland's *Gypsy Sorcery and Fortune-Telling* (p. 95):—

"A common cure for worms in swine among the Transylvanian tent-gypsies is to stand ere the sun rises before a çadcerli, or nettle, and while pouring on it the urine of the animal to be cured, repeat:—

"'Good, good morrow!
I have much sorrow.
Worms are in my (swine to-day)
And I say, to you I say,
Black are they or white or red
By to-morrow be they dead.'"

I have given this spell only in the translation, omitting the verses as they stand in the original.

Other charms in which the white, brown, and red worms appear will be found in Nos. 6, 69, and 149.

No. 26. With the method of procedure given in the charm, compare the following remedy reported by Dr. W. J. Hoffman in his article on the "Folk-Lore of the Pennsylvania Germans" (*Journal of Am. Folk-Lore*, vol. ii. p. 28):—

"Blisters on the tongue (stomatitis) are caused by telling fibs. When they show no disposition to leave, the following process is adopted: three small sticks are cut from a tree, each about the length of a finger and as thick as a pencil. These are inserted into the mouth and buried in a dunghill; the next day the operation is repeated, as well as on the third day, after which the three sets of sticks are allowed to remain in the manure, and as they decay the complaint will disappear."

Other charms in which three sticks are applied to the spot to be healed and afterwards wrapped up will be found in Nos. 29 and 70.

No. 28. The words of this charm closely agree with the German text. The edition of 1856, however, has mistranslated "Bach" as "wagon," apparently for no other reason than to make a rhyme for "dragon."

No. 29. Compare with this No. 70.

No. 30. Some forty-seven cures for warts have been collected by Mrs. Fanny D. Bergen (*Current Superstitions*, 1896, pp. 102-105). None of them, however, particularly resemble the one here given. The closest parallels to Hohman's remedy which I have seen are those reported by Dr. W. J. Hoffman ("Popular Superstitions," *Pop. Sci. Monthly*, Nov. 1896, p. 100):—

"Warts, it is believed, may be removed by rubbing upon them a piece of meat which is then buried; as the meat decays the warts go away. They may also be transferred to another by rubbing upon them a piece of bone, and putting this upon the spot where found; whoever picks up the bone will have the warts transferred to his own hands."

Cf. also a cure for warts given by J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Steal a piece of meat and bury it under the drop of the house."

No. 32. The German text contains an important detail which is omitted in our edition: "Der Stock muss aber auf zwei Seiten angewachsen sein," that is,

"the bush must be grown fast (to the ground) on either side." Evidently, then, the child was not thrust through the thorny branches, but was merely passed through the arch formed by a bush whose branches had bent down and taken root in the ground. This is made clear in another version of this charm which is reported by Mrs. Waller R. Bullock ("The Collection of Maryland Folk-Lore," *Journal Am. Folk-Lore*, vol. xi. p. 10): "To cure whooping-cough, find a blackberry or raspberry bush whose top has been turned down and taken root, and make the patient crawl under it three times."

There would appear to be some special virtue in putting an ailing child through something. Thus, Emma G. White in her notes on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79) records the fact that infants who fail to thrive—"gobacks," as they are aptly termed—are passed backwards through a horse-collar. Very likely the same idea explains the practice, noted by Dr. Hoffman (*Journal Am. Folk-Lore*, vol. ii. p. 28), of curing pleurisy in children by passing the child beneath a table to an assistant. Dr. Hoffman notes in connection with this that in Scotland children are cured of whooping-cough by passing them under the belly of a donkey.

No. 36. *Till the Virgin has given another Son birth.* That is, never. We find this phrase used elsewhere as a symbol for the impossible. Thus the last line of Charm No. 50, according to the German text, reads, "So wenig als die Jungfrau Maria einen andern Sohn thut gebaehren." And almost the identical phrase occurs in Charm No. 176: "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebaehren wird."

In one of the charms against witches given by Dr. J. M. Bertolet (*New York Herald*, January 14, 1900), the injunction is laid upon the witch not to again enter the premises, "until you climb every little tree, wade through all little streams, count all the little leaves on the trees, and count all the little stars in the skies, until the beautiful day shall come when the mother of God shall bring forth her second son." This same charm occurs more than once in the testimony at the Hageman trial (*Philadelphia North American*, March 12, 1903, p. 11, col. 4; also March 13, p. 13, col. 5).

No. 44. Cf. note on No. 122.

No. 48. A cure for the Gout. The German text reads, "Für die Gichter." But the 1856 edition wrongly translates by "Fits and Convulsions."

I button my 77thly Gout. Here, as in No. 8, the translator fails to render properly the German, "77erlei," which signifies, "seventy-seven fold."

No. 50. *So conjure I thee by the Holy Virgin.* The German reads, "So wenig als die Jungfrau Maria einem andern Sohn thut gebaehren." Apparently the translator was baffled by the German idiom, and took refuge in this phrase as being safe and convenient. The 1856 edition translates correctly: "No more than Virgin Mary shall bring forth another son." Cf. also, No. 176, last line.

No. 57. This charm was doubtless another of those borrowed by Hohman from the "Book of Albertus Magnus" (cf. Nos. 46 and 47). According to Cockayne (*Leechdoms, Wortcunning, and Starcraft of Early England*, Rolls Series, vol. i. p. xxxii.), Albertus Magnus, in his treatise *De Virtutibus Herbarum*, gives the following account of the magical properties of the Heliotrope (Heliotropion):—

"If one gather it in August and wrap it in a bay leaf with a wolf's tooth, no one can speak an angry word to the wearer. Put under the pillow, it will bring in a vision before the eyes of a man who has been robbed, the thief and all his belongings. If it be set up in a place of worship, none of the women present who have broken their marriage contract will be able to quit the place till it be removed. This last is tried and most true."

No. 59. As it stands in our edition, this charm is of little value, for the trans-

lator has omitted the name of the root referred to. In the German text the title of this charm reads, "Die Schwellwurzel." In the edition of 1856 this is translated, "Swallow-wort." This does not seem a good translation of the German.

The heart of a mole. In ancient times the magical virtue of a mole's heart was believed in. Cockayne (*op. cit.* p. xii.) notes a reference to the heart of a mole in Pliny (xxx.-7-3), who says that the Magi had a special admiration for the mole; if any one swallowed its heart palpitating and fresh, he would become at once an expert in divination. In connection with the use of the mole's heart we may compare charms Nos. 13 and 138, which attribute magical virtue to the heart of a field mouse.

No. 66. Dr. W. J. Hoffman (*Pop. Sci. Monthly*, November, 1896, p. 97) testifies to the use of this charm for the cure of snake-bite: "The following procedure was formerly practised in northern Lehigh County, and obtains even at this day in Cumberland County. The operator recites the following words:—

"Gott hott alles ärshaffa, and alles wår güt;
Als dū alle", shlaßig bisht ferflucht,
Ferflucht solst du sai^a und dai^a gift."

The speaker then with the extended index finger makes the sign of the Cross three times over the wound, each time pronouncing the word *tsing*." The words of the spell, which Dr. Hoffmann has written down in phonetical German, correspond exactly to the words in the German text of Hohman's book.

No. 69. Cf. with this charm, Nos. 6, 25, and 144.

No. 70. Cf. Charms No. 26 and 29; also Note on Charm 26.

No. 78. *This pray I to my foe for Mass.* The German text reads, "Dieses bitt' ich meinen Feinden zur Buss," that is, "This I beg as a penance for my foes." (Cf. also No. 187.) The meaning in No. 78 evidently is that the one using this charm prays that the impossible tasks just enumerated be assigned as a penance to be performed by his enemies. The edition of 1856 entirely misses the point: "This I pray for the repentance of my enemies." For similar lists of impossible things prescribed for adversaries, see No. 119; also the charm against witches reported by Dr. Bertolet, which is quoted in note on No. 36.

"Or those, if only one, or a woman." Obviously "those" is the printer's error for "thou." The German text reads, "du."

No. 86. "Excrecence" is a literal rendering of the word "Gewächs," which is found in the German text. One finds this charm among those reported by Mr. J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. p. 124): "Goitre: look at the waxing moon, pass your hand over the diseased parts, and say: 'What I see must increase; what I feel must decrease.'"

No. 99. This plaster is not for a burn but for mortification (sphacelus). The German text reads, "für den kalten Brand."

No. 100. The translator has failed to make out all the German herb-names. In the German text the list reads: "Wermuth, Rauten, Medeln, Schafrippen, spitzigen Wegerich und Immenwachs." The only difficult word in the list is "Medeln." The English edition of 1856 reads "medels," which is no translation at all, for there is no such word,—or, at least, I cannot find any. The only interpretation which I can suggest is that in "Medeln" we have a dialect form of "Middel," a provincial botanical term for common quaking-grass (*Brisa media*). The list would then read, "worm-wood, rue, quaking-grass, yarrow, pointed plantain, and beeswax."

No. 104. This curious charm is closely analogous to an ancient Slavonian spell for the toothache which is given by Leland (*Gypsy Sorcery*, p. 38):—

"*Spell for the Toothache.* Saint Peter sat on a stone and wept. Christ came

to him and said, 'Peter, why weepest thou?' Peter answered, 'Lord, my teeth pain me.' The Lord thereupon ordered the worm in Peter's tooth to come out of it and never more go in again. Scarcely had the worm come out when the pain ceased. Then spoke Peter, 'I pray you, O Lord, that when these words be written out and a man carries them he shall have no toothache.' And the Lord answered, 'T is well, Peter; so may it be.'

This spell was carried about as an amulet prayer. Leland compares with this Slavonian charm the following found in the north of England:—

"Peter was sitting on a marble stone,
And Jesus passed by,
Peter said, 'My Lord, my God,
How my tooth doth ache!'
Jesus said, 'Peter, art whole!
And whosoever keeps these words for my sake
Shall never have the toothache.'"

This English form of the charm is evidently the direct source of the rather decadent version reported from Newfoundland in Mrs. Bergen's collection (*Current Superstitions*, p. 96):—

"Toothache may be cured by a written charm, sealed up and worn around the neck of the afflicted person. The following is a copy of the charm:—

"I've seen it written a feller was sitten
On a marvel stone, and our Lord came by,
And He said to him, 'What's the matter with thee, my man?'
And he said, 'Got the toothache, Marster;'
And He said, 'Follow me and thee shall have no more toothache.'"

No. 105½. The German text does not throw much light upon the obscurity of this charm. Instead of "desh" and "flesh," we find in the German, "Deisch" and "Fleisch." What "Deisch" may mean I cannot guess.

No. 112. In the directions for making the cloth bag in which the charm is to be sewed up, our edition omits one significant requirement, which appears in both the others: the cloth band and the thread used must have been spun by a child not yet seven, or at least not more than seven, years of age.

Some of the phrases in the formula are difficult. The frequently recurring "Like sought and sought," though not clear to me, is a faithful rendering of the German, "Gleich gesucht und gesucht." The translation of the 1856 edition, "Seek immediately and seek," can hardly be justified. The variation of this phrase, in the latter portion of the prayer, "Like sought and confessed," does not correspond to the German, which reads, "Gleich gesucht und gegicht." "Ge-gicht" means "tortured," and probably is a reference to the pain inflicted by the disease.

The other phrase often repeated in this formula, "that God the Lord grant thee," etc., in the German is: "das gebent dir Gott der Herr," which is literally, "that God the Lord giving thee." The edition of 1865 reads, "Thus commandeth the Lord thy God."

No. 113. Flower of Prusse. The German edition reads, "Pennsses Blum," which is copied without translation in the edition of 1856.

No. 117. In the German and the 1856 edition the date at which this charm was brought to Prussia is given as 1740, instead of 1714. Also, the year in which the charm was tested at Königsburg is given as 1745, instead of 1715.

No. 118. *Take a black hen*, etc. In Leland's *Gypsy Sorcery* (pp. 89-91) the feathers of a black hen and the egg of a black hen are said to be used by the gipsies in their charms.

No. 119. An instance of the use of this charm is related by Dr. J. M. Bertolet of Reading (article in *New York Herald*, January 14, 1900). Mr. and Mrs. Frederick Garl of Reading, having lost in succession eleven children, all of whom died when less than four months old, finally became convinced that they were "hexed" and sought the advice of two witch-doctors. Both doctors told them that a certain woman was taking the lives of their infants by means of a spell — though they declined to name the witch. The rest of the story can be told best in Mrs. Garl's own words: —

"We agreed, when one of these witch-doctors said he could help us, to let him go ahead. When our twelfth child was born and seemed to be failing, the witch-doctor brought a piece of muslin and a needle with thread. He had what he said was the 'Seventh Book of Moses,' a pen and red ink. He looked at the sick child, blew over its shrunken arms and limbs, waved his arms, said a prayer, then copied from the book on a slip of paper, using his red ink: —

"Trotterhead I forbid thee my house and premises. I forbid thee my house and cow-stable. I forbid thee my bedstead, that thou mayst not breathe upon me. Breathe into some other house until thou hast ascended every hill, until thou hast counted every fence-post, and until thou hast crossed every water, and thus dear day may come again into my house."

This charm was put into the muslin bag and hung at the cradle-head — the child, of course, recovered.

In the course of the suit brought by Hageman, the witch-doctor of Reading, against the *Philadelphia North American*, several copies of this charm were produced in court. I quote the description of one of them as given on the witness stand by their translator (*North American*, March 13, 1903, p. 13): —

"Mr. Gordon — 'I now propose to hand the witness this paper, which was testified to by a witness formerly called, as being a paper given her by Dr. Hageman for the purpose of placing above the trough of one of the cattle which he attended. This is in inverted writing?'

"'Yes.'

"'I hold this mirror before you.'

"'The first of these signs are like five-cornered stars, and then comes again the combination of letters, J. N. R. J. The first word, as near as I can make out, is Trottem, and then the next is clear — Kopf.'"

The witness finally translated the charm as follows: —

"'Trottemkopf, — trotter-head, — I, Henry G. Snyder, forbid you my house and my yard. I forbid you my horses and cow-stable. I forbid you my bedstead. That you may not trot over me, Henry G. Snyder, into another house, and climb over all mountains and fence-posts and over all waters.' Then comes 'the good day again into my house. In the name of God the Father, God the Son, and God the Holy Ghost.'"

Then followed certain characters, not written, like the above, in inverted characters. The witness spelled these out: "I T E, Alv., Massa Dandi, Band, r, Amen, J. K. N. R. †††." (Cf. Charm No. 129.)

No. 120. Cf. also No. 146. This cabalistic word-square is widely employed among the witch-doctors. Mr. J. Hampden Porter, in his "Notes on the Folk-Lore of the Mountain-Whites" (*Journal Am. Folk-Lore*, vol. vii. p. 113), tells us that he procured from a witch-doctor with considerable difficulty a charm which was asserted to be a panacea for almost all ills. "Written on parchment, in ink

dim with age," and "surmounted by an indistinct device that looked like the well-known symbol of an equilateral triangle inscribed in a circle," were these letters:—

S A T O R
A R E P O
T E N E T
R O T A S

It will be observed that the fourth line of the square is here missing. Mr. Porter's notes, as he tells us, were made "among scattered settlements in remoter parts of the Alleghanies between southwestern Georgia and the Pennsylvania line."

Dr. Bertolet, in the *New York Herald* (January 14, 1900), quotes a charm used by a witch-doctor of Reading which concludes with the word-square precisely in the form given by Hohman.

The same word-square was also found on several of the charms sold by Hageman, the Reading witch-doctor, and exhibited before the court during the trial of his suit (*Phila. North American*, March 12, 1903, p. 11, col. 4; March 13, p. 13, col. 5).

No. 122. *One lovely Sara*. There is an obvious typographical error here; "one" should be "our." The German text reads, "Unsere liebe Sahrah."

With this spell may be compared a charm for burns given by Emma G. White ("Folk-Medicine among Pennsylvania Germans," *Journal Am. Folk-Lore*, vol. x. p. 78):—

"There are those who 'blow out' burns, as it is called. This is firmly believed in by many people who claim to be otherwise free from superstition.

'The Blessed Virgin went over the land.

What does she carry in her hand?

A fire brand.

Eat not in thee. Eat not further around. In the name of the Father and of the Son and of the Holy Ghost. Amen!"

So saying these words, stroke slowly three times with your right hand over it, bending the same downward one, two, and three times; and blow three times, each time three times."

This practice of blowing out burns is found in Hohman's book as well (cf. No. 44). Other charms for burns which show general similarities to No. 122 will be found in Nos. 23 and 144.

No. 125. *I bid thee, bid*, etc. Another printer's error. It should read, "I bid thee by," etc.

No. 124. Cf. the last lines of my note on No. 119.

No. 134. This charm is difficult to understand. The German text reads: "Gieb der Kuh drei Löffel von der ersten Milch, und sprich zu den Blutmelen: Fragt dich jemand, wo du die Milch hingethan hast, so sprich; Nunnefrau ists gewesen, und ich habe zie gegessen in Namen Gottes des Vaters, des Sohnes und des heiligen Geistes. Amen." There is little doubt that "Blutmelen" is to be read as "Blutmelen," "blood-marks" or "blood-moles." The edition of 1856 translates, "the spirits in her blood," but this is nonsense. "Nunnefrau" seems to be a compound of "Nunne," "a sucking child." The "gegessen" of the German text does not make sense, and I suspect that it is a misprint for "gegossen," which would agree with the reading in our English edition. The following is the only translation I can offer: "Give to the cow three spoonfuls of the first milk, and say to the blood-marks: If any one asks thee where thou hast put the milk, speak thus: It was the wet-nurse and I have poured it out, in the name of God," etc.

No. 143. *The heart of a field-mouse.* Cf. No. 13.

A red silk thread. The use of red strings as talismans is mentioned by W. J. Buck, article on "Local Superstitions" (*Collections of Historical Society of Pennsylvania*, vol. i. No. 6, Nov. 1853, p. 379).

No. 146. Cf. Charm No. 121 and note thereon.

No. 148. Cf. note by Emma G. White on "Folk-Medicine among Pennsylvania Germans" (*Journal Am. Folk-Lore*, vol. x. p. 79): "For stopping of blood. Pass around the place with finger or hand, saying these words three times — 'Christ's wounds were never bound. In the name of the Father and of the Son and of the Holy Ghost. Amen.'"

No. 149. Cf. Charms Nos. 6, 25, and 69, and note on No. 25.

No. 152. Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 111) reports that hemorrhages are treated by repeating the following words: —

"Glick seliche wunde,
Glick seliche stunde,
Glick seliche ist der Engle,
Das Jesus Christus geboren war."

"As an adjunct to the above," he adds, "three crosses are to be made on the afflicted member." Save for the meaningless substitution of "Engel" (?) for "Tag," this formula is word for word according to the German text of Hohman's charm. Cf. also No. 176.

No. 169. *In God's name cried I out.* Following these words, the German text has "Gott der Vater sei ob mir." This phrase has dropped out in our edition.

No. 174. This charm has evidently been derived from the mediæval cabalistic treatises. I quote the following passage from G. C. Horst's reprint (*Zauber Bibliothek*, Mainz, 1823, vol. iv. p. 172) of a book entitled *Semhamphoras Vnd Schemhamphoras Salomonis Regis* (published in 1686 by Andreas Luppius, Wesel, Duissburg, and Frankfurt): —

"Also nehmen etliche von der Uberschwellen, da der Dieb ist ausgegangen, drey Hölztlein im Nahmen Gottes des Vatters, Sohnes, und Heiligen Geistes, legen sie alle in ein Wagen-Rad, und durch die Nabe sagen sie: Ich bitte dich du Heilige Dreyfaltigkeit, du wollest Schaffen und gebieten dem Dieb N. der mir N. das N. bösslich gestohlen, dass er keine Ruhe habe, biss er mirs wieder bringe. Kehren das Rad 3. mal umb, und steckens wieder an den Wagen."

No. 176. *So true as the dear Mother of God bare no other Son.* This is a mis-translation. The German text reads, "So wahr als die liebe Mutter Gottes Keinen andern Sohn gebähren wird." Cf. note on No. 36.

No. 177. This charm is not contained in the German edition, nor in the edition of 1856.

No. 180. The German text of this spell differs somewhat: "Sprich dessen Namen, nämlich Jakob Wohlgemuth, schiesse was du willst: schiess nur Haar und Federn mit, und was du den armen Leuten giebst." An interesting variation, which well illustrates the effects of oral transmission, is given by Mr. J. Hampden Porter ("Folk-Lore of the Mountain Whites of the Alleghanies," *Journal Am. Folk-Lore*, vol. vii. p. 112): —

"No rifle, however good, will throw a ball that can penetrate, if a woman, with her apron upside down, pronounces, while looking after its bearer, the following formula: —

"Jacob wunt whole gemut,
Shees du vas du wilt,
Shees nur wahre felteren,
Nicht wun vas du den lieben leiden gibst."

No. 182. Cf. this charm with one recently sold by Hageman, the Reading witch-doctor. The following is a translation of Hageman's charm, made on the witness stand during the trial of his libel suit against the *Phila. North American*:—

"The blessing that came down from Heaven, from God the Father by the birth of the living Son, pervades me, Nora May Sheidy. All the blessings that God gave to the human race, may they possess me, Nora May Sheidy. By the bitter martyrdom which the Lord suffered on the holy cross so long and wide, bless me, Nora May Sheidy, to-day and all time to come; and by the three holy nails that pierced Christ's hands and feet, they bless me, Nora May Sheidy, to-day and all the time to come; and by the bitter crown of thorns which pierced the brow of Jesus Christ, bless me, Nora May Sheidy, to-day and the time to come; and the spear which pierced the holy side of Jesus Christ, bless me, Nora May Sheidy. To-day and all time to come may the red blood stand between me, Nora May Sheidy, and all my enemies and against all that can injure me in life or body or household. Bless me, Nora May Sheidy, at all times. By the holy five wounds with which my enemies were vanquished and bound, and the Christendom that surrounds me, help me, Nora May Sheidy. God the Father, the Son, and the Holy Ghost, Amen.

"As truly as the Lord lives and moves, so truly will you, Nora May Sheidy, be made a holy angel, protected in your going and coming. God the Father is my might, God the Son is my power, and God the Holy Ghost is my strength. The angel of God vanquish all my enemies, in the name of the Father, the Son and the Holy Ghost, Amen." (*Phila. North American*, March 12, 1903, p. 11, col. 4.)

No. 186. *Whosoever carries this little book*, etc. In the German edition these lines also stand on page 10, immediately preceding the charms.

No. 187. Cf. article by J. G. Owens ("Folk-Lore from Buffalo Valley, Pa.," *Journal Am. Folk-Lore*, vol. iv. pp. 119, 127, 128).

Note to p. 91. Rev. J. W. Early communicates the additional information that, according to his inquiries, Hohman's Rosenthal is not the present Rosedale, a suburb of Reading, but that the name is perpetuated in Rosevalley sewer, which runs through Mineral Springs Park. Rosenthal, therefore, is the present Mineral Springs, now a part of the city.

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WICHITA TALES.

3. THE TWO BOYS WHO SLEW THE MONSTERS AND BECAME STARS.

THERE was once a village where there were two chiefs. The village was divided by a street, so that each chief had his part of the village. Each chief had a child. The child of the chief living in the west village was a boy: the child of the chief living in the east village was a girl. The boy and the girl remained single and were not acquainted with each other. In these times, children of prominent families were shown the same respect as was shown to their parents, and they were protected from danger. The chief's son had a sort of scaffold fixed up for his bed, which was so high that he had to use a ladder to get upon it. When he came down from the bed the ladder was taken away.

Once upon a time the young man set out to visit the young woman, to find out what sort of a looking woman she was. He started in the night. At the very same time, the girl set out to visit the young man, to see what sort of looking man he was. They both came into the street-like place, and when they saw one another the girl asked the young man where he was going. The young man replied that he was going to see the chief's daughter, and he asked her where she was going. She replied that she was going to see the chief's son. The young man said that he was the chief's son, and the girl said that she was the chief's daughter. They were undecided whether to go to the young man's home or to the girl's home. They finally decided to go to the young man's home. The next morning, the young man's people wondered why he was not up as early as usual. It was the custom of all the family to rise early and sit up late, for the people of the village came around to the chief's place at all times. They generally woke the young man by tapping on the ladder, so they tapped on the ladder to have him come down. When they could not arouse the young man they sent the old mother up to wake him. When she got there she found her son sleeping with another person. She came down and told the others about it. She

was sent back to ask them to come down from the bed and have breakfast. When they came down it was found that the son's companion was the other chief's daughter.

Meanwhile, the other chief wondered why his daughter did not rise as early as usual. It was her custom to rise early and do work inside the lodge. In the village where the girl was from, there lived the Coyote. * Since the girl was not to be found, the chief called the men and sent them out to find her. The Coyote was there when the father sent the men in search of his daughter. The Coyote went all through his own side of the village, and then went to the side of the other chief, where he found the girl living with the chief's son. He went back immediately to the girl's father and told where he had found her. After she was found, the chief was angry and sent word that she was never to come back to her home; and the young man's father did not like the way his son had acted.

The time came when the young man decided to leave the village. He told his wife to get what she needed to take along for the journey. They started at midnight, and went towards the south. They went a long way and then stopped for rest and fell asleep. On the next day they continued their journey in search of a new home. They travelled for three days, then they found a good place where there was timber and water, and there they made their home. The man went out daily to hunt, so that they might have all the meat they wanted. The woman fixed up a home, building a grass-lodge, and there they resided for a long while. One time, when the man was about to go out hunting, he cut a stick and put some meat on it and set it by the fire to cook. He told his wife that the meat was for some one who would come to visit the place; and that she must not look at him; that when she should hear him talking she should get up in bed and cover her head with a robe. The man left to go hunting that day, and the woman stayed and remembered what she had been told. After her husband had gone the woman heard some one talking, saying that he was coming to get something to eat. When she heard him she went to her bed and covered her head. The visitor came in, took down the meat that the woman's husband had placed by the fire, and ate it. Before leaving, he spoke and said, "I have eaten the meat and will go back home." When the visitor had gone, the woman got up again, for she had her morning work to do. It was late in the evening when her husband returned from his hunting trip. Every time he went hunting he put the meat up before leaving, and when the visitor came the wife would get in her bed so as not to see who he was. Every time he came in and ate she would listen, and it would sound like two persons eating together.

One morning, after her husband had left, the woman made a hole in her robe and took a piece of straw that had a hole in it. When the visitor came she got in her bed and put the robe over her, with the hole over her eye, having the straw in her hand. As soon as the person came in he commenced to eat. After he had finished eating and was starting out, the woman quickly placed the straw in the hole in the robe, looked through it and saw the person. She saw that he had two faces, one face on the front and one on the back side of his head. When she looked at him he turned back, telling the woman that she had disobeyed her husband's orders and that she would be killed. Thereupon the Double-Faced-Man (*Witschatska*) took hold of the woman and cut her open. She was pregnant, so that when the Double-Faced-Man cut her open, he took out a young child, which he wrapped with some pieces of a robe and put on the back of some timber in the grass-lodge, and covered the woman again with her robe. Then he took the afterbirth and threw it into the water.

When the husband returned, he found that his wife was dead. He was there alone and so he spoke out, saying: "Now you have done wrong, disobeying my orders. I told you never to run any risk, but you made up your mind to look and see what sort of a person that was who came here, and he has killed you." The man took his wife's body to the south, laid her on the ground, and covered her with buffalo robes. When he came back he heard a baby crying, and he looked around inside of the lodge, then outside, but he could not find the child. He finally heard the baby crying again and the sound came from behind one of the lodge poles. He looked there and found the child. He cooked some rare meat and had the child suck the juice. In this way the man nourished his child. He stayed with it most of the time, and when hunting, he took the child on his back. Whenever he killed any game he would not hunt any more until all of his meat was gone. This child was a boy, and it was not very long before he began to walk, though his father would still take him on his back when he went hunting. When the child was old enough the father made him a bow and arrows, and left him at home when he went hunting.

One day when the boy had been left he heard some one saying, "My brother, come out and let us have an arrow game." When he turned around he saw a boy about his own age standing at the entrance of the grass-lodge. The little boy ran out to see his little visitor, who told him that he was his brother. They fixed up a place and had a game of arrows, which is often played to this day. When Double-Faced-Man had killed the woman, he had taken a stick that she had used for a poker and he thrust it into the afterbirth and threw it in the water. This stick was still fastened in the visiting

boy. The boy wondered what this stick was there for. They commenced to play. The visiting boy promised not to tell their father about winning the arrows, and the other boy promised not to tell that he had had company. When the visiting boy left he went towards the river and jumped into the water.

When the father came home he asked his boy what had become of his arrows. The boy replied that he had lost all his arrows shooting at birds. His father tried to get him to go where he had been shooting at birds, to see if he could not find the arrows, but the boy said that he could not find the arrows. Next day, the father made other arrows for the boy and then went out hunting again. As soon as the father left, the visiting boy came, calling his brother to come and have another game. They played all day, until the visiting boy won all the arrows, then he left the place, going toward the river. When the man came back from his hunting trip he found the boy with no arrows, and he asked him what had become of them. The boy said that he had lost his arrows by shooting birds. His father asked him to go out and look around for the arrows, but the boy refused, and said that the arrows could not be found. Again the father made more arrows for his boy.

After a long time the boy told his father of his brother's visits. The father undertook to capture the visiting boy one day, and so he postponed his hunting trip until another time. About the time the boy was accustomed to make his appearance, the father hid himself and turned himself into a piece of stick that they used for a poker. The father instructed his son to invite his brother to come in and have something to eat before they should play. As soon as the visiting boy came and called his brother, his brother invited him to come in, but he refused, because he was afraid that the old man might be inside. He looked all around, and when he saw the poker he knew at once that it was the old man, and he went off. The father stayed still all that day, intending to capture the boy. On the next day he again postponed and instructed his boy as before about capturing the visiting boy. About the time for the boy to make his appearance the father hid himself behind the side of the entrance and turned into a piece of straw. When the visiting boy arrived, he called, and his brother invited him in again. He looked around in the grass-lodge, but not seeing anything this time, he entered and ate with his brother. The father had told his boy that when his brother came he should get him to look into his hair for lice; then the boy was to look into the visiting boy's hair, and while he was looking he was to tie his hair so that the father could get a good hold on it. Then he was to call his father. After eating, they both went out to begin their game. They played until the visiting boy won all his brother's arrows.

When they stopped, the boy asked his brother if they might not look into each other's hair for lice. The visiting boy agreed and looked into his brother's hair first, then allowed his brother to look into his hair. While the boy was looking into his hair the visiting boy would ask him what he was doing ; and he would say that he was having a hard time to part his hair. When he got a good hold of the visiting boy's hair he called his father. The visiting boy dragged him a good ways before their father reached them. When the old man got hold, the boy was so strong that he dragged both the father and brother toward the river, but the father begged him to stop. They finally released the visiting boy and he jumped in the water and came out again with his arms full of arrows. They started back toward their home. This boy was named Afterbirth-Boy.

After that, Afterbirth-Boy began to dwell with his father and brother. When their father would go out hunting the boys would go out and shoot birds. When the father was home he forbid his boys to go to four certain places — one on the north, where there lived a woman ; on the east, where there was the Thunderbird that had a nest up in a high tree ; on the south, where there lived the Double-Faced-Man. The father made his boys a hoop and commanded them not to roll it toward the west. It was a long time before the boys felt inclined to lengthen their journeys ; but after a time, during their father's absence, Afterbirth-Boy asked his brother to go with him to visit the place at the north, where they were forbidden to go. The brother agreed, and they at once started for the place. On their way, they shot a good many birds, which they carried along with them. When they arrived they saw smoke. The woman who lived there was glad to see the little boys and asked them to her place. They gave her their birds, and went in. The old woman was pleased to get the birds, and said that she always liked to eat birds ; then she asked the boys to go to the creek and bring her a potful of water. She told the boys that she must put the birds in the water and boil them before she could eat them, so the boys went to the creek and brought the potful of water. When they returned with the pot of water the woman hung it over the fire, snatched the boys and threw them in, instead of the birds. The water began to boil and Afterbirth-Boy got on the side where the water was bubbling. He told his brother to make a quick leap, while he did the same. They at once made a quick jump and poured the boiling water upon the old woman and scalded her to death. When they had done this they started back home. They reached home before their father. On their father's arrival they told him that they had visited the place he had warned them against, and what dangers they had met while visiting the woman, who was the Little-Spider-Woman.

The next day they started to visit the Thunderbird. When they came to the place they saw a high tree where was the nest of the Thunderbird. Afterbirth-Boy spoke to his brother, saying, "Well, brother, take my arrows and I will climb the tree and see what sort of looking young ones these Thunderbirds have." He began to climb the tree and all at once he heard thundering and saw a streak of lightning, which struck him and took off his left leg. Afterbirth-Boy told his brother to take care of his leg while he kept on climbing. When he began to climb higher the bird came again. The thundering began and the streak of lightning came down and took off his left arm. Still he kept on, for he was anxious to get to the nest. He was near the nest when his right leg was taken off, so that he had just one arm left when he reached the nest. Now the Thunderbirds did not bother him any more. He picked up one of the young ones and asked whose child he was. The young one replied that he was the child of the Weather-Followed-by-hard-Winds, and that sometimes he appeared in thunder and lightning. When the boy heard this he threw the bird down, saying that he was not the right kind of a child, and he asked his brother to destroy him. Afterbirth-Boy took another bird and asked him the same question. The young one replied that he was the child of Clear-Weather-with-Sun-rising-slowly. He put the bird back in the nest, telling him that he was a pretty good child. He took up another, asking whose child he was, and the bird said that he was the child of Cold-Weather-following-Wind-and-Snow. Afterbirth-Boy dropped him down and said that he was the child of a bad being, and he ordered his brother to put the bird to death. He then picked up the last one and asked whose child he was. The young one answered that he was the child of Foggy-Day-followed-by-small-Showers. This child Afterbirth-Boy put back into the nest, telling him that he was the right kind of a child. He then started to climb down with his one arm. When he reached the ground his brother put his right leg on him, and he jumped around to see if it was on all right. His brother then put his left arm on him, and he swung it around to see if it was all right. Then the brother put on the left leg, and he felt just as good as he did when he first began to climb the tree. The two boys returned home before their father came back from the chase. When their father came back, Afterbirth-Boy began to tell what they had done while visiting the Thunderbirds and how his limbs were taken off, and the boys laughed to think how Afterbirth-Boy looked with one arm and both legs gone. The father began to think that his boy must have great powers, and he did not say much more to the boys about not going to dangerous places.

Some time after, the boys went out again and came to the place

where their mother was put after her death. They saw a stone in the shape of a human being, and they both lay on the stone. When they started to get up they found that they were stuck to it, and they both made an effort and got up with the stone. They took it home for their father to use for sharpening his stone knife. When they reached home the old man told them to take the stone back where they had found it. He told them that that was their mother, for she had turned into stone after her death. They took the stone back where they had found it.

Some time after, Afterbirth-Boy and his brother started out to the forbidden place where Double-Faced-Man lived who had killed their mother. These creatures were living in a cave. When the boys arrived at the cave they both went in and the Double-Faced-Man's children came forward and scratched the boys. If there was any blood on their fingers they would put them in their mouths. Afterbirth-Boy took the string of his bow and slew the young ones. He caught the old Double-Faced-Man and tied his bow-string around his neck so that he could take him home to his father to have in the place of a dog. When they returned home the old man walked out, and seeing the old Double-Faced-Man, told his boys to take him off and kill him, and they obeyed.

Every day they played, the same as they had always done before, going out shooting birds and playing with their hoop. Afterbirth-Boy said to his brother, "Let us roll the hoop toward the west and see what will happen." They rolled it toward the west, and it began going faster and faster. The boys kept running after it until they were going so fast that they could not stop. They kept going faster, until they ran into the water where the hoop rolled. When they went into the water they fell in the mouth of a water-monster called "Kidiarkat," and he swallowed them. It appeared to them as though they were in a tipi, for the ribs of the monster reminded them of tipi poles. They wondered how they could get out. Afterbirth-Boy took his bow-string with his right hand, drew it through his left hand to stretch it, then swung it round and round. When he first swung it, the monster moved. He swung the string the second time, and the monster began to move more. He swung it the third time, and the monster began to move still more. At this time Afterbirth-Boy told his brother that their father was getting uneasy about them and that they must get out of the place at once, for they had been away from home a long time. Again he swung his bow-string, and the monster jumped so high that he fell on the dry land. He opened his mouth and the boys quickly stepped out and started for home. When the boys arrived at the lodge they found no one. Their father had gone off somewhere, but they could not find out where

he had gone. Afterbirth-Boy looked all around for his trail, but could find no trace of him. At last he grew weary and decided to wait until night to look for their father. When darkness came, Afterbirth-Boy again looked around to see where his father had gone. He finally found his trail and he followed it with his eye until he found the place where his father had stopped. He called his brother and told him to bring his arrows and to shoot up right straight overhead. The boy brought his arrows and shot one up into the sky. Then he waited for a while and finally saw a drop of blood come down. It was the blood of their father. When the boys did not return, he gave up all hope of ever seeing them again, and so he went up into the sky and became a star. They knew that this blood belonged to their father, and in this way they found out where he had gone. They at once shot up two arrows and then caught hold of them and went up in the sky with the arrows. Now the two brothers stand by their father in the sky.

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PROVERBS IN THE MAKING: SOME SCIENTIFIC
COMMONPLACES.

In their "*Allgemeine Methodik der Volkskunde*" (Erlangen, 1899) L. Scherman and F. S. Krauss find a rubric for what the Germans call "*geflügelte Worte*." These are proverbs, or phrases and sayings of like cleverness or triteness, having their origin in literary or semi-literary sources. Some of these "winged words" do ultimately lose their particular literary character and pass over into the possession of the "folk," from whom, long afterward, some folklorist may gather them in unsuspectingly with other real proverbs.

The present writer has arranged from his notebooks a considerable number of brief and succinct statements of scientific facts and fancies, which may perhaps come under the rubric in question. No attempt has been made to exhaust the writers from which citations are made, nor has it been sought to include many authors whose words one might reasonably expect to find here. The authors cited are chiefly of to-day, and the subject-matter largely anthropological in the broad sense of the term. The modernity of some of the sayings from writers of the Elizabethan and Carolinian ages, *e. g.* Elyot, Bacon, Browne, is sometimes very striking. Notable also are the contradictory opinions expressed by some of the men of science, particularly concerning woman and the child, their various good qualities, defects, etc. It has not been possible to give exact page and date for these citations, so they are recorded simply with the author's name attached as having been found in some one of his works by the present writer. Most of the sentences cited will not be found in any book of "familiar quotations."

1. Absence of discipline is the greatest triumph of the teacher. B. Machado (Portuguese statesman and educator, 1901).

2. A child without gayety is a spring without sun, is a butterfly without wings; it cannot take the flight that proves and maintains health. Mme. Necker (1737-1794).

3. After that a child is come to seven year of age, I hold it expedient that he be taken from the company of women. Sir T. Elyot (1531).

4. Against atheists the very savages take part with the very subtlest philosophers. Bacon (1597; 1625).

5. Age doth not rectify but incurvate our nature, turning bad dispositions into worser habits. Sir T. Browne (1635; 1643).

6. A gentle wit is therewith [grammar] soon fatigate. Sir T. Elyot.

7. Agriculture was, in its beginning, an art of the desert. W J McGee (American anthropologist, b. 1853).

8. All culture has a personal factor. J. W. Powell (American anthropologist, 1834-1902).

9. All Nature is clay in the hands of the potter. O. T. Mason (American anthropologist, b. 1838).

10. All the faculties are sociable. B. Machado.

11. All the social fabrics of the world are built around women. O. T. Mason.

12. Among many primitive peoples marriage is one of the most effective means of acculturation. W J McGee.

13. Among the most seemingly brutally savages there is a higher, purer society, the party of progress. O. T. Mason.

14. Art precedes industry, industry science. B. Machado.

15. A Saint Vincent de Paul among Kanakas is as impossible as a Mozart among the Fuegians. T. Ribot (contemporary French psychologist).

16. A sound Cæsarian nativity may outlast a natural birth. Sir T. Browne.

17. At no period of man's life were wars the normal state of existence. Prince Krapotkin (contemporary Russian scientist).

18. Attention is the stuff that memory is made of, and memory is accumulated genius. J. R. Lowell (American man of letters and poet, 1819-1891).

19. Beast is beast, man is man. J. W. Powell.

20. Beauty in art has only a secondary significance, to attract attention. Ivantzof (contemporary Russian writer).

21. Beauty is the somatic genius of woman. Tonnini (Italian).

22. Be Cæsar unto thyself! Sir T. Browne.

23. Being well and being ill are "catching." B. Machado.

24. Be not afraid of life! W. James (American psychologist, b. 1842).

25. Better no education at all than a bad one. F. Jahn (German educator, 1778-1852).

26. Better no explanation than a bad one. B. Machado.

27. Certain impulses develop in childhood which disappear entirely in later life. H. R. Marshall (American architect and psychologist, b. 1852).

28. Change of determination is not always repentance. B. Machado.

29. Changes of pronunciation start with the child. A. Darmesteter (contemporary French philologist).

30. Child-play is the first education of the will. B. Perez (contemporary French psychologist).

31. Children alone are sufficiently child-like for children. J. P. Richter (1763-1825).

32. Children and ignorant people are the most credulous. E. Darwin (1731-1802).

33. Children and the less intelligent of men crave anger of a low degree. H. R. Marshall.

34. Children are born, and not made. Dr. F. S. Billings (American pathologist, b. 1845).

35. Children beg to be tickled. H. R. Marshall.

36. Children conjure up few chimæras. Mme. Necker.

37. Children gesticulate with all their body. B. Machado.

38. Children should be permitted to use their hands early in infancy. E. Darwin.

39. Children tend not to love, but to be loved. Paola Lombroso (d. of C. Lombroso).

40. Children's morality is more negative than positive. Paola Lombroso.

41. Children write as they see. Paola Lombroso.

42. Civilization is syphilization. E. Krafft-Ebing (contemporary German pathologist).

43. Civilization supplements the senses. H. Drummond (contemporary English writer).

44. Columbus discovered a new world only when he was in the stream. O. T. Mason.

45. Covetousness cracks the sinews of faith. Sir T. Browne.

46. Crime is a phenomenon of atavism. C. Lombroso (contemporary Italian criminologist).

47. Crime is a phenomenon of failure of adaptation to a given social *milieu*. Zuccarelli (contemporary Italian criminologist).

48. Crime is not an organic fatality, but is progressive decay. Anon.

49. Crime is psychic atavism. P. Mantegazza (contemporary Italian anthropologist and physiologist).

50. Crime is the sensible measure of the degree of health, strength, prosperity, of a given society at any given moment of its existence. D. Drill (contemporary Russian criminologist).

51. Crime, like prostitution, is nourished by idleness. A. Corre (contemporary French criminologist).

52. Crowds are a little like the ancient sphinx. G. Le Bon (contemporary French sociologist).

53. Crowds are feminine everywhere ; but most feminine of all is the Latin crowd. G. Le Bon.

54. Crowds, since the dawn of civilization, have always been subjected to the influence of illusions. G. Le Bon.

55. Crowds think in images. G. Le Bon.

56. Culture is human evolution; not the development of man as an animal, but the evolution of the human attributes of man. J. W. Powell.

57. Custom is a second nature. Lord Kames (Scotch philosopher, 1696-1782).

58. Degeneration-signs begin where characteristics due to race and *milieu* leave off. Näcke (contemporary German anthropologist and criminologist).

59. Deism for the social intelligence, realism for the individual. G. Tarde (contemporary French sociologist).

60. Desuetude is the cause of origin of every new custom. G. Tarde.

61. Dilettanteism is a form of sensualism. B. Machado.

62. Dreams acquire what has been appropriately called a mythological character. H. Höffding (contemporary Danish psychologist).

63. During the primitive period rites are the immediate and direct expression of the religious sentiment, and translate the genius of each people. T. Ribot.

64. Each culture was developed in a special environment. O. T. Mason.

65. Education can never be a trade. B. Machado.

66. Education can prevent a good nature from passing from infantile crime to habitual crime, but it cannot change those who are born with perverse instincts. C. Lombroso.

67. Education gives to man nothing which he might not educe out of himself. Revelation gives nothing to the human species which human reason left to itself might not attain. G. E. Lessing (1729-1781).

68. Education is the jewel of humanity. F. Jahn.

69. Education is revelation coming to the individual man; revelation is education which has come, and is yet coming, to the human race. Lessing.

70. Education is not to be anticipated. B. Machado.

71. Education, like government, must prevent, not repress. B. Machado.

72. Effort is the soul of evolution. B. Machado.

73. Egoism transforms itself into negligence. B. Machado.

74. Environment has become the creature of man. J. W. Powell.

75. Even among savages some leisure from the cares of life is

essential for the culture of art. A. C. Haddon (contemporary English anthropologist).

76. Even the great man must, even where he has done god-like deeds, remain a human being. F. Jahn.

77. Every crime is lunacy. Kesteven.

78. Every individual is a copy taken from a page stereotyped once for all. Baudement.

79. Every language is a perpetual evolution. A. Darmesteter.

80. Every man is some months older than he bethinks him. Sir T. Browne.

81. Every man pays a forfeit for his taming. H. Drummond.

82. Every science is at the same time a philosophy. L. F. Ward (American psychologist and sociologist, b. 1841).

83. Every sign of morphological degeneration is a sign and indication of functional degeneration. G. Sergi (contemporary Italian anthropologist and biologist).

84. Every social fact is imitated. G. Tarde.

85. Every town should have its common playground for the boy. F. Froebel (1782-1852).

86. Except fear, all the primitive emotions imply tendencies to movement. T. Ribot.

87. Excess of imagination in the child, as with primitive peoples, is clearly connected with less clearness of perceptions, which are transformed, at will, one into another. T. Ribot.

88. Explanation is not always justification. B. Machado.

89. Fear paralyzes. B. Machado.

90. Fear of great duties is as bad as contempt for little ones. B. Machado.

91. Feeling is the primitive function of mind. F. Paulhan (contemporary French psychologist).

92. Few men are really educated ; fewer still can educate. F. Jahn.

93. Few people know how to be old. La Rochefoucauld.

94. First-born children always suffer from the inexperience of their parents. B. Machado.

95. Forcing makes a child great before its years, wasted before maturity, old before its time. F. Jahn.

96. For girls schools are as necessary as, nay even more necessary than, for boys ; for the woman must leave school more complete than the man, who has the rich after-school of the world of life, while woman has nothing. F. Jahn.

97. For the animal, for the child, for the savage and the uncivilized man, form and physical strength are all ; for the civilized man mental strength and moral strength tend to become the object of greatest value. Colajanni (contemporary Italian sociologist).

98. Fortunately the day of anger-emphasis is past and gone for most cultivated people, and for them its pleasure is satisfied by games in which anger is simulated. H. R. Marshall.

99. From sympathy is born the tendency to imitation. Mme. Necker.

100. Function is the object of nature. L. F. Ward.

101. Genius only edits the inspirations of the crowd. G. Stanley Hall (American psychologist, b. 1846).

102. Give the child a bit of chalk, or the like, and soon a new creation will stand before him and you. F. Froebel.

103. God does not live in gaps. G. Stanley Hall.

104. Government and education are reciprocal. B. Machado.

105. Great is the vanity of belonging to a great city! G. Tarde.

106. Harmony of minds is the most delicate work of civilization and culture. B. Machado.

107. Heredity is memory. E. Haeckel (contemporary German biologist).

108. Heredity is a generic term of which atavism is a modality. Dally (French pathologist).

109. Historical events appear to have been much more potent in leading races to civilization than their faculty. F. Boas (American anthropologist, b. 1858).

110. Honor began as the appreciation of the successful outcome of a struggle. Venturini (contemporary Italian pathologist).

111. Human development is eminently social. W J McGee.

112. Human evolution is serial evolution. J. W. Powell.

113. Human life is a life of the soul, of the heart. B. Machado.

114. Human mating began in rather apathetic monogamy. W J McGee.

115. I can cure the gout or stone in some sooner than divinity, pride, or avarice in others. Sir T. Browne.

116. Idiots are young children in the bodies of older children. Eschricht.

117. Idleness is optimistic. B. Machado.

118. Idleness is the father of all crime. Anon. (Italian).

119. If art existed for its beauty alone, it would be useless. Ivantzof.

120. I find in pure thought the type and law of all development. F. Froebel.

121. If youth knew! If old age could! Anon. (French).

122. Ignorance easily changes to hate. B. Machado.

123. Ignorance is explosive mental instability. B. Machado.
124. Imitation is social memory. G. Tarde.
125. Imitation with animals is largely unconscious. F. Plateau (contemporary Belgian biologist).
126. Immediate life for immediate ends ! W. S. Jackman (American pedagogue, b. 1855).
127. In animals, and the lower races of men, maternal love is lost when the helpless age of the child is past. H. Höffding.
128. In an old man seduction is corruption. S. Venturi.
129. In a very deep sense all human science is but the increment of the power of the eye, and all human art is the increment of the power of the hand. J. Fiske (American historian, 1842-1901).
130. In children there is little or no disguise. Lord Kames.
131. Inequality of joys increases with civilization and density of population. Anon.
132. In every normal man all the primitive tendencies exist, but their existence does not imply their equality. T. Ribot.
133. Infants, like brutes, are mostly governed by instincts, without the least view to any end, good or ill. Lord Kames.
134. Infallibility of instinct, in the child, as in animals, is over-rated. B. Perez.
135. In its rude beginnings the psychic life was but an appendage to the body ; in fully developed humanity the body is but a vehicle for the soul. J. Fiske.
136. Innovation and civilization are essentially masculine facts. G. Tarde.
137. In primitive poetry man is in the foreground ; nature is only an accessory. T. Ribot.
138. In primitive society the drama is the school of religion. J. W. Powell.
139. Instinct is more than habit petrified and transmitted. G. Stanley Hall.
140. Instruction renders a man neither more moral nor more happy ; it changes neither his instincts nor his hereditary passions. G. Le Bon.
141. In the complete idiot every instinct is lacking, even that of nutrition. T. Ribot.
142. In the natural world everything has a meaning. L. F. Ward.
143. In the organic life of plants and animals, as in the life of language, we find again the same laws. A. Darmesteter.
144. In the self-scribbling of the child we see nothing of the sharp observation-gift of the rudest hunter-people. E. Grosse (contemporary German ethnologist).
145. In woman femininity is all. S. Venturi.

146. It addeth deformity to an ape to be so like a man. Bacon.
147. It is a great misfortune never to be able to forget that one is learned. F. Jahn.
148. It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. Bacon.
149. It is love that produces love in the child. Mme. Necker.
150. It is impossible to establish for criminals a special type of brain. Mingazzini (contemporary Italian anatomist).
151. Jealousy is a mark of primitiveness of character and thought. S. Venturi.
152. Joy is not a runner, but a dancer. J. P. Richter.
153. Language follows its course, indifferent to the complaints of the grammarians, the lamentation of the purists. A. Darmesteter.
154. Language is choke-full of metaphors. G. Curtius (German philologist, 1820-1885).
155. Language remains the old serpent it was in Paradise. F. H. Jacobi (German philosopher, 1743-1819).
156. Language was the first art-object of man, where the race produced spontaneously born artist; everywhere else it has been the first plaything or the first jewel. G. Tarde.
157. Languages have not differentiated from one primordial language, but have integrated from innumerable primordial languages. J. W. Powell.
158. Laugh and grow fat. Anon. (English).
159. Laughter is of very heterogeneous origin. T. Ribot.
160. Learned and incapable are the majority of the graduates of our schools. B. Machado.
161. Let us recognize women as beings like ourselves. Riballier.
162. Life's evening brings its lamp with it. J. Joubert (1754-1824).
163. Life's spring solicits children on all sides. B. Machado.
164. Like everything else which especially distinguishes man, the altruistic feelings were first called into existence through the first beginnings of infancy in the animal world. J. Fiske.
165. Like primitive peoples and savages, children lose an immense amount of time in contests and debates. B. Machado.
166. Lord God, how many good and clever wits of children be nowadays perished by ignorant schoolmasters! Sir T. Elyot.
167. Love is a school of toleration. B. Machado.
168. Love is the simplest and the oldest of the social feelings. S. Venturi.
169. Love of parents to children is, as a rule, stronger than love of children to parents. H. Höffding.

170. Man as an animal is everywhere losing ground. H. Drummond.

171. Man becomes educable only by language. F. Jahn.

172. Man grows in mind faster than in morals. G. Stanley Hall.

173. Man in his sleeping state is a much less perfect animal than in his waking hours. E. Darwin.

174. Man is an intelligence served by organs. P. Topinard (contemporary French anthropologist).

175. Man is simply the topmost branch of the animal tree, and bound to everything that lives by ties of the most intimate and vital kinship. G. Stanley Hall.

176. Man is struggle; woman is love. Thulié (contemporary French biologist).

177. Man is the whole world and the breath of God; woman the rib and the crooked piece of man. Sir T. Browne.

178. Man living, flesh and bone, is the last object the savage came to deify. G. Tarde.

179. Man's end is creation, not mortification. B. Machado.

180. Man should never be a show-piece for woman; woman never a plaything for man. F. Jahn.

181. Man, that true and great *amphibium*, whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished [*i. e.* visible and invisible] worlds. Sir T. Browne.

182. Marriage alone is fecund, not the duel. G. Tarde.

183. Material and spiritual are two steeds harnessed to the same whiffletree, which must be kept in increasingly perfect equilibrium. G. Stanley Hall.

184. Maternal instinct and love gradually introduce the child to his little outside world. F. Froebel.

185. Memory is the keystone of the intellectual edifice. Ch. Richet (contemporary French physiologist).

186. Mentality in the animal series generally is, as certain organs and functions are, independent of the position which a given species or genus of animals occupies. G. Sergi.

187. Method is the highest procedure of individual intelligence. De Greef (contemporary Dutch sociologist).

188. Morality is a function of pleasure and pain. Battaglia.

189. Morality is not a new science, art, or trade; it is the supreme generalization of all the sciences, arts, and trades, their humanization, their universalization. B. Machado.

190. Mother-love is the best interpreter of speech-beginnings. F. Jahn.

191. Movement, not sensation, is the prime factor in evolution. Payot (contemporary French psychologist).

192. Multiplication of ideas is much on the same level as alternation of beliefs. G. Tarde.

193. Nakedness is uncomely, as well in mind as in body. Bacon.

194. Nature contains more of beauty than of art. Ivantzof.

195. Nature incites above all children to develop themselves physically. Guyau (contemporary French psychologist).

196. Nature has made women more like children, in order that they may better understand and care for children. Havelock Ellis (contemporary English psychologist and anthropologist).

197. Nature is not fixed, but fluid ; spirit alters, moulds, makes it. Emerson.

198. Nature requires children to be children before they are men. J. J. Rousseau (1712-1778).

199. Necessity, example, love, have been, are, and will remain the greatest teachers of the human race. F. Jahn.

200. No change of apparatus can deprive the human race of geniuses. O. T. Mason.

201. No language expresses things, only names. Herder (1744-1803).

202. No single element of weakness is fatal. W. James.

203. No society can be directed by government alone ; in order to make live one must live with. B. Machado.

204. Nothing moralizes children like the sight of their parents ; nothing moralizes parents like the sight of their children. B. Machado.

205. No white child was ever born with a greater intellectual development than that of a negro child. Fiamingo (contemporary Italian).

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ALGONQUIAN NAMES OF SOME MOUNTAINS
AND HILLS.¹

MOUNTAINS and hills, dominating a landscape, have always been the theme of legendary lore from the earliest times, and about them in every clime have clustered the myths and traditions of all primitive peoples. The story of the ark resting on Mount Ararat, as narrated in the eighth chapter of Genesis, is a survival of a legend, for a deluge myth, in one form or another, appears among the folk-tales of many savage tribes, to whom the sacred script is necessarily unknown, and, as such, repeated to generations down from a vista of countless years. The verification of the tradition of "Katzimo," as appertaining to the "Enchanted Mesa" of central New Mexico, (F. W. Hodge, "American Anthropologist," vol. x. p. 299), indicates that some legends were founded on fact, and are not always a "fairy tale." That nearly all of these mountains in America, wherever an Amerind lived, roamed, or hunted, were made the scene of romantic tales, is an undoubted hypothesis; but many of these myths can never be recovered from the abyss of time, for the voice that uttered them and the ears that last heard them repeated are stilled forever, and an alien people have invaded the domain of these lofty objects of a now busy land. Those to the eastward, in the country of Wabanaki, and westward, to the forests of the Cree and other cognate tribes are still the subjects of superstition and awe. The metrical lyric ("Kuloskap the Master," pp. 314-319), translated by the folklorists, Leland and Prince, relating to "Katahdin," the mighty peak of Maine, as to "How the Indians lost their power," is a fine example of such myths, and there are others concerning the same mountain.

The Algonquian names, which are now our subject, have no origin in folk-lore or myth, but are simply descriptive of some characteristic as appealing to an Amerind's sight and understanding. This is also true of all others throughout the habitat of this family, so far as we have been able to ascertain, notwithstanding some derivations to the contrary.

In some instances, while now denominating the mountain, the name in its literal sense indicated the immediate surroundings, and not the elevation itself. In some cases—and they are quite numerous—the name was bestowed by the Amerind and his interpreter, at the time of some conveyance of land to the settlers, in order to indicate a boundary-place, and for that very good reason retained in speech and record ever since.

¹ Read before the A. A. A. S., at Washington, D. C.

With these preliminary observations we will now proceed to the consideration of these former significant appellatives. In order, however, to avoid repetition of certain elements that enter into the composition of these terms, let us add, what all students of the language already know, that the generic *-adn*, *-atin*, *-attin*, *-ottin*, *-uttan*, etc., as it is varied dialectically and colloquially, connotes a "hill," or a "mountain." This generic also retains its verbal independence in all dialects of the language, having a primary meaning, "to search," or "to look around." Therefore a hill or mountain was a "place of observation" when this generic was employed. Another element of common use, and employed both as a noun and a verb, is *wadchu*, — in composition, *-adchu*, *-atchu*, *-achu*, etc., "a hill or mountain." This element also exercises its independence, as for example, in the Massachusetts of Eliot, with the prefix of the third person singular, *kadchu*, "he goes up," — hence *-adchu*, "a hill," was a "going up." It is well to establish the meaning of these primary roots, when possible, as they give a better idea of the intent of the Amerind in bestowing such names.

Manadnuck (1699), *Menadnock* (1782), *Monadnock* (modern), an isolated mountain peak, 3186 feet in height, is situated in Cheshire County, southwestern New Hampshire. The name has acquired some celebrity, and is better known, perhaps, as the designation for one of the United States turreted iron-clads that had a share in the late Spanish affair, and is at the present time on the Asiatic station. The name is also duplicated on two other peaks farther north, in Essex County, Vt. On a map of the Province of New York, dated 1779, one of these peaks is noted "Great *Monadnic*," and the other "Little *Monadnic*."

It is quite probable that both were renamed, from the better known New Hampshire mount, by Sauthier, the surveyor, who made the map for Major-General William Tryon, of Revolutionary notoriety.

The country about the original *Monadnock* was a famous winter hunting-ground for various Amerindian tribes. A chronicle of ¹⁶⁹⁹/₁₇₀₀ says: "The *Schackkook* Indians were gone a-hunting to *Manadnuck* and *Winepisseeket*. Owaneco, Sachem of the Mohegans, asked Nemequabin of the *Wabaqusetts* where he would hunt this winter; who answered, at *Manadnuck*, but Owaneco replied that *Manadnuck* was a place of death, because he had received the wampum" ("Col. Hist. N. Y.," vol. iv. pp. 614-615). This wampum belt was given by the Mohawks as a bribe to kill the English, and so, if he or his tribe went to *Manadnuck*, they would be killed by the Mohawks who frequented there, for not carrying out the design of the bribe.

Schoolcraft ("Indian Tribes," vol. iv. pp. 353 *et seq.*) gives this etymology: "*Monaud*, bad, *-nok*, and *nac*, is a term indicative of rock

or precipice. Hence *Monadnock*, whose characteristic is thus denoted to consist in the difficulty or badness of its ascent." Schoolcraft attempted the translations of many Algonquian names in the East, but, by employing Chippeway elementary roots or syllables, with which he was familiar, he failed in nearly every instance. He also renamed many places of which the names were lost or forgotten, with designations from the same dialect, among them the White Mountains, viz. : -*Wombic*, = "the white rock." His erroneous translations are still quoted, and are very persistent.

The Abnaki term for the "White Mountains" was *Warwobadenik* from *wawobi*-reduplication (pl.) of *wobi*, "white," -*aden*, the termination for "mountain," the locative -*ik*. This was also the name for Mount Marcy. (Prince, Journ. Amer. Folk-Lore, vol. xiii. p. 126.)

Monadnock, in several compilations of geographical names, unnecessary now to specify, has been translated as "the spirits place," also, "the silver mount." We have been unable to learn the sponsor for the "spirit" interpretation (C. H. Wheeler?) — which is one that seemingly hints at legends and myths galore, but is nothing more than a conjecture derived from a supposition that the prefix *man* occurs as a component of *Manitto*, "the great spirit," which indeed it does, but not in the sense conveyed by the translation. Its correct etymology appears to be as follows: *man*, or *mon*, is a significant prefix to many word combinations in the Massachusetts of John Eliot, meaning "wonderful," "wonder," "vision," "revelation," "marvellous," etc. It is from the primary verbal root -*an*, "surpassing," "going beyond," "is more than the common," with the indefinite impersonal prefix *m* added, which with its generic -*adn*, "mountain," and the locative -*ock*, "place," gives as a synthesis of *Man-adn-ock*, "land or country of the surpassing mountain," i. e. one going beyond all others in that vicinity for size. As will be observed, it included the mountain and the immediate country round about it.

From field and fold aloof he stands

A lonely peak in peopled lands.

(*Monadnic*, J. E. Nesmith, 1888.)

The same name is found in Queen's County, N. Y., as *Mannetto* Hill (modern), *Manatto* Hill (deed of 1695). This name (Furman, "Antiquities of L. I.," p. 62, and Ruttenber, "Indian Tribes," etc., p. 364) has been translated also as "the hill of the great spirit," and a mythical story quoted, in order to account for the origin of the name. There is no early authority for the myth, and it is probably a modern application, and not worthy of our serious consideration. But for all that, it will probably be quoted until history is no more.

We have already referred to *Katahdin*, "the great mountain" of

Maine, and its legends. All the best authorities translate it as above, from *K't*, or *Keht*, "great," -*ahdin*, "mountain," Anthony's Nose, on the Hudson River, beside its Mohawk designation of *Kanendakherie*, "high mountain," was known to the Algonquins as *Kittatenny*, "great mountain," a name extended to include the whole Blue Ridge from New York to Pennsylvania.

A name that appears in several parts of the country, which transliterated is *Weequ-adn-ock*, "place at the end of a hill" (*weequa*, Mass., "at the end"), Ulster County, N. Y., has as *Weighquaten-honk*; Suffolk County, N. Y., has it varied as *Wegwagonock*; and it occurs in Connecticut as *Wukhquautenauk*, or *Wechquadnach*. A place in Columbia County, N. Y., was known as *Wawijchtanok* = *saen-adn-auke*, (Abnaki *siwadeneke*), "land about a hill."

Weeputing designated a mountain in Dutchess County, N. Y., on the eastern boundary of land sold by the Amerinds to Sackett & Co., or otherwise the "Nine little partners," in 1704. This name has been translated "tooth mountain," from *weeput*, "a tooth," but as the Del. *wipit*, Mass. *weeput*, Abn. *siptit*, is the animate third person singular, "his tooth," it could not be used as a place name, for *mee-pit* is the indefinite form, "a tooth," a fact that alters the etymology decidedly. *Wepst*, in the Massachusetts, denotes "a ruinous heap," which with its locative in -*ing* = *Wepst-ing*, "place of the ruinous heap," probably described the elevation.

Massanutton designates one of the mountain spurs forming the Shenandoah Valley, near Woodstock, Va. Several years since this name was referred to us for a translation and, unknown to me, it had been previously laid before the Bureau of American Ethnology, and possibly referred to Dr. A. S. Gatschet. At all events, our etymologies were identical in having derived it from the adjectival *massa*, "great," -*utten*, "a mountain," with possibly a lost locative, "at the great mountain," of that range.

Its cognate in the Nope dialect, applied to a hill on the Gay Head peninsula, on Martha's Vineyard, is curiously disguised in local speech as "*Shot an Arrow*," "*Shot 'un Ire*," and "*Shot nigher*." Martha's Vineyard abounds in Algonquian names, on the study of which Dr. Charles E. Banks, of the U. S. Marine Hospital Service, who is writing a history of the island, and the writer have been at work, as time has permitted, for some years. When these forms were laid before me by Dr. Banks they were recognized as a colloquial survival of an original *Masshattan*, "great hill," beginning with the abbreviated *Shattan*, or *Shattany*, down various stages of degradation, to the sounds now heard. The same name, in varied forms, appears in other localities where there is a hill, among them *Muchattoes* Hill, in Columbia County, N. Y. This name has been translated "red hill,"

but we are confident that it is identical with the others. *Manhattan* is another name containing the generic for hill. As first noted on its earliest map, it is *Manahatin*, "the hill island," or, "the island of hills," from *manah*, "island," *-atin*, "hill." (Tooker, *Algonquian Series*, vol. i.) This was undoubtedly the original meaning of the term, as it describes the island, and is absolutely in accordance with the original synthesis; as such it cannot be ignored. No other etymology or derivation is acceptable in any way. Still we notice that the erroneous "drunk" derivation of Heckewelder is going the rounds as usual.

We come now to the well-known name, *Massachusetts*, in which is embodied the second element, *-adchu*, as employed in composition. It has been variously translated by several early authorities, like Cotton and Williams, but its correct etymology has been given by the late J. Hammond Trumbull ("Proceedings American Antiquarian Society," October, 1867), viz.: "*Massa-adchu-es-et*, 'at or about the great hill.'" William Wood ("New England's Prospect," 1629-1633) wrote: "Mount Walleston a very fertile soyle, there being great store of plaine ground without trees. This place is called *Massachusetts* fields where the greatest Sagamore in the country lived before the Plague, who caused it to be cleared for his own use." This quotation carries Wood's information back to Captain John Smith (1616), who was the first to note the place as "*Massachusetts* Mountains," which were the Blue Hills, 710 feet in height, presenting in full view Boston and its environs, Cape Cod, and the Wachusett Mountain in the interior. Eliot gives us *Mishadchu kah wadchu*, for "mountain and hill." (St. Luke iii. 5.)

Wachusett is an isolated peak, 2108 feet in height, situated in Princeton, Mass., about sixteen miles from Worcester. The country about this peak was a favorite dwelling-place, as well as a rendezvous for the hostile Amerinds, during King Philip's war of 1676, and is frequently referred to in the annals of that period. *Wachusett* = *wadchu-es-et*, "at the mountain."

Wachogue = *wadchu-auke*, "hill land," frequently occurs as a name for small hills in a comparatively level country, like Long Island, N. Y.

Watchung = "on the mountain," is a range of hills in New Jersey. In Columbia County, N. Y., a hill was known to the Dutch as "*Karstenge Bergh*." *Karstenge* was an Amerind, occasionally employed by the Dutch ("Col. Hist. N. Y.," vol. ii. pp. 464-467), who gave him the name. The hill, however, was known to the Amerind as *Wapeem Watsjoe*, "the east mountain," *wapeem*, "east," "white," "dawn," etc. *Mauch Chunk*, Pa., is from the Del. *machk*, "bear," and *watchunk*, "at or on the mountain,"—according to Heckewelder, who writes *Machkschunk*, or the Delaware name of the "bear's mountain." (Trumbull.)

The name *Kearsarge*, so distinguished in the minds of the American people, was taken from a mountain in New Hampshire, of which there are two. One is in Carroll County, about five miles north of North Conway, rising to a height of 3250 feet; the other, "*Kiah-sarge*," is in Merrimack County, twenty-one miles northwest of Concord, with a height of 2950 feet. It has been frequently asserted in newspapers and in other publications that the name was derived from a famous hunter called Hezekiah Sargent, hence abbreviated to "*Kiah Sargent*," then to a final "*Kiahsarge*." This is probably nothing more than a popular etymology. Derivations of names are often arrived at in this way, with some imaginary happening or otherwise to give it weight, but without a single grain of truth. The late J. Hammond Trumbull, however, in his "*Indian Geographical Names*," gives a more acceptable etymology and derivation, viz.: "*Kearsarge*, the modern name of two well-known mountains in New Hampshire, disguises *k8wass-adchu*, 'pine mountain.' On Holland's map, published in 1784, the southern Kearsarge (in Merrimack County) is marked '*KyarSarga* mountain; by the Indian *Cowisewaschook*.' (W. F. Goodwin, in '*Historical Magazine*,' vol. ix. p. 28.) In this form — which the terminal *ok* (for *ohke*, *auke*, land) shows it to belong to the region, not exclusively to the mountain itself — the analysis becomes more easy. The meaning of the adjectival is perhaps not so certain. *K8wa* (Abn. *K8el*), 'a pine tree,' with its diminutive *K8wasse*, is a derivative, — from a root which means 'sharp,' 'pointed.' It is possible that in this synthesis the root preserves its primary signification, and that '*Kearsarge*' is the pointed or peaked mountain."

Taconic Mountains (*Tachkanick*, 1685) are on the eastern border of Columbia County, N. Y., and the west border of Litchfield County, Conn. The late J. Hammond Trumbull remarked ("Indian Names in Conn.," p. 70): "That of a dozen or more probable interpretations I cannot affirm that any is certainly right. The least objectionable is 'forest,' or 'wilderness,' the Delaware *tachanigen*, which Zeisberger translates by 'woody,' full of woods, from *tokone*, 'the woods.' A sketch of Shekomeko, drawn by a Moravian missionary in 1745, shows in the distance eastward a mountain summit, marked *K'tak-anatshau*, 'the big mountain' ("Morav. Memorials in N. Y. and Conn.," p. 62); a name which resolves itself into *Ket-takone-adchu*, 'a great woody-mountain,' i. e. great Taconic mountain." Trumbull was undoubtedly correct as far as he went, but the name in its simple form was not bestowed upon the mountain, but on a tract of land. This fact is readily proven by all the early papers relating to the "Livingston Manor Patents," as the grants given in 1684 were called. The petition to Governor Dongan, in 1685, by Robert Livingston, says:

"A peece of Land * * * called by the Indians *Tachkanick*, about 300 acres, which in time might proove a convenient settlement." The patent as granted calls it a "parcell of land called *Tachkanick*." On the map of Livingston Manor, by John Beatty, surveyor, the tract lies at the foot of the mountains, to which the name is transferred. ("Doct. Hist. N. Y.," pp. 617, 671.) In the Delaware, *tachan* signifies "wood," or "woods." On Long Island, N. Y., *Tackan* was the name of an uninhabited tract in 1704. In the Mass. and L. I. *-konuk*, *-kanick*, or *-konit*, denotes "a field," or "a plantation." On Long Island Pehik-konik survives as Peconic, "the little plantation." As *Tachkanick*, on Beatty's survey, is a tract of land surrounded by woods, it can be correctly interpreted "the forest plantation," or "field in the woods," "a woody field," from thence transferred to the mountains without regard for the application.

Woonsocket now designates a famous manufacturing city in Rhode Island at the falls of the Blackstone River. In the early days, however, it named a hill still so called, lying about two miles southwest of the city. This hill, rising 370 feet, is the highest elevation in the state. The late J. Hammond Trumbull, some years ago, derived the name from the Narragansett *waumsu*, "to go downwards," *waum-suonganit*, "a cliff," "a down-going place;" thus arriving at a synthesis of *waumsauket*, "at the descent," or "below the falls" and assigning the name to the falls on the river, at the city. This is evidently a wrong etymology, as well as an erroneous application. The early records of Rhode Island, from 1682 to 1736, show conclusively that the name was invariably applied to the hill and the land thereabouts. It did not designate the falls until the latter year, and then only because the falls were then included in the lands known as *Wamsauket*, as the name was spelled with few slight variations. Another derivation was offered previously, in 1846, by S. C. Newman, who published a book about the city. His etymology was *Woone*, "thunder," *-suckete*, "mist;" hence *Woonesuckete*, "a place of thunder mist." This interpretation was quite near, but his etymology is all wrong, as there are no words with such a meaning in any Algonquian vocabulary. Professor Henry Gannett ("The Origin of Certain Place Names," U. S. Bulletin, U. S. Geological Survey, No. 197) gives the name also to a town in South Dakota, and the meaning, "a place of mist." This, however, is from our own etymology, as suggested to Mr. Clarence S. Brigham, librarian of the Rhode Island Historical Society, in March, 1900, who gave it to Mr. Gannett. Mr. George T. Payne of Providence, the publisher of the Narragansett Club edition of Roger Williams's Key, about the same time, suggested to Mr. Brigham that it had lost an initial syllable. Our determination was that *wanis-* was an abbreviation of the Mass.

ouwan, "fog, mist, vapor," from Abn. (Rasle), *asanis*, "brouillard." The cognate term is quite uniform in all dialects, viz.: Cree (Lacombe); Nipissing (Cuoq); Otchipwe (Baraga), *awan*; Delaware (Zeisberger), *awonn*, etc. This + *-auk-et* gives us *Ouwanis-auk-et*, "a place of mist," or, as Roger Williams would have written it, "the country of mist." There is a pond on the hill, and the mists arising from this pond morning and night probably gave rise to the name.

The mist in wither'd wreaths and swirls
Is blown before the breeze which curls
Up from the shining under worlds.

(Nesmith.)

Neutakonkanut is the name of a hill in Johnston, R. I., some 296 feet in height. The name first appears on the deed of the Sachems Canonicus and Miantonomi, to Roger Williams, dated March 24, 1638, for the Providence Plantations, and for that historical fact it is of great interest. The deed reads: "Ye great hill of *Notaquonckanet* on ye norwest." This name was evidently bestowed at the time of sale, and a clew to its meaning is found in a letter from Roger Williams to John Whipple, which reads: "The Sachems and I were hurried (by ye envie of some against myselfe) to those short bounds by reason of ye Indians then at Mashapog, Notakunkanet and Pawtucket, beyond whom the Sachems would not then goe," etc. The words "short bounds" furnished the clue to its meaning, as well as a free translation of the term. *Nota*, "short," finds its cognate in the Cree (Howse) *notá*, "short," (Lacombe) *notté*, "insufficient," Micmac (Rand) *noot* "scant," Otchipwe (Baraga) *noñdé*, "deficient," Delaware (Zeisberger) *nundé*, "to fail," Massachusetts (Cotton) *notá*, "scant," Narragansett (Williams) *notá*, "short," — the adjectival being constant in all dialects. The second component, *-kunkan*, is the main stem of the Massachusetts *kuhkonkan*, "a boundary, bound," literally, to come upon, which with the locative *-ut*, or *-et*, gives us the synthesis of *Notá-konkan-et*, "at the short or scant boundary." The reasons why so named are historical and are found in Williams's letter, and the scantling mentioned in the "Plea of the Petuxet Purchasers, and a history of the first deed" (R. I. Hist. Soc. Pub. vol. i. p. 193), viz.: "Thus to say that a line is to be drawn from Petucket fields to *Neutagenkanet* Hill, & so to Mashapauge, all the land will be contained in an absolute angle of this following scantling: the line from petucket to the said hill we have run and it doth not take into the Town (so run) not the twentieth part of said rivers." Mr. Henry C. Dorr, in his "Providence Proprietors and Freeholders" (Pub. R. I. Hist. Soc. vol. ii. p. 150), says: "William Harris, with greater forecast than his neighbors, saw at once that the lands within the bounds of the Indian purchase were insufficient for

an English plantation. Canonicus was willing to give a larger tract, but the inferior Sachems in the neighborhood of Providence made such a clamor that the gift was curtailed as in the memorandum."¹

There are other Rhode Island hills which take their names from being boundary places. Some of these contain the same substantival; for instance, *Suckatunkanuck*, a mile or two west of *Neutakonkanut*, and ranging nearly parallel with it, signifies "a black-bound," from *suckau*, "black or dark-colored." The hill, we understand, is sometimes called "the black hill" in the early records. Another hill, at the northwest corner of Charlestown, bears the name *Che-munkanuck*, applied to a pond in close proximity. This term designates "a spring" (= *ashum*), "boundary place."

Thus the interpretation of Amerindian names corroborates the early records, and adds their quota to the historical facts adduced therefrom.

William Wallace Tooker.

SAG HARBOR, L. I.

¹ Since the foregoing was written, it has been suggested that the prefix of this name *nota* is the Narragansett term for "fire." This was also our opinion when the study of the name was first begun; but owing to the preponderance of proof in favor of our present interpretation we were compelled to discard it. However, if any proof can be brought forward sufficient to change our opinion, we would be willing to accept the same. We do not consider it likely that it will be done.

W. W. T.

4 TRADITIONS OF THE SARCEE INDIANS.

I.

THE Sarcee Indians of Alberta, N. W. T., Canada, claim to have belonged at one time to the Beaver Indians, but that they were separated from them through the following incident, which was recently related to the writer:—

A long time ago (no one of us now knows when) the Beaver tribe to which our great-grandfathers belonged lived in the cold country, and one day when the tribe was crossing a big frozen lake a boy noticed an elk's horns projecting through the ice, and he asked his mother to cut the horns off for him. This she started to do with a stone axe, and when she struck the first blow there was a splashing noise in the water beneath the ice which was found to have been made by a live elk.

All of the tribe had gathered around this spot to watch the elk endeavor to free himself, which he at last did by breaking the ice.

Many of the tribe were drowned, though a great many were saved by the ice floating toward the south with them on it, and a great number were left upon the other portion of the ice which remained.

Those on the ice which floated to the south were the first of the Sarcees.

II.

Once on a time two young men from above visited the people of the earth. Two sisters, daughters of a chief, fell in love with the young men and wanted to marry them, but the people desired that the sisters marry two bright stars above, which they refused to do; so the two young men were murdered by the people, which vexed the Creator, and to punish the people of the earth he caused the water to rise and to drown all of them, save one old man, who saved himself by building a raft, on which he gathered all the animals and birds.

After many days, when the water had risen very high, the old man became lonesome and wanted to see land again, so he sent various diving animals down in the water to bring up some earth from the bottom, but as each rose to the surface the old man saw that they were drowned. He examined the paws of each to see if they had any earth, but he found none until he came to the last animal that had been sent down. This was the muskrat, in whose paws was some earth, which the old man took and rubbed between his hands, then blew upon it to increase its size; and after it had increased to such an extent that when the ringed-neck plover was sent around it and returned old and tired, and did not wish to be sent again, the old man

was satisfied with the size of the world ; so he then began to make rivers, to plant trees, and to distribute the animals he had saved.

III.

Once upon a time there was a woman who used to go into the bush to gather firewood, and her husband always noticed that on her return from gathering the wood her shoulders were covered with dirt.

He asked her the cause of it, and as she did not give him a satisfactory explanation he determined to follow her the next time she went for wood. He did so, and saw her on her hands and knees and a bear on top of her with its forepaws on her shoulders, and having connection with her.

The husband killed the bear and gave it to his wife to skin, which she did, and after having dressed the skin she kept it.

A short time afterward the woman gave birth to two bear boys who, when large enough, used to play with other children of the tribe. Frequently they killed and devoured their playmates, for which the bear boys were killed.

The mother of the bear boys had six brothers who were away at war when the bear boys were born and killed ; she also had a younger sister who was married to the same man that she was.

When the bear boys were killed the mother took the bear-skin and covered herself with it and was at once turned into a bear, but before doing so she told the sister to get the most savage dog in camp and keep it with her all the time for protection. The bear killed every one in camp but her sister, and it went to the younger sister, but the dog barked and kept the bear away.

The six brothers soon returned home from war, and were greatly surprised to find but one tipi and no one about ; but on going to the spring for water they found the dog guarding the younger sister, who told her brothers all that happened.

One of the brothers told the younger sister to ascertain the tenderest spot of the bear sister, and later on the younger sister informed her brothers that the soles of the bear sister's paws were the tenderest spots ; so the brothers sharpened sticks and put them, points up, in the ground outside the bear sister's tipi, and then hid themselves and watched for the bear sister to come out.

During that night the bear sister called out to her younger sister to get up and make a fire, but the younger sister threw her voice inside the tipi near a log and told her bear sister to get up and make the fire herself, which so angered the bear sister that she sprang over to where she thought her sister was and found only a log ; the bear sister then ran out of the tipi, and just outside the door the bear

sister stepped upon the pointed sticks, which held her so tight that the six brothers and the younger sister made a fire around the bear sister to burn her, but she managed to get loose and pursued her brothers, the younger sister, and the dog. When the bear sister was gaining on them, one of the brothers told the others to shut their eyes and they would be taken up above. They did so and were taken up above, and now the six brothers and the younger sister form the star of the dipper, and the dog the little star near the dipper.

When the bear sister saw them rising she stopped and cried, and was turned to a large rock.

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SOME MOHEGAN-PEQUOT LEGENDS.

THE accompanying are some of the stories that are told at the firesides of the Mohegan-Pequot Indians still remaining in the State of Connecticut. As usual with such people, the tales are frequently to be heard in the winter months, when there is little to be done out of doors, and the time is consumed in making baskets, brooms, axes, helves, and bows for sale among the whites. The approach of winter with its comparative idleness brings to these people an awakening of their Indian blood, which results in dancing, to the music of "fiddle and tom-tom," and in story-telling, to enliven the long winter evenings. Of course the tales show certain elements borrowed from the whites, but as the tribe is of about fifty per cent. Indian blood, we might say that their traditions contain the same amount of native matter. In speaking of the first story it is needless to do more than mention the exceedingly general nature of the incident; slightly variant versions of it have been found throughout the continent.

A more detailed account of the Mohegan-Pequots may be found in the "*American Anthropologist*" (vol. v. pp. 193-212) by J. Dyneley Prince, Ph. D., and F.G. Speck, and the writer published a more typically indigenous Chahnameed legend in the *Journal of American Folk-Lore* (vol. xvi. No. lxii. pp. 104-107, to which was added a philological analysis of the word "Chahnameed" by Professor Prince. William Jones has suggested that "Chahnameed may be analogous to the Sauk and Fox "*kī amō wā*," "one who goes about eating (people)."

CHAHNAMEED, THE GLUTTON.

He Wins the Eating Match.

Chahnameed and another man had a dispute. Each said that he could eat more than the other, so it was soon decided to hold a contest. But before the time came, Chahnameed went home and got a large bag. He fastened it under his coat with the opening near his throat so that he could pour food into it. He wanted to deceive them, so he did it well.

Now they held the contest. A barrel of soup was brought, and the two began to eat. It was only that other man who ate, because Chahnameed was really stuffing the soup into the bag. But the people did not know that. He was fooling them. Now the other man could eat no more. He had to give up. But Chahnameed laughed and said:—

"Come on! Don't stop! I am not full yet."

All the people laughed, but they did not know why. Soon even Chahnameed stopped. The bag was nearly full.

"Now I will show you. Give me that knife," said Chahnameed.

"Will you do what I do?" he asked the other man.

Then he made ready to stick the knife they gave him into his stomach. But he would only stick it into the bag. The people did not know that. The other man was beaten, but now he said that he would do what Chahnameed did. Then Chahnameed stabbed the bag where his stomach was. And the soup ran out. Everybody thought that he really stabbed himself, but Chahnameed laughed at them all. Then the other man stabbed his stomach. But he died.

CHAHNAMEED SQUEEZES THE STONE.

Once there was a man who thought he knew more tricks than Chahnameed. He told him so. Now Chahnameed said:—

"Can you squeeze water out of a stone?"

And taking a piece of curd with him he began to climb a tree. Every one thought that he had a stone in his hand, but he did n't. The curds looked just like a white stone. When he got to the top of the tree he stretched out his hand and squeezed. Water dripped from the curds and fell down on the ground. All the time the people thought that he was squeezing water out of a stone. Then he came down. The other man was there.

"Well! Do that now," said Chahnameed.

And the other man picked up a stone that was lying near by and started up the tree. When he got to the top he held out his hand and squeezed the stone. But no water came. Then he squeezed harder, and soon he squeezed so hard that the sharp edges of the stone cut his hand until it bled. He had to come down. That made the people more afraid of Chahnameed than ever.

WHY LOVERS SHOULD NEVER BECOME JEALOUS.

A young Mohegan man and girl were very much in love with each other. The older people would say,—

"Ah, k'numshni! Look at that! They are very happy."

One day the young man shot a deer. He brought it to his loved one and laid it in her house. Now he suddenly became jealous. Well, the reason is not known. Then he seized the horns of the deer and rushed up to her. He pressed them upon her forehead.

Now they grew there, and no one could get them off her head. They were going to grow right through the top of the wigwam. So her family became very anxious. Then they sent for the shaman. He brought a magic oil and rubbed it on the joints of the horns. Soon these joints began to crack, and then they dropped off.

The young man went away from that town, but never came back. The girl's head was all right.

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MYTHOLOGY OF THE MISSION INDIANS.

THE following creation myth is that of the San Luiseños, and was translated from the Spanish as related by an old man of La Jolla Indian reservation by Mary C. B. Watkins.

In the beginning Tú-co-mish (night) and Ta-nó-wish (earth) sat crouching, brooding, silent. Then Tú-co-mish said, "I am older than you." Ta-nó-wish said, "No, I am stronger than you." So they disputed. Then Tú-co-mish caused Ta-nó-wish to go to sleep. When she woke she knew that something had happened, and that she was to be the Mother. She said, "What have you done?" "Nothing. You have slept." "No," she said. "I told you that I am stronger (morally) than you."

Soon within her grew all things and she sat erect and round. Wy-ót was her first born, the father (in a care-taking sense) of all things. The grasses, trees, birds, all things were born of Ta-nó-wish.

Then Evil, Tó-wish, wished to be born. He tried to escape by the ears, eyes, and nose, but at last passed from the mouth with a t-s-i-z (hissing noise). He is nothing but spirit. He has no form whatsoever.

Tá-quish is a ball of light, and is a witch. He was the third son.

The frog was beautifully made, white and red, with great eyes. Wy-ót said, "Oh, my daughter, you are so beautiful." But her lower limbs were thin and ugly. When she saw men walk she was jealous, and hated Wy-ót, cursing him with terrible words.

Then Wy-ót said, "In ten months I shall die. When the great star rises and the grass is high, I shall go." (Here the narrator named all the large stars, counting ten months in that way.) Wy-ót said to his people, "You have never killed anything; now you may kill the deer. Make an awl, gather shoots of bushes and grasses and make a basket to contain my ashes." Then he taught them how to make baskets, redas, ollas, and all their arts. He died in the spring (May).

They burned his body, but his spirit became the moon. His ashes were placed in a long basket, and for this reason they pass the basket in front of the chief dancer and mourn. They sing "Wy-ót, Wy-ót," nine times, then "Ne-yóna (My head) Ne-cháya, tomáve."

The dances were to please the moon and prevent his waning.

Another old man of the San Luiseños gave his version of the story in a different way.

THE DEATH OF WY-ÓT.

Wy-ót went every day to a clear, cold spring, so large (spreading

his arms). The frog saw him day after day and hated him more, though Wy-ót always saluted him kindly. One day the frog, Wahá-wut, said, "I will spit in the water and curse him because he made my legs so miserably." So he spit three times in the water. Then Wy-ót became sick, and in ten months, counted by the rising of the brightest stars, he died. He gave them wise laws and taught them all their arts. Before his death he said, "From my ashes shall spring the most precious gift to all my children."

Then the oak-tree grew from his ashes. Very fast it grew, very lovely, with acorns hanging like apples so thick and fine. All the birds and animals and men watched it day and night that not a seed should be lost.

Then after a while the acorns were ripe. The men said to the crow, "Go to the large star (possibly Vega) and find Wy-ót."

The crow flew high and higher, but returned. The eagle was sent, but without result. All the birds were sent. No one could find Wy-ót.

Then the hummingbird went like the arrow from the strong man's bow. After days of waiting he returned with this message from Wy-ót: "Eat of the seeds of my tree, all birds and animals. Men must make flour out of them, and make little cakes." So all men were glad and made the fiesta of the bellota (acorn, still used by the Mission Indians for food).

This myth of the San Luisenos is doubly important at present when, for the first time since pioneer days, attention is directed to the folk-lore of the Mission Indians.

In the first place it corrects an error in my translation of the mythology of the Diegueños, as published in the *Journal of American Folk-Lore*.

In old Cinon Duro's version of the myth there was a confusion in his account of the frog's action as producing the death of the hero-god (Tu-chai-pai). By a mistake in pronouns it was made to appear that the frog by poisoning the water brought about his own death as well as that of Tu-chai-pai. The sentence on page 183 of the *Journal of American Folk-Lore*, vol. xiv. No. liv. should read as corrected, "By that time the frog had planned a wrong deed; he meant to exude poison into the water that Tu-chai-pai might swallow it and die."

In the second place, and especially, this San Luiseno version of the myth is valuable as proving its primitive character, and its freedom from what might be imagined to be traces of Christian influence in the account of the death of a hero-god. Father Boscana, an early Franciscan missionary, with a breadth of mind unfortu-

nately lacking in most of his co-workers, transcribed and recorded as of interest and value the primitive myths current among the Indians when he first went among them.

"Father Geronimo Boscana," says Bancroft, "gives us the following relation of the faith and worship of the Agagchemem nations in the valley and neighborhood of San Capistrano. We give first the version held by the highlanders of the interior country three or four leagues inland from San Juan Capistrano."

And it is this version which is still preserved in the Diegueño and San Luiseño myths which I have given, as told by Indians dwelling in the highlands within twelve miles of each other, and almost in a direct line back sixty miles or so from San Juan Capistrano on the coast.

As Boscana's story is important in itself and for comparison, I quote part of it herewith. It is interesting to note its similarity even as to the name of the hero-god, with the San Luiseño story.

"Before the material world at all existed there lived two beings, brother and sister, of a nature that cannot be explained, the brother living above and his name signifying the heavens, and the sister living below and her name signifying Earth. From the union of these two there sprang a numerous offspring. Earth and sand were the first-fruits of this marriage; then were born rocks and stones; then trees both great and small; then grass and herbs; then animals; lastly was born a great personage called Ouiot, who was a great captain.

"By some unknown mother many children of a medicine race were born to this Ouiot. All these things happened in the north, but as the people multiplied, they moved toward the south, the earth growing larger also, and extending itself in the same direction.

"In process of time, Ouiot growing old, his children plotted to kill him, alleging that the infirmities of age made him unfit to govern them or attend to their welfare. So they put a strong poison in his drink, and when he drank of it a sore sickness came upon him. He rose up and left his home in the mountains and went down to what is now the seashore, though at that time there was no sea there. His mother, whose name is Earth, mixed him an antidote in a large shell and set it out in the sun to brew; but the fragrance of it attracted the Coyote, who came and overset the shell.

"So Ouiot sickened to death, and though he told his children that he would shortly return and be with them again, he has never been seen since. All the people made a great pile of wood and burned his body there, and just as the ceremony began, the Coyote leaped upon the body saying that he would burn with it; but he only tore a piece of flesh from the stomach and escaped. After that the title of

the Coyote was changed from Eyacque which means Sub-Captain, to Eno, that is to say, Thief and Cannibal."

From the time of Father Boscana to the present day, the mythology of the Indians of the interior of southern California has remained overlooked and unrecorded ; and the fact that there still exist fragments of primitive myths of so superior a character should lead the exertions of scientists in this direction, since all that is of value in this sort is hanging on a thread as precarious as a spider's web, and will perish in less than ten years, with the passing of the centenarians who still cherish as sacred the heritage of myths and legends from the past.

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EIGHTH MEMOIR OF THE AMERICAN FOLK-LORE
SOCIETY.

TRADITIONS OF THE SKIDI PAWNEE, BY
GEORGE A. DORSEY.

ANNOUNCEMENT has already been made of the Eighth Memoir, containing a collection of Pawnee tales, begun under the auspices of the Field Columbian Museum, and continued with the aid of funds provided by the Carnegie Institution. It will now be proper to describe the character of the material presented in this volume, which will probably be ready for delivery to subscribers in October.

It has already been observed that the Skidi make one of the four bands of the Pawnee, having their ancestral home in Central Nebraska, where they supposed man to have been created, and where the remains of their lodges are said to have been visible. The units of their social system were formed by the villages, of which there were nineteen, united by a presumed tie of common descent with hereditary chiefs; every villager being taken for a lineal descendant of the first owner of the sacred "bundle" which had been divinely bestowed on his particular community. To each bundle belonged a myth, giving an account of its origin, and preserved as an hereditary treasure of the keeper of the myth, who imagined the story to be connected with his life, in such manner that parting with the record had a tendency to shorten the term of his earthly days. Though ownership of the bundles is inherited, knowledge of the ritual must be acquired through a long education extended through many years, and involving ascent from grade to grade.

Dr. Dorsey has made a tentative division of the tales into several classes, entitled "Cosmogonic," "Boy Heroes," "Medicine," "Animal Tales," etc. Among these, especial interest attaches to the cosmogony. The religion of the Pawnee has a marked stellar element. It is the stars who are givers of the holy bundles which represent the unity of the several villages, and it is according to the order of the host of heaven that these villages form their encampment when convened for a great ceremony. When the time arrives for the performance of the rite, the priests gather in the lodge proper, and the ritual is sung with appropriate offerings, which consist usually of smoke or food, but in the case of the Evening Star included the sacrifice of a buffalo, and in that of the Morning Star the offering of a human maiden. These rites are supposed to have been given by deities acting as revealers, the highest position being assigned to the Evening and Morning Stars. Above these, as the chief of their pantheon, stands Tirawa, a supreme deity of whom the others are no more

than agents. Next in order of importance comes the Sun, the father of mankind, who furnishes light, the fire for which must daily be renewed in a western Paradise belonging to the Evening Star. The stellar company also possesses its traitor and adversary in the person of a Wolf-Star, who interferes with the plans of the immortals, whom he regards with jealousy.

While the stars appear as chief divinities, yet distinct are animal gods of the earth, in four lodges; these also have their councils, form decisions involving human fortunes, initiate into their mysteries favored individuals, and are peculiarly patrons of the medicine-man and often of the warrior.

These tales do not, as they now stand, form a series with chronological sequence, connected with tribal migrations, and exhibiting a history of the people, such as Dr. Washington Matthews has been able to exhibit in the case of the Navaho; but they present elements which a system-maker could easily convert into such a record. The first narrative, called the "Dispersion of the Gods and the First People," deals with the origin of the world and of mankind. We cite the introduction:—

"In the beginning was Tirawahut, and chief in Tirawahut was Tirawa, the All-Powerful, and his spouse was Atira. Around them sat the gods in council. Then Tirawa told them where they should stand. And at this time the heavens did not touch the earth.

"Tirawa spoke to the gods and said: 'Each of you gods I am to station in the heavens; and each of you shall receive certain powers from me, for I am about to create people who shall be like myself. They shall be under your care. I will give them your land to live upon, and with your assistance they shall be cared for. You (pointing to Sakuru, the Sun) shall stand in the east. You shall give light, and warmth, to all beings and to earth.' Turning to Pah (Moon), Tirawa said: 'You shall stand in the west to give light when darkness comes upon the earth.' — 'Tcuperekata, Bright-Star (Evening-Star), you shall stand in the west. You shall be known as Mother of all things; for through you all beings shall be created.' Turning to Operikata, Great Star (Morning-Star), Tirawa said: 'You shall stand in the east. You shall be a warrior. Each time you drive the people toward the west, see that none lag behind.' — 'You' (pointing to Karariwari, Star-that-does-not-Move, North-Star) 'shall stand in the north. You shall not move; for you shall be the chief of all the gods that shall be placed in the heavens, and you shall watch over them.' — 'You' (pointing to another star) 'shall stand in the south. You shall be seen only once in a while, at a certain time of the year. You shall be known as the Spirit-Star.' — 'You, Black-Star, shall stand in the northeast. You shall be known as the Black-Star; for from you shall come darkness, night.'"

Tirawa gives powers also to other stars, including those of the northeast, northwest, etc., and finally assigns to the Evening-Star functions especially important. "Tirawa then turned to the west and said to Bright-Star: 'I will send to you Clouds, Wind, Lightning, and Thunder. When you have received these gods, place them between you and the Garden. When they stand by the Garden, they shall turn into human beings. They shall have the downy feather in their hair. Each shall wear the buffalo robe for his covering. Each shall have about his waist a lariat of buffalo hair. Each also shall wear moccasins. Each of them shall have the rattle in his right hand. These four gods shall be the ones who will create all things.'

"Now Tirawa sent these gods to the Bright-Star. She placed them between herself and her garden. Tirawa looked, and he was pleased. Now Tirawa told the Bright-Star that he was ready to make the earth; that she should tell the gods to sing, for he was going to drop a little pebble. So these gods began to rattle their gourds and sing. As this was done the Clouds came up. The Winds blew the Clouds, The Lightnings and Thunders entered the Clouds. The Clouds were placed over the space, and as the Clouds were now thick, Tirawa dropped a pebble into them. The pebble was rolled around in the Clouds. When the storm had passed over, there was in the space all water. The four world quarter gods who still sat around Tirawa were now given war-clubs, and were told that as soon as they touched waters they must strike them with their clubs."

The earth, which has grown from this seed, the pebble (believed to be a quartz-crystal, as a bright and suitable origin), is now divided from the waters; by the influence of the divine song the land is clothed with plants, and these are animated by the Winds, Rains, Lightnings, and Thunders in the same way as the streams of water are made sweet, and the seeds to sprout. The Evening and Morning Stars come together and have a girl, the Sun and Moon a boy.

"Now the time had come for the female child to be put upon the earth. So Tirawa spoke to Bright-Star and said: 'You must now place the girl upon the clouds, in order that she may be taken and placed upon the earth.' So Bright-Star spoke to the gods, telling them to sing about making the storm. As the Clouds arose, she took her little girl, and placed her upon the Clouds. As the old men rattled their gourds and sang about the storm travelling downwards to the earth, the Clouds moved toward the earth. The storm passed over the earth, and all at once a funnel-shaped Cloud touched the earth. Hence the Pawnee got the name 'Tcuraki,' or Rain-Standing, the name for the girl."

The Moon, similarly, is bidden to place her boy on the earth, and as a male, he receives the name of "Closed-Child." The couple

meet, but do not understand. "Tirawa spoke to Bright-Star, and said: 'Tell the four gods to sing about putting life into the children.' So the Evening-Star commanded the four gods to sing, and send the Winds, Clouds, Lightnings, and Thunders, to put life into these children, and to give them understanding. As the four gods rattled their gourds, the Winds arose, the Clouds came up, the Lightnings entered the Clouds. The Thunders also entered the Clouds. The Clouds moved down upon the earth, and it rained upon the two children. The Lightnings struck about them. The Thunders roared. It seemed to awaken them. They understood.

"After this, they lay together. After many months a child was born to them. When the child was born they seemed to understand all; that they must labor to feed the child and to clothe him. Before this time they had not cared anything about clothing or food, nor for shelter."

Again the spirits of the storm whirl about the lodge, and instruct the woman in the making of the fireplace, and the use of fire-sticks, taught by Lightning. Clothing is given to the man, and he is taught how to name the animals. During his heavenly career, his grandfather, the Sun, holds up before the youth the divine bow, and the youth makes in imitation his own weapons. The buffalo are brought, and among them is found a female yellow calf, which is holy to Tirawa; the heart and tongue are offered, the skin removed, and made to contain the sacred objects of the bundle, including an ear of corn, skins of owls, sweet grass, flint-stones, and paints; in vision the Evening-Star communicates the proper ritual.

The people prosper and multiply, but find that they are not alone on the earth, seeing that other stars, at the bidding of Tirawa, have made separate creations. These peoples have bundles, but do not know their use; it is resolved, therefore, to convene a great gathering, and perform a ceremony in imitation of Tirawa, when he made earth and its inhabitants. The various bands come together, and encamp after the celestial order of the stars, their respective creators and patrons. Under the direction of Closed-Man, the first priest, inspired by the Evening-Star, rites are held. When the priest dies, his skull is placed on the sacred bundle, so that his spirit may forever be present with the Skidi. In course of time this skull is accidentally broken, and by divine revelation superseded by that of a successor.

This origin myth is accompanied by a number of other narratives, which supply further information in regard to primeval history. The second story, "Lightning visits the Earth," belongs to a period subsequent to the separation of heaven and earth, but antedating the introduction of mankind. We learn that it was at first designed

that the terrestrial race should be immortal. The first dwellers of the land were no other than the divine stars themselves, whom Lightning brought in his tornado-sack. They liked the scene so well that they were disposed to remain, and earth would have a celestial people, had it not been for the jealousy of one particular star, the befooling wolf, who undertook to steal the sack, and was killed; so death entered the world. Lightning, to obviate the doom, is disposed to make a sacrifice (as it seems, an expiatory offering) of a wolf, but the attempt fails, and a land of the dead exists in the south, whither the wolf has fled. In the ritual this relation is indicated, and the bundles are turned toward the south.

Again, another scene of the fragmentary record describes a struggle between the animal gods of earth and the stellar deities, in which the former play the part of adversaries, sending a dangerous girl, who, however, is rendered innocuous.

The stories, as will be seen, form a number of prose epics, not as yet brought into a continuous series. Numerous questions occur. It seems evident that Christian ideas have entered into the mythology, been mingled with a more ancient stratum of thought, and elaborated into highly poetic creations. The material not having been reduced to a canon, each reciter would have his own views respecting sequence and detail. When the myths of the remaining Pawnee bands are made public, light will doubtless be thrown on many points still enigmatical.

The next class of tales Dr. Dorsey has grouped under the title of "Boy-Heroes." The theme is, that a poor orphan, neglected, and, therefore often ugly and apparently witless, is pitied by divine beings, and visited in trance or taken to their lodge; he receives magic power, by means of which he is enabled to distinguish himself in war and the hunt; he marries a chief's daughter, and in the end becomes himself a chief and leader of the people. As an example, we may cite one of the shorter histories, in which Lightning (who has already appeared as a mediator between men and deities) is the beneficent and inspiring power.

"A long time ago there was a family which prospered and had many children. All at once these people seemed to have evil fortune, for the father and mother died, and the boy had only one sister left.

"The boy was poor. He left his sister with one of his aunts and wandered over the country. He made up his mind that if there was any power to be obtained from animals, he would try to get it from them by making himself poor in heart. He climbed high hills, and cried until he was very weak. He gave up, then tried along rivers and ponds, but there were no signs of any animals. He went to places where he understood that mysterious human beings dwelt, — such as

scalped-men and wonderful dwarfs. These mysterious and wonderful beings did not seem to care for him. He was angry; he called the gods names; the animals he called hard names.

"One day he climbed a high hill and stayed upon the top for many days. As the boy was lying down he heard the storm coming up. He stood up, then he saw dark clouds coming over him, and he gave bad names to the storm, rain, lightning, and wind; for he had been wandering over the land, and the gods in the heavens had refused to listen to his cry. The animal gods had also refused to hear his crying, so he was angry. The storm passed over him; although it thundered over his head, the lightning striking around him, still he stood there, pleading with the gods in the clouds to kill him.

"A few days afterwards another storm came up, and by this time the boy's heart was softened, and he cried hard. He spoke and said: 'Whatever you are, Lightning, take pity upon me. I am poor.' All at once the boy was struck by Lightning. The people in the bottom had been watching the boy. After the storm the people went up the hill to see the boy; but when they arrived there was no boy. They sought and sought for his body, and at last they found it."

They find that the boy still lives, but has on his face streaks of many colors, like those of lightning; accordingly they leave him. The boy comes to himself, and is visited by Lightning. "Well, you now see me; I am that being who makes lightning in the clouds. I am that being whom you wish to see. My face is all lightning, as also are my hands. I touched you with my lightning, and I put marks upon your face and hands, as on mine. You can now travel with me in the clouds. When it thunders you must listen, for it is my voice; you can hear me speak."

The boy becomes a famous priest and medicine-man, hears the directions given in the thunderstorm, and communicates them to the people.

"Of this old Thunder-Man it is related that he used to climb up on the earth lodge, and sit on top, his robe turned with the hair side out. When it thundered he would speak loud, and tell the people what the Thunder said. They used to listen, for there were times when this old man told them that the god wanted the people to sweep out their lodges and clean the grounds outside; that disease was certainly coming. The people always did what the old man said. At other times, in spring or summer, the old man used to tell all the people to take their children to the creek and bathe them, for the gods were to visit them in the clouds."

While in this particular history the divine friend is a celestial being, it is more common to find the savior among animals or plants, who endow him each with their supernatural ability; the bear, buf-

falo, elk, owl, and snowbird figure among benefactors, and also the thistle, or Mother-Earth herself, who animates the pony of mud which the youth makes. Generally the motive is merely the pity which these beings feel for the unprotected; in one case gratitude plays a part, as the mother-mouse is thankful for the deliverance of her young. Frequently the representation of friendship has a part in the drama; the hero selects a companion, whom he chooses not from the superior class, but from the poor lads of the village; to this comrade the chief actor leaves his accoutrements and his bride, himself vanishing, and going to live among the divine personages by whom he has been adopted.

In these narratives the reader is continually struck by interesting parallels or contrasts. In the first place it is noteworthy that in spite of the simplicity of life and what we should consider the absence of accumulated wealth, distinctions of riches and poverty were quite as marked in an Indian village as they have ever been in civilized society. Just as in antiquity or mediæval time, it is the orphan who needs a protector, and whose succor is a chivalric obligation, recommended by the example of gods themselves. The power and frequent tyranny of the chief of the village, also the manner in which his whim can override individual rights, is forcibly presented in the tales. Humane sentiments are as strongly recommended as religious emotion; the strength of family affection, the sacredness of the tie between brother and sister, receive frequent exhibition.

The last of the ninety tales is a love story, which abounds in intimate details of Pawnee life. A chief and his "brave" have each a boy, another chief and his brave each a girl; these become acquainted, and the children of the chiefs form a mutual attachment, as also does the other pair. Arrived at maturity, the youths decide to join a war-party, and the girls make secret preparations to accompany the expedition, in order that they may test with their own eyes the prowess of the young warriors. Without the consent of the leaders, both the youths and maidens succeed in joining the party. The enemy unexpectedly attack, and Black, son of the brave, is terrified and flies, while White behaves bravely; but when abandoned, Black comes to himself, does desperate deeds, and kills many of the foe, but is overpowered and made prisoner. Little-Eyes, the friend of the youth, refuses to abandon him; she follows the trail, crying to Tirawa and the stars to aid her; she traces the warriors to their village, where she finds a woman of her own race who, when a girl, had been captured, and had given birth to many male children; these take pity on Little-Eyes, and promise to help her effect the escape of her lover. This rescue is accomplished, while it is sup-

posed that mischievous young men have amused themselves with the captive, who was to have been publicly burned. Black returns, carrying scalps and covered with glory, to find that his comrade in arms (so to speak) had died of shame and grief consequent on the loss of his companion. Black has further opportunity of distinguishing himself, and at last ventures to address Little-Eyes, whom he has hitherto avoided. "The young man saw her, and, for the first time since they had returned, thought how brave she was to follow the enemy for his sake, and how she had lifted up her hands to the meteors in the heavens. The youth could not bear it. He walked to the dancers and touched the girl. She looked around and saw that it was Black. She went to him. As she approached he opened his arms and embraced her, and put his robe over her. They stood together a long time, neither speaking, when the girl said: 'At last you have touched me, and I came to you. Tell me, what is it? Since we came back, you seem to have forgotten me. You never go anywhere. You seem not to care for me any more. So I dressed and danced, thinking that I might have an opportunity to see you. Now you have come.' The youth said: 'What you say is true. But I thought, with shame, of my friend who died. Now I have added to my killing another notch. To-night I cease to think of my friend. You shall take his place, and to-morrow, when the Sun rises in the east, I shall be at your lodge to ask your father for you. I am going home, and I shall tell my father, so that he can call my uncles, and they will help about the present that must be sent to your relatives, if these are willing to have me for their son-in-law. This is the only way in which I will marry you.' The girl wished to go with him, but he would not let her. The young man said: 'I shall not take you home, for I do not wish you to dance any more. I will think of you until the dawn appears in the east, then I shall enter your lodge.' By this time they were near the entrance of her lodge, and the young man embraced her and sent her in."

It need only be added that this series of tales, like every collection of the sort, supplies abundant parallels to themes of European folk-lore, which are generally represented in a more primitive stage, where their original significance can be better apprehended.

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THE INDIAN N^UVEL CORD.

THE disposal of the navel cord among Indian tribes is always a matter of considerable attention. Among the Cherokees the cord, if of a girl infant, is buried under the corn mortar in order that the girl may grow up to be a good bread-maker. In the case of a boy baby, it is hung up in a tree in the woods in order that he may be a hunter. Among the Kiowas the navel cord of a girl baby is sewn up in a small beaded pouch of diamond shape, called *pepot*, "navel," which is worn at the child's belt as she grows to womanhood. When at any time the mother consents to sell the belt with the appended pouch, the pouch is cut open and the cord carefully extracted before the trade is consummated. Should the child die, the pouch with cord inclosed is fastened to a stick set up over the grave, as the writer has himself observed. Cheyenne girls wear a similar pouch, which is called by the same name as among the Kiowas, indicating the former existence of the same custom, unless it be merely a borrowed ornamentation. At the present day, however, among the Cheyennes, the cord is wrapped up and carefully laid away in a box or bag with clothes and trinkets, and it is the Cheyenne belief that the child will be constantly prying about and pulling things to pieces until it finds the package with the cord, after which it is satisfied and ceases to be meddlesome. It is a common remark with Cheyenne women when they see an infant throwing the contents of a bag in every direction, "She is hunting for the navel cord." Should the child grasp the package first with the right hand, it will be right-handed, if otherwise, left-handed.

James Mooney.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot.* In the "American Anthropologist" (vol. vi. n. s. pp. 18-45) for January-March, 1904, Professor J. Dyneley Prince and Mr. Frank J. Speck publish a "Glossary of the Mohegan-Pequot Language." In all 446 words are listed, with comparative phonetic and etymological notes. The words were obtained from Mrs. Fielding, an aged Indian woman of Mohegan, Conn. Some of the interpretations are, naturally, very doubtful. Many English loan-words occur. The original orthography of Mrs. Fielding is preserved. — *Long Island.* In the "Brooklyn Daily Eagle Almanac" (pp. 409-410) for 1904, Mr. W. W. Tooker publishes "Indian Place Names on Long Island," revised and corrected from the Almanac of 1890. Some 225 names and their significations are given.

ATHAPASCAN. *Apache.* In the "American Anthropologist" (vol. vi. n. s. pp. 190-191) for January-March, 1904, Dr. A. Hrdlička describes briefly the "Method of Preparing Tesvino among the White River Apache." Tesvino was introduced among these Indians, in the memory of men now living, from the Chiricahuas, who are said to have learned to make it in Mexico. With these Apaches it is called *tulipe*, or "yellow water." The "medicine" added to make the original stuff properly intoxicating is said to be the roots of *Datura meteloides*. — *Navaho.* In the same periodical (p. 194), Dr. Washington Matthews has a note on "The Navaho Yellow Dye." The dye-stuff, the nature of which seems not to be known to students of the Navaho, was discovered by Dr. Matthews some twenty years ago to be obtained from the root of the *Rumex hymenosepalum*.

CHINOOKAN. To the "American Anthropologist" (vol. vi. n. s. pp. 118-147) for January-March, 1904, Dr. Franz Boas contributes a valuable discussion of "The Vocabulary of the Chinook Language." Of particular interest are the terms of relationship (pp. 134-135), names of animals (pp. 136-137). The stem word *-potsxan* expresses the "mutual relation between one of a married couple and the other's brother or sister, the two being of opposite sexes," — we learn further that "marriage involves the duty or privilege of the man to marry one of these, in case of his brother's or wife's death." Of the few descriptive names of animals, Dr. Boas observes: "These were probably used as alternates in case one name of an animal became tabooed through the death of a person bearing its name, or a name similar to it." Ants, *e. g.* are called "those having notches around themselves," the spider, "dipnet maker," the dragon-fly, "snake's head," etc.

KERESAN. In the "American Anthropologist" (vol. v. n. s. pp. 730-732) for October-December, 1903, Dr. A. Hrdlička gives a brief account of "A Laguna Ceremonial Language." Some 30 words (with the equivalents in the ordinary speech of these Indians) of the *hamasija*, "an archaic language which the younger generation can neither speak nor fully understand, are given. In some cases the words in the two forms of speech are absolutely distinct, in others they are evidently derived from the same root.

LUTUAMIAN. *Klamath*. In the "Report of the U. S. National Museum for 1902" (Washington, 1904), pp. 725-739 (with 13 plates), Mr. F. V. Coville has an interesting account of "*Wokas*, a Primitive Food of the Klamath Indians." *Wokas* is the seed of the great water-lily (*Nymphaea polysepala*), of which five grades or kinds, irrespective of cooking, are recognized by the Klamath Indians. Harvesting, transport, preparation, cooking, etc., are described. The author suggests that "*wokas* could be brought into use as a breakfast food." At p. 738 is given a list of "Klamath names connected with the *wokas* industry." Three of the plates illustrating this paper, with a brief note, are reproduced in the "National Geographic Magazine" (vol. xv. pp. 182-184) for April, 1904.

MATLATLZINCAN. In the "Boletín del Museo Nacional de México" (2^a Ep. vol. i. 1903, pp. 201-204), Dr. N. León publishes (with comments) a letter from Francisco Plancarte, announcing the discovery, near Toluca, in the village of San Francisco, of a new dialect of the Matlatlzinca stock. A vocabulary of some 230 words is given, — the greatest divergence from other dialects seems to be in the numerals.

OTOMIAN. In the "Boletín del Museo Nacional de México" (2^a Ep. vol. i. 1904, pp. 297-299), Dr. Nicolás León discusses briefly "Existencia del dual en la lengua othomi." The finding of certain MSS. of the sixteenth century, including an Otomi *Arte* and an *Arte abreviado* by Fr. Pedro de Cárceres, enables Dr. León to prove the existence in old Otomi of a dual in nouns, pronouns, verbs. This is an important fact, since writers from the eighteenth century down do not ascribe to the Otomi the possession of a dual. The author considers this evidence "of the notable change suffered by Otomi in the eighteenth century." Pimentel appears to be only one to suspect its existence, without documentary proof, however.

SALISHAN. *Flathead*. In "Volkskunde" (vol. xv. 1903, pp. 29-33), J. De Cock has a brief article on "De 'Reinaert' bij de Indianen," in which he discusses some of the Coyote tales published by Miss McDermott in the Journal of American Folk-Lore (vol. xiv. pp. 240-251), and Miss Owen (Ibid. vol. xv. pp. 63-65), the general traits of which suggest a European origin from the "Reinke Vos" cycle.

SIOUAN. Crow. In the "American Anthropologist" (vol. vi. n. s. pp. 191-192), for January-March, 1904, Mr. S. C. Simms describes briefly "Water Transportation by the Early Crows." The use of buffalo-hide "bags" and rafts for transporting ammunition, fire-arms, etc., is noted. Horses were used for towing, with some methods. With one method men took the line in their teeth and swam until shallow water was reached. — In the same periodical (pp. 733-734) for October-December, 1903, the same writer treats briefly of "Oath by the Arrow." It appears that "in administering oaths to plaintiffs and defendants appearing before the three Indian judges of the Court of Indian Offences of the Crow tribe, a tin arrow is used." The origin of the custom is traced back to methods of settling disputed ownership of scalps, captured horses, guns, etc. The arrow is "held in sacred esteem by all the older Crows."

SONORAN TRIBES. Dr. A. Hrdlička's article (with 7 plates, and measurement tables) in the "American Anthropologist" (vol. vi. n. s. pp. 51-89) for January-April, 1904, "Notes on the Indians of Sonora, Mexico," besides a general historical and ethnographical introduction, contains many folk-lore data concerning the Mayos, Yaquis, Opatas, etc. These Indians "are, with a few minor exceptions, in about the same culture-grade as the lower classes of whites and mixed Mexicans." Of the Opatas we are told that "for the greater part they not only dislike to be called Indians, but (at least along the Rio San Miguel), even endeavor not to use their own language or anything else that distinguishes them from their neighbors;" they do, however, preserve a few of their old ceremonies or dances. At the opposite extreme are the very primitive Seri of the Tiburon region. The Yaqui have resisted the whites since their earliest advent in this part of Mexico. — *Mayos.* Pages 59-61 treat briefly of the Mayos, perhaps the largest Indian tribe of Sonora (their speech is Cahita). Their native arts (serape-making, etc.) are degenerating. Sacrifice of sheep and cattle in honor of the dead, and some of the practices of the *maestros*, or "doctors," represent the old heathen faith surviving beneath the commonly accepted Catholicism. — *Yaquis* (pp. 61-81). Mode of living, dwellings, dress, industries (among the Indians of Sonora the Yaquis furnish the best laborers and artisans), arts (manufacture of cotton and woollen fabrics has greatly declined; Yaqui silver work inferior to Navaho), weapons, basketry, decoration, food (the burro is eaten), social conditions, observances (few survive; formerly reported were exchange of wives, initiation of youth, etc.), character (the Yaquis "greatly appreciate wit and humor"), etc., are briefly considered. Interesting are the bamboo record-tubes described on page 65. The author concludes that "the Yaqui is in no way radically different from the typical

Indian, save that he is of superior physique and virility." — *Opatas* (pp. 71-84). Dwellings, dress, industries, social customs, traditions, former culture, native observances, physiological and medical data, lost customs (tattooing, and burial with belongings). Few traces of native costume remain. The *Opatas* used to make, besides *tesvino* (from corn), three other fermented liquors (from mezcal, cactus, native grape). The chief of the native observances still practised is the *Taguaro*, a celebration of a victory of Opatas women over Apaches. The day after the *Taguaro* is celebrated *La Cuslga*, in commemoration of the friendly feeling between the Spaniards and the *Opatas*. The lore of conception and birth, sickness, etc., is given on pp. 80-84. Insanity and idiocy are said to be very rare. The *Opatas* are said to "believe it unwholesome to bathe, except on San Juan Bautista's day (the great holiday of all Sonora Indians), when all water is holy and therefore harmless." Formerly the *Opatas* had initiation ceremonies for youths, and a nocturnal dance (of girls) for invoking rain. The *Opatas* are disappearing "by voluntary amalgamation among the whites, whose numbers in the Opatas country since the termination of Apache hostilities have greatly increased."

TARASCAN. In the "*Boletín del Museo Nacional de México*" (2^a Epoca, vol. i. pp. 185-201, 217-233, 237-253, 257-273, 281-297), Dr. Nicolás León continues his study of "*Los Tarascos*," — historical records; the pictures of the MSS. are reproduced, with the explanatory texts.

UTO-AZTECAN. *Comanche*. Dr. N. León's article, "*Los Comanches y el dialecto Cahuillo de la Baja California*," in the "*Anales del Museo Nacional de México*" (vol. vii. 1902, pp. 263-278), contains an account of the sun-worship of the Comanche. The great festival, to bring on the rain, is celebrated in the middle of August. Rudiments of human sacrifice appear in the ceremony. To the foot of the tree around which the eight-days' dance takes place a boy is tied, and on the upper part of the trunk the figure of the sun is put. See also the critical résumé of this article by K. T. Preuss ("*Int. Zentralblatt f. Anthrop.*" vol. viii. 1903, pp. 300 ff., and "*Arch. f. Religionsw.*" 1904, vii. pp. 251-252). — Under the title "*Un objeto pagano con símbolo cristiano*," Dr. Nicolás León describes in the "*Boletín del Museo Nacional de México*" (2^a Ep. vol. i. 1904, pp. 253, 254, with plate) a pendant or amulet of black stone discovered in an excavation in Texcoco under a house said to be inhabited by one of the descendants of Netzahuapilli. This object, which has upon it the figure of a cross, is thought by Dr. León to be "clearly pre-Columbian."

ZAPOTECAN. In the "*Handelingen van de Nederlandsche Anthropologische Vereeniging*" (vol. i. 1904, pp. 15-25), Dr. Hendrik P. Muller has an illustrated article on "*The Mitla-Ruins and the*

Mexican Natives," in which he gives a general account of "Mitla, 'the city of the dead,'" and its ruins. Of the fourth structure we are told that it "has been used in the time of Charles the Fifth for foundation and side-buildings of a Christian church, which is now being renovated" (p. 19). The author attributes the Mitla buildings to the Mayas, whose civilization "was older and greater than that of the Nahua." The Nahua, he thinks, have borrowed much from the Mayas (some of it through the Zapotecs). The Zapotecs came into possession of Mitla after the expulsion or departure of the Mayas.

CENTRAL AMERICA.

CHIBCHAN. *Térrabas*. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 702-708), H. Pittier de Fábrega has a brief article on "Die Tírub; Térribes oder Térrabas, ein im Aussterben begriffenen Stamm in Costa Rica." A brief historical sketch of this people, whom the author visited in 1898 in their mountain home on the upper Tararia, is followed by the abstracts of a few tales and legends. The author estimates their number as only 57 in 1898, as against 2300 as reported in 1700. There is a large excess of males, and some mixture with negroes and whites has occurred. The tales abstracted relate to the missionary period and refer to the migrations of these Indians.

MAYAN. In the "Zeitschrift für Ethnologie" (vol. xxxv. pp. 771-790), E. Förstemann has an article "Zur Madrider Mayahandschrift," in which he discusses in detail the relation of the 32 groups of 6 hieroglyphs each which are found beside the 32 columns of 8 day-signs each on pp. 65-72 of the Tro-Cortesianus. They belong, he thinks, to the eighth and last line.

WEST INDIES.

CARIBS. Dr. W. R. Harris's article on "The Caribs of Guiana and the West Indies," in the "Annual Archæological Report, 1903" (Toronto, 1904), pp. 139-145, is of a historical-ethnographical character. The author compares the Caribs, in the matter of certain habits and customs (bone-cleaning, female descent, ritual cannibalism, etc.), with the Huron-Iroquois. The island Caribs had three dialects,—that of the men, that of the women, and the secret speech of the councils.

SOUTH AMERICA.

PARAGUAYAN CHACO. A valuable contribution to the literature in English upon the important subject with which it deals is "Among the Indians of the Paraguayan Chaco" (London, 1904, pp. xiv. + 176, map and numerous good illustrations), by W. Barbrooke Grubb and his associates in the Chaco Mission (Anglican) of the South Ameri-

can Missionary Society. Besides historical data and general information, the book contains chapters on: Indian Superstitions (pp. 33-47), Anecdotes illustrating Native Superstitions (pp. 48-53), Personal Details (pp. 54-64), Habits and Customs (pp. 65-76), Industries, War and Weapons (pp. 77-92), Language, Science, and Art (pp. 93-103), Indian Friends (pp. 125-133), Medical Report (pp. 151-161), Neighboring Mission Fields (pp. 162-166). The religion of the Chaco Indians is rather curtly described as "really consisting in a continual struggle against the devils." The primitive creator was a great beetle. Fire was stolen by man from a bird, who, in revenge, caused thunder and lightning. The great desire of the evil spirits, who are disembodied, is to become reincarnated (the same is held of the souls of men), hence many strange beliefs and practices, witch-doctors, funeral rites, etc. There exists a deluge-legend. The *tembetas* or labrets (whence the Spanish *Lengua*) and the *orejones*, or ear ornaments of wood, are inserted with a sort of religious ceremony. When a boy is six or seven years old, "he has played long enough." In connection with marriage (simulated capture is sometimes practised), we learn that while the husband invariably attaches himself to his wife's family, "it is not an unknown thing for his parents, especially his mother, to bring such influence to bear upon him that he will leave his newly-wedded wife, and return to his own home, eventually arranging with his wife to spend one half of his time at her village and for her to join him for the other half at his own." These Indians are very fond of their children, who "are dear little creatures (and dirty little rascals too!), full of life and fun, and very affectionate." They have many choice dishes and there is variety of taste. Tobacco is not chewed. Feasts and dances are numerous, — at harvest time, when there is superabundance of food, a good catch of fish, etc. Deference to elders prevails and there is no rudeness. Swimming is common, and many water-games and imitations of animals are indulged in. Spinning and weaving are the occupation of women; also pottery. Certain stone hatchets are said to have "fallen from heaven." Poisoned arrows are known but not generally used. Diving under water with a net is a mode of fishing practised by the Towothli of the upper reaches of the Riacho Monte Lindo. In the language of the Lenguas "there are a great many dialectical differences, resulting from change of letters." As an example of a long word in this language, *El-tek-thlik-thlama-wait-kyá-namankak-engminik*, the term for "churn," may be cited. It signifies, literally, "the beater of the liquid of the udder of the cow." Accentuation and context are of importance. Some amusing blunders are recorded on p. 94. So far "about 1200 root words of the every-day language of the people have been collected, from which

are formed some interesting words and combinations." On p. 97 we read: "The only song with words is a child's song, which begins, 'The big snake will eat the child.'" Among the drawings are a few representations of spirits. Notched "diary sticks" are in use. The chief is supposed to *give*, rather than *receive* presents. On p. 114 is noted one of the teacher's troubles: "The jealousy existing between boys of various tribes was a great difficulty at first. For instance, slight vocal differences in the words were occasions of dispute, and it was not easy for the teacher to decide which should be adopted." Cases of suicide under extreme grief are not unknown among the Lenguas (p. 127). The girls are said to be less intelligent than the boys. Considerable industrial improvement has taken place. The Sabbath "is now well, but not strictly kept." Altogether this book gives rather a promising view of mission work among the Lenguas. See also the article of S. H. C. Hawtreys on "The Lengua Indians of the Paraguayan Chaco," noticed in the *Journal of American Folk-Lore*, vol. xv. pp. 187-189, which traverses somewhat the same ground.

GENERAL.

"COMPARATIVE PHILOLOGY." Of Dr. A. M. Leesberg's "Comparative Philology. A Comparison between Semitic and American Languages" (Leyden, 1903, pp. viii. 83), Professor J. Dyneley Prince, who reviews the book in the "*American Anthropologist*" (vol. vi. n. s. 1904, pp. 153-155), says it "deserves notice only as a philological *curiosum*," and in his comparative dictionary the author "really exceeds all canons of true linguistic science." His ethnology is *sui generis*.

LIP-MUTILATION. G. L. Cleve's article on "Die Lippenlaute der Bantu und die Negerlippen, mit besonderer Berücksichtigung der Lippenverstümmelungen," in the "*Zeitschrift für Ethnologie*" (vol. xxxv. 1903, pp. 681-701) contains, on pp. 695-697, a section on "Lip-mutilations and Lip-sounds in America." The lip-mutilations and lip-ornaments of the Tlinkit of Alaska, the Botocudo of Brazil, the Karaya, etc., are noticed. The less perfect articulation of men among the Brazilian Karaya is attributed to the *pelele*. The author assumes that the absence of lip-sounds in Iroquois is due to lip-mutilation. Lip-mutilation has also affected Aztec.

A. F. C. and I. C. C.

RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. In the "Ethical Record" (vol. v. pp. 106-109) for March, 1904, Dr. Franz Boas has a brief but valuable article on "What the Negro has done in Africa." After noting the negro's skill in iron workmanship, the "legal trend" of his mind, the striking power of organization displayed in negro communities, the author discusses the Lunda empire and the kingdoms of Ghana and Songhai, and the influences of European and Mohammedan culture. The conclusion reached is that "in the Sudan the true negro, the ancestor of our slave population, has achieved the very advances which the critics of the negro would make us believe he cannot attain," and that "the race will produce here, as it has done in Africa, its great men; and it will contribute its part to the welfare of the community." Another statement of importance, coming from so competent an authority as Boas, is this: "We may safely say, that at a time when our own ancestors still utilized stone implements, or, at best, when bronze implements were first introduced, the negro had developed the art of smelting iron; and it seems likely that their race has contributed more than any other to the early development of the iron industry."

MAROONS. Major J. J. Crook's "A History of the Colony of Sierra Leone, Western Africa" (Dublin, 1903, pp. xiv. 375), which contains valuable historical data, may be mentioned here by reason of the references to the Maroons and to the American slave trade. In 1791 negroes who had served King George against the Americans, received their freedom thereby, and had settled in Nova Scotia, made arrangements with the British government and the Sierra Leone Company to settle in West Africa. They crossed the sea to the number of 1196, and thus the real colony began. In 1793 an insurrection broke out, but was bloodless and soon suppressed; in 1800 a second attempt at insurrection took place, but this was likewise put down. In September, 1800, some 550 Maroons (originally runaway Jamaican slaves) from Nova Scotia arrived. They were to be taken care of by the company, according to terms made by the government. In 1811 the population of Freetown, "resident within the walls," included 982 Nova Scotians and 807 Maroons. The book brings the history of the colony down to the end of 1900.

MUSIC. The article, "Notes on Negro Music," by Charles Peabody, in the "Southern Workman" (vol. xxxiii. pp. 305-309) for May, 1904, is reprinted from the *Journal of American Folk-Lore* (vol. xvi. pp. 148-152).

A. F. C.

RECORD OF PHILIPPINE FOLK-LORE.

EDUCATION. In the "International Quarterly" (vol. ix. pp. 1-14) for March-June, 1904, Professor Bernard Moses has an article on "The Education of the Stranger," in which he deals generally with the question of Filipino education, comparing the policy of the United States with that adopted by the Dutch in Java. The author thinks the use of English means much, taking the view that "the only language of cultivation available to the Filipinos is an European language,"—their civilization is "an European product spread over a barbaric past." The end in view is "the perpetuity of civilization by the abolition of barbarism."

GENERAL. In the "National Geographic Magazine" (vol. xv. pp. 91-112) for March, 1904, Mr. Henry Gannett has a well-illustrated article on "The Philippine Islands and their People." The illustrations include figures of typical natives (Negritos, Igorrotes, Tagálogs, Moros), a tree-house of the Gaddanes near Ilagan, nipa-houses, etc. Some notes on the various tribes occupy pp. 103-104.—In the "American Antiquarian" (vol. xxvi. pp. 46-48) for January-February, 1904, is a brief article on "The Native Tribes of the Philippines," containing notes on Igorrotes and Negritos, from the report of Rev. James Rogers of Manila, published in the "Missionary Review" for 1901.

GUAM. The third part of Lieut. W. E. Safford's valuable sketch of "The Chamorro Language of Guam" appears in the "American Anthropologist" (vol. vi. n. s. pp. 95-117) for January-March, 1904. Of interest to folk-lorists are the etymologies of the numerals (pp. 95-105) and the Chamorro calendar (p. 103). A list of "moons" is given, with their interpretations.

MISSIONS. At pages 515-523 of the "Baptist Missionary Magazine" (vol. 83, 1903) are notes on the progress of the Baptist missions at Jaro and elsewhere in the Philippines. The report of Mr. Briggs finds the natives capable of "deceiving each other better than they can an American after his eyes are open." The people are to be thought of as "children rather than as grown men." At p. 683 of the same periodical is a brief description (with picture) of the new chapel at Bacolod.

NATIONAL CHURCH. In the "Baptist Missionary Magazine" (vol. 83, pp. 642, 643) for September, 1903, Rev. P. H. J. Lerrigo writes briefly of "The Filipino National Church," recently founded by Aglipay. A representative *fiesta* of the new church, at Jaro, is described. The "new church" is "non-Roman," but not Protestant, and has processions, etc., of the old order.

NEGRITOS. Mr. W. A. Reed's illustrated article on "The Negritos of the Philippines," in the "Southern Workman" (vol. xxiii. pp. 273-279), contains brief notes on clothing and ornament, fire, weapons, food, use of tobacco, industries, deer-hunting, sickness, marriage, music, and dancing. Scarification and teeth-filing, which are in vogue, are "performed by only one or two persons in each group." They make fire by rubbing in less than a minute. They smoke with the lighted end of the cigar in the mouth, but are not such inveterate smokers as the Filipinos. A part of the heart of the deer slain in the hunt is offered to the spirits, whom they seek to appease rather than worship. The spirit-doctor is physician. Such marriage-ceremonies as exist are very simple. Interesting is the "duel-dance." According to the author, "the dances furnish the only amusement which the Negritos have." He says, further: "They can relate a tale graphically, and they have bright and somewhat intelligent faces."

NUMBER-LORE. L. Bouchal's valuable paper on "Indonesischer Zahlenglaube," in "Globus" (vol. lxxxiv. 1903, pp. 229-234), which is well supplied with bibliographical references, contains some items relating to the peoples of the Philippines. From that archipelago belief in "sevenfold death is reported."

TREE-DWELLERS. In the "American Antiquarian" (vol. xxv. p. 374) for November-December, 1903, there is a brief note on "The Philippine Tree-Dwellers" of northern Luzón.

A. F. C.

IN MEMORIAM: FRANK RUSSELL.

IN Frank Russell, born August 26, 1868, at Fort Dodge, Iowa, who died at Kingman, Arizona, November 7, 1903, in early manhood, anthropology, and folk-lore particularly, lost a devoted student and an enthusiastic investigator, whose zeal recalled that of the lamented Cushing. He was a graduate of the University of Iowa (A. B., 1892), and before receiving his degree had participated in the Nutting Expedition (summer of 1891) to the region beyond the Grand Rapids of the Saskatchewan. In 1892-1894 he undertook an expedition to the country between the Great Slave Lake and the Arctic Ocean. The experiences of those years broke down his health and he never fully recovered. The results of his explorations and investigations of the Indian tribes of the regions visited (especially the Crees and Eskimo) are given in his book, "Explorations in the Far North" (pp. 290), published by the University of Iowa in 1898, which contains much of a folk-lore nature, including the English versions of a number of Cree myths of the cycle of Wiskatchak (corresponding to the Ojibwa Manabozho). From his Alma Mater he received in 1895 the degree of S. M., and in 1896 went to Harvard University, where he became Instructor in Anthropology, which position he held till shortly before his death, when continued ill-health made his residence in Arizona absolutely necessary. From Harvard he received the degrees of A. B. in 1896, A. M. in 1897, and Ph. D. in 1898. During the years 1901-1902 he was connected with the Bureau of American Ethnology, — his monograph on the Indian tribes of southern Arizona is now being prepared for publication. Dr. Russell was an active member of the chief anthropological societies. At his death he was a Councillor of the American Anthropological Association, and had been a Vice-President (Section H.) of the American Association for the Advancement of Science, and President for 1901 of the American Folk-Lore Society. His retiring address as President of the American Folk-Lore Society, "Know, then, Thyself" (*Journ. Amer. Folk-Lore*, vol. xv. 1902, pp. 1-13) is an admirable statement of the claims of anthropology (including folk-lore) to a place in the curriculum of modern higher education, and an able exposition of its value in mind-training and the right development of the individual. It is a good example, also, of his style and mode of thought. He was highly esteemed by all who knew him, and was one of those whom the gods loved. The writer of these lines had but few chances to enjoy his companionship, but those counted for much.

His chief publications of a folk-lore nature are :—

1. An Apache Medicine Dance. *American Anthropologist*, vol. xi. 1898, pp. 367-372.
2. Myths of the Jicarilla Apaches. *Journal of American Folk-Lore*, vol. xi. 1898, pp. 253-271.
3. Explorations in the Far North. *Univ. of Iowa*, 1898, pp. 290.
4. Athabascan Myths. *Journal of American Folk-Lore*, vol. xiii. 1900, pp. 11-18.
5. Know, then, Thyself (Presidential Address). *Ibid.*, vol. xv. 1902, pp. 1-13.
6. Pima Annals. *American Anthropologist*, vol. v. n. s. 1903, pp. 76-80.
7. A Pima Constitution. *Journal of American Folk-Lore*, vol. xvi. 1903, pp. 222-228.

Alexander F. Chamberlain.

NOTES AND QUERIES.

ALBINO ROBIN. — In "The Atlantic Slope Naturalist" (vol. i. p. 13) for May-June, 1903, appears the following item: —

"In the 'New York Sun' of May 14, Dr. D. S. Kellogg, of Plattsburg, N. Y., after recording an albino robin, writes as follows: —

"'Now comes an interesting bit of folk-lore. This afternoon, I was telling a gentleman of this city about this bird, and he said: 'If you ever see a white robin it is a sign you will live to be a hundred years old.' He had learned this from an old French-Canadian here, who died some years ago, at the old age of 103 years. This old man had always claimed that he should live a hundred years, because he had seen a white robin when he was a young man.'"

ARROW-MAKING. — The "Southern Workman" (vol. xxiii. p. 318) for May, 1904, has the following item from "The Indian's Friend": "A Chippewa Indian, according to the 'Indian Leader,' thus describes the primitive Chippewa method of making flint arrow points: 'The flint is boiled in grease, and, while yet hot, a drop of cold water is allowed to fall from the end of a straw on to the spot where a chip is desired to be taken off.' By this means the Chippewa arrow-maker could chip away the flint with neatness and dispatch, and soon convert a rough looking stone into a neat and effective weapon."

"FALSE FACES" (vol. i. p. 197). — The following item, headed "Horrible Rites of the False Faces," appeared in the Worcester "Spy" of October 24, 1902: —

"In Robert W. Chambers's new novel, 'The Maid-at-Arms,' there is a remarkable chapter describing certain Indian ceremonies known as the Rites of the False Faces, which in brutality of incident seems almost to exaggerate the truth. But the novelist has in no wise overdrawn the thrilling scene he depicts. The rites were formerly performed just as Mr. Chambers has described them, and in fact have actually taken place within the last few months, although in a modified form. On the Cattaraugus Reservation in Western New York, last February, the Senecas and the Iroquois celebrated the Rites of the False Faces. Their ceremonies were abridged to omit the actual burning of the white dog, which, on account of its barbarity, was stopped through the influence of white men, and has not been done in 20 years. The dog was burned, and his spirit sent as a messenger to the Great Spirit. In the ritual, last February, a 10-foot pole, painted in stripes of red, blue, and green, and decorated at the top with a small bag or basket bearing a bunch of parti-colored ribbons, was the modern substitute for the white dog. In Mr. Chambers's account, descriptive of the Indian customs of more than a century ago, the white dog is used in all its ghastly significance."

LEGAL FOLK-LORE OF CHILDREN (vol. xvi. p. 280). — The second part of

A. De Cock's article on "Rechtshandelingen bij de Kinderen" (Volkskunde, vol. xvi. 1904, 54-59) treats of "rules of exchange." Many of the formulæ in use are recorded, from various sections of Belgium, with comparative citations.

RADIUM AND MYSTICISM. — In the "Revue Scientifique" (vol. i. v^e s. 1904, p. 541) is a brief résumé of an article by Prof. Enrico Morselli, which appeared in the January-February number of the "Revista ligure di scienze, lettere, ed arti." The author discusses the renascence of mysticism and spiritualism in connection with the discovery and public knowledge of radium and its properties. Every newly found element has now its "folklore."

RHUS-POISONING. — The belief exists in certain parts of the United States that full-blood American Indians are immune from *Rhus* poisoning, and that eating a leaf of the poison ivy is a preventative against poisoning by that plant. See "The American Botanist," March, 1903; "The Atlantic Slope Naturalist," March-April, 1903.

SPELLING EXERCISE. — Mrs. H. E. G. Brandt, of Clinton, N. Y., sends the following exercise in spelling as "in use in the schools of Central New York less than one hundred years ago. My mother and her brothers and sisters, who must have been in school from 1815-1830, all had it at their tongues' end. The children were required to stand in rows, and spell it by syllables in unison: —

Abi-al-James-Rächel-me-dī me-dū.

Flom-däffy-down dilly-ma dōit.

Vig-enteen-Väg-enteen.

Vēr ny-plan tig o ny.

Hōny-rōny-jōny.

•Honorī-fi cā balī ti-tū-di nī letā te būsque.

* The rhythm here is uncertain.

Sēe-hēē-hōō-dra-hēn pēnse-brāss, clipper, nipper-nāss.

Mēni-mōra-cläpper-willer.

Över-vēntūr-tūma-ripper rät-cläp.

TABOOS OF TALE-TELLING (vol. xiii. p. 146). — Among the Sulka of German New Guinea, as described by Rascher, in the "Archiv für Anthropologie" (vol. i. n. s. 1903-1904, p. 228), tales and legends are told only in the dark or at night. The reason given is that "if they were told during the daytime, the narrators would be struck dead by lightning."

A. F. C.

BIBLIOGRAPHICAL NOTES.

BOOKS.

AT THE BIG HOUSE, where Aunt Nancy and Aunt 'Phrony held forth on the Animal Folks. By ANNE VIRGINIA CULBERTSON. Illustrated by E. Warde Blaisdell. Indianapolis: The Bobbs-Merrill Company, 1904. Pp. 348.

The author has collected from the negroes of southeastern Virginia and the Cherokee Indians of North Carolina fifty stories, of which twenty-three are negro and twenty-seven are Indian. Aunt 'Phrony, "Indian on the father's side and negro on the mother's," tells the Indian tales in negro dialect "in order more strongly to emphasize the resemblance between them, — so marked as to give rise to the supposition that one race borrowed from the other, though which, in that case, was originator and which borrower it would be difficult to say."

The author concludes her short introduction by remarking "that these stories were all collected from persons well on in years, unable to read and without opportunity of access to books. They are confessedly 'edited,' for all who have collected folk-tales will know the crude form in which they are obtained, usually a bare, brief outline, though now and then one falls in with a genuine *raconteur*. The aim has been to imitate, as far as possible, the style of the latter, while jealously preserving the original outlines, so as not to impair their value as folk-lore. To those who would study the imagination of primitive peoples these stories should have some value, if for no other reason than that they add a few more to the stock of this class, the opportunities for gathering which grow less and less with each year and soon will cease altogether."

It is a satisfaction to note the sympathy of Miss Culbertson for the scientific value of her data, after the slurring attempt to be funny with which Mr. Harris in the Introduction to "Uncle Remus and His Friends"¹ disposes of "those who think they know something" about folk-lore, the "Fellows of This and Professors of That, to say nothing of Doctors of the Other."

Miss Culbertson has mastered the Virginia negro dialect with rare skill. One notes among many interesting negroisms, "havishness" for behavior, "squatulate" for expostulate, "gnorrin'" for gnawing, "oon" for won't, "sont" for sent, "sidesen" for besides, "atter" for after, "aggervex" for aggravate, and "li'l" for little. There are several good folk-songs like "Cindy Ann," p. 72, whose value would have been enhanced by the score, for we are more fortunate in our possession of negro tales than of the music with songs. As should be expected the rabbit is generally the hero, but instead of the Brer of Uncle Remus,² the Buh of Jones,³ or the very contracted B' of Edwards,⁴ in the Indian stories of Miss Culbertson it is the

¹ *Uncle Remus and His Friends*, Boston, 1892.

² *Negro Myths from the Georgia Coast*, Boston, 1888.

³ *Bahama Songs and Stories*, Memoirs of the American Folk-Lore Society, Boston, 1895.

masculine Mistah Hyar', and in the negro tales the feminine Ol' Molly Hyar' or Mis' Molly Cotton-tail. In fact, only a few times in the work does Brer occur in connection with any animal. There are a number of elements common to other collections, as for instance in Mr. Bear tends Store for Mr. Fox, p. 194, where the guilty Mis' Molly Cotton-tail, who has been tied up for later punishment by Mistah Fox, persuades the innocent Mistah B'ar to take her place with the promise of a party which she represents that the fox will give. In Harris¹ and Edwards² the same situation is developed, but in connection with other animals.

The faithful work of a conscientious collector in hearty accord with the aims and methods of folk-lore has given us in this book a valuable contribution to the mythology of the American negro, while Miss Culbertson with evident literary talent has framed the simple stories so attractively that the general reader will be delighted to follow the naïve adventures of the Animal Folks at the Big House.

The very clever illustrations by Mr. E. Warde Blaisdell will add much to the charm of the book, especially for the children.

C. L. E.

NOTES ON RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ART AND MAGIC. Reinach, S.: L'art et la magie à propos des peintures et des gravures de l'âge du renne. (*L'Anthropologie* (Paris), 1903, xiv. 257-266.) Compares the "homœopathic magic" of man of the French reindeer period with the "magic" of the Australian aborigines. Primitive art is largely dependent on magic for its origin and development.

CAT. Browne, C. E.: The Cat and the Child. (*Pedag. Sem.* (Worcester, Mass.), 190, xi. 3-29.) Gives results of *questionnaire* inquiry among school children. Contains some ethnographic and folk-lore material. Cats' funerals are discussed at pp. 25-27; numerous funeral ceremonies are described; and "by far the larger number of the dead pets are buried with more or less ceremony." Author thinks "the child's attitude toward the cat is largely anthropomorphic." The cat is twice as often a girl's pet as a boy's. See *Dog*.

"CONJURING" VERMIN. De Cock, A.: Women en rupsen bezweren en aflezen. (*Volkskunde* (Gent), 1903, xv. 129-137.) Treats of the customs and formulæ in use in various parts of Holland (and elsewhere in Europe) to "conjure" or drive away worms, caterpillars, etc. The means employed are petitions, writing, etc.

"DEATH OF CAIN." Hamelius, P.: De dood van Kain in de Engelsche Mysteriespelen van Coventry. (*Volkskunde* (Gent), 1903, xv. 49-59.) Discusses the sources of the scene of Lamech and the young man, and concludes that the resemblances between this play and the Balder legend do not indicate a common origin, but grew up in the course of the Middle Ages. German influence is to be suspected, as also in the York mystery-play.

DOG. Bucke, W. F.: Cyno-Psychoses. (*Pedag. Sem.* (Worcester), 1903, x. 459-513.) Treats of "children's thoughts, reactions, and feelings toward pet dogs," as ascertained by the *questionnaire* method. Contains ethnological and

¹ *Nights with Uncle Remus; Myths, etc.*, Boston, 1883, pp. 187, 194, and *Uncle Remus, etc.*, New York, 1881, pp. 100, 123.

² *L. c.* pp. 63, 64.

folk-lore information. Bibliography of 113 titles. Author thinks: "All indications seem to show that his first relation to man was that of an economic assistant in life's struggle, and that his qualities made him companionable to children and adults alike." See *Cat.*

FOODS. Bell, S.: An Introductory Study of the Psychology of Foods. (*Pedag. Sem.* (Worcester, Mass.), 1904, xi. 51-90.) Based on data collected by *questionnaire* method. On p. 63 is a "list of 182 more or less unnatural things which children have been known to eat," and on pp. 67, 68 a list of things (chiefly fruits and raw vegetables) carried round in their pockets by children, to chew, munch, and nibble. On p. 71-73 lists of "things which children tease to taste," and of "food and drink mixtures reported to have been made by children." A list of 71 things said to have been smoked by children is given on pp. 73, 74, and on p. 74 a list of "medicines."

FUNERAL RITES. Coupin, H.: Les funérailles singulières. (*Rev. Scientif.* (Paris), 1903, 4^e s. xx. 621-628). Treats briefly of funeral rites and customs of primitive peoples of Africa, Asia, Melanesia, etc.

GENDER. Flom, G. M.: The Gender of English Loan-Nouns in Norse Dialects in America. A Contribution to the Study of the Development of Grammatical Gender. (*Journ. Engl. and Germ. Philol.* (Bloomington, Ind.), 1903, v. repr. pp. 31.) Points out that "the masculine gender has established itself in so many cases where we otherwise might have expected the feminine." Fluctuating nouns tend also to become masculine.

"GULLIVER'S TRAVELS." Brown, A. C. L.: Gulliver's Travels and an Irish Folk-Tale. (*Mod. Lang. Notes*, vol. xix. 1903-1904, pp. 45-46.) Argues that the tales of Gulliver's voyages to Lilliput and Brobdingnag are of folk-character, and that "Swift, during his boyhood in Ireland, may have become familiar with tales similar to the *Aiderh Ferghusa* (Death of Fergus), and, perhaps, even more like the early voyages of Gulliver. Resemblance between Swift's work and the Irish folk-tale are pointed out.

HIGHER AND LOWER RACES. Hall, G. S.: The Relation between Higher and Lower Races. (*Proc. Mass. Hist. Soc.* (Bost.), 1903, 2 s. xvii. 4-13.) Discusses extermination, contamination, effects of disease, colonization, etc. Conclusion: "An ounce of heredity is worth a hundred-weight of civilization and schooling."

JARGON OF CRIMINALS. Giuffrida-Ruggeri, V.: Una spiegazione del gergo dei criminali al lume dell' etnografia comparata. (*Arch. di Psich.* (Torino), 1904, xxv. Estr. pp. 10). Treats of thieves' jargons from the point of view of comparative ethnography. Author holds that the jargon of criminals, like the street languages of savages and professional groups in higher stages of culture, is a "weapon of defence," a means of protection from outsiders. It has thus an atavistic side.

"KING'S DAUGHTER." De Cock, A.: Het spel van de Koningsdochter. (*Volkskunde* (Gent), 1903, xv. 1-12.) Comparative study of the children's game known in North Holland and Limburg as "'t Spel van de Koningsdochter;" in West Flanders, "De schoone maagd van Brugge;" farthest east, "O. L. Vrouwken van Barbara" (or "van Babylonen"); in Antwerp, "Brouwketel spelen;" in Germany, and in the Swiss canton of Bern, "Königs Töchterlein," also "Die vermauerte Königstochter," "Das vermauerte Mägdelein (and "Prinzessin") erlösen;" in Pomerania, "Dornröschenspiel;" in Switzerland, "Das Thürmlein;" in the French Ardennes, "Cachez la Tour." The author sees in this play "simply a 'crimen raptus' (of mediæval law)," — the carrying off of a woman by force, — rejecting such theories as that of Böhme, which would explain it by means of Frau Holda and the vegetation-myth.

"LION AND MAN." McKenzie, K.: An Italian Fable, its Sources and its History. (*Mod. Philol.* (Chicago), 1904, i. 497-524. Also repr. pp. 28.) A model

critical comparative study of the fable of "The Lion and the Man,"—text from an unpublished fifteenth-century MS. Of this tale of the ungrateful animal, Italian, Latin, French, Persian, Hindu, Nubian, S. African, American Indian, Negro, Spanish, English, Syrian, Turkish, Greek, Russian, Low German, German, Danish, Lithuanian, Finnish, etc., versions, variants, and cognates are discussed. The author concludes that the original tale was "composed in India some time before the eleventh century." Moreover, "the story is told by the Hottentots in Africa and by negroes in North and South America in forms, which, in spite of wide variations, seem to show European influence." This essay is well provided with bibliographical references and notes.

NUDITY. Zuidema, W.: Naaktheid als toovermiddel. (*Volkskunde* (Gent), 1903, xv. 89-92.) Brief discussion of nakedness as a means in magic, the Godiva-legend in particular. Customs from Worms, Coburg, the Farves, etc., are cited.

NUMBER-LORE. Bouchal, L.: Indonesischer Zahlenglaube. (*Globus* (Braunschweig), 1903, lxxxiv. 229-234.) This excellent paper treats of sacred numbers, numbers in folk-thought and superstition, among the Malays, Malagasy, Dyaks, Celebese, Sumatrans, Javans, etc. Thirteen does not seem to be unlucky. Three and seven have much folk-lore about them.

PRIESTS. Zuidema, W.: Hulp zoeken bij geestelijken van een anderen godsdienst. (*Volkskunde* (Gent), 1903, xv. 16-19.) Treats briefly of the idea entertained by devotees of one religion that priests of another can help them in time or need. In Bosnia, *e. g.* the Christians will get an "abracadabra charm" from the Mohammedan *hodja*, the Mohammedans one from a Franciscan or a Greek priest. The author cites in this connection the appeal of Marcellus to Horatio in "Hamlet" (Act I. sc. 2): "Thou art a scholar; speak to 't, Horatio."

PROVERBS. Tetzner, F.: Zur Sprichwörterkunde bei Deutschen und Litauern. (*Globus* (Braunschweig), 1903, lxxxiv. 61-63.) Comparative study of 50 Lithuanian and German proverbs relating to social condition, etc. The Lithuanians feel more and express more sharply the difference between the common man and the "powers that be."—De Cock, A.: Spreekwoorden en zegswijzen afkomstig van oude gebruiken en volkszedden. (*Volkskunde* (Gent), 1903, xv. 22-29, 60-70, 100-110, 137-147, 175-185.) Comparative study of Nos. 443-482 of Dutch proverbs relating to church and churchyard, monks and cloisters, old moneys, weights and measures, etc. See *Women*.

SPIRIT-LORE. Wunsch, R.: Griechischer und germanischer Geisterglaube. (*Hess. Blätter f. Volkskunde* (Leipzig), 1903, ii. 177-192.) Compares Hellenic and Teutonic ideas of the hereafter, spirits, their condition, etc., and points out resemblances (occurring even in details). These the author attributes to independent development rather than to borrowing.—Arnett, L. D.: The Soul: A Study of Past and Present Beliefs. (*Amer. J. of Psychol.* (Worcester, Mass.), 1904, xv. 121-200.) This first part contains much imperfectly digested folk-lore material concerning primitive ideas of the soul, words for "soul," influence of dreams, soul as animate form (birds, butterfly, mouse, serpent, lizards, fish, etc.), the shadow, reflections, portraits, relations of soul and body, soul as an object, form, ghosts, voices of spirits, number of souls, localization (heart, blood, bones, breath, etc.), souls of animals, Greek ideas of the soul, theological ideas, the soul in systems of philosophy.

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"UNGRATEFUL SON." De Cock, A.: Het "Exempel" van den ondankbaren zoon. (*Volkskunde* (Gent), 1903, xv. 154-164.) Discusses origin, etc., of theme treated in van Beer's poem, "De arme Grootvader" (based on Grimm's tale, "Der Grosvater und der Enkel"), in Dutch tales and French fabliaux, etc. The Indian cognates (prototypes?) are pointed out. A Hindu Jataka legend is closely related to the Dutch "Grootvader en Kleinzoon."

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WOMEN. De Cock, A.: Spreekwoorden en zegswijzen over de vrouwen, de lief de en het huwelijk. (*Volkskunde* (Gent), 1903, xv. 122-125, 200-202.) Comparative study of Nos. 228-261 of Dutch proverbs relating to women, love, marriage, etc.

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A. F. C.

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THE STORY OF THE CHAUP:¹ A MYTH OF THE
DIEGUEÑOS.²

THERE were once two young girls who were sisters, and at this time there was a house made of earth where the young men used to sleep at night, and they talked about the girls who were sisters, and wanted to marry them, but they could not talk to them themselves, so they told the gopher to go speak to them, and this the gopher was very glad to do.

The girls used to go very early every morning to swim in a pool of water, and the gopher knew that the girls went there to swim, and one morning before it was light he went over there to the pool and got into the water and hid himself.

The sisters came down as usual to the water, but it did not look the same to them as on every other day. The girls sang

In-ya-há
Mi-ka-yá-ya
In-ya-há-ha
Mi-ka-yá, etc.

It was cloudy and troubled and they were afraid to enter it.

Song: He-yám He-yó, etc.

But day was dawning and the elder said, "Jump in, my little sister. There is nothing to fear."

"Oh, no. It is you who must go first. It is never suitable for young people to do things in advance of their elders."

Song: He-hán-ha-wé
He-yám-he-hó, etc.

So the elder sister entered the pool; and though the gopher was close beside her in the water he did not speak to her; but when the younger sister plunged into the water he came near to her.

¹ Chaup is the name for shooting-star, or rather for the great fire-balls of electric or meteoric origin which are sometimes seen in the clear air of the Southwest, illuminating the ground with a bright light and accompanied by a sound like thunder. Chaup is the same as Taquish of the Cahuillas in some of his characteristics.

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Screaming with terror, she ran from the water, and called out to her sister that something had been near her in the water, but she did not know what it was. She was suffering. So the elder sister built a great fire and put an olla full of water on to heat, and put some of the sage plant in the water, and the younger bathed with it and was well.

Song: O-cha-wha-tchi-sa
Hay-cha-wha-tchi-sa, etc.

After this the younger sister was going to have twin babies. (Song.) And she went to the water and sang about it that this was the place where she used to swim. (Song.) When she got out of the water she was so weak that she had to use a stick to help her steps, and when she went into her house she took one of the great baskets and leaned against it singing sad songs and fearing she was going to die. (Song.) Already she had named her little twins. One she called Par-a-han, and the other A-shat-a-hutsch. (Song: Same as last.)

When the babies were born both of the sisters fell into a faint, and when the elder came to herself there was a little baby boy upon the ground, and she look it upon her lap rejoicing. (Song.) Again they both became unconscious, and again the elder sister, coming to herself, was glad to see a little baby boy upon the ground, and she took the two together upon her lap. (Song.)

(One of the earliest offices of care for the new-born infants required the use of a knife), and the sisters did not know what to do. They tried to use a piece of charcoal, until the elder sister, who was a witch-doctor and knew everything, stood up and held her hand to the north and brought down a red stone; and when she got home she broke it (chipped it?) into a sort of a knife.

Then she held up her hands to the south and got a blue stone of the same sort. (Song.) And the mother used the knives for first one and then the other of the babies.

And the two sisters were so happy playing with the little twins that they could not stop to eat or sleep. They painted the babies' bodies with red paint, a sort of clay that is found beside the water. "They need a cradle ¹ now," said the elder sister, "but they have no father to bring them what they need. They will never know a father's care."

But the two sisters went up upon the mountain and found little long sticks, and they bent them and made cradles out of them. They did not know how to do it, but they made them any way to hold the babies. (Song.)

They sang while they made them that they did n't know how, but they would do to hold the babies. (Song.)

¹ Baby basket.

They finished the cradles and put the babies in them, and they wove coverings for their heads. (Song.)

Then the elder sister held up her hand to the north and got a basket, not a good one, for it was roughly made; and this she put upon the elder baby's head. Then she held up her hand to the south and got another basket. This time it was a fine one, and this she put upon the younger baby's head. (Song.) And the mother named the babies, but to both she gave the name Cuy-a-ho-marr.

All the people were playing ball one day, hitting the ball upon the ground with a stick; and the coyote was playing with them all day long; but when it drew towards sunset the coyote looked up and said: "It is time for me now to go home to my children and their mother, who are waiting for me in the house.¹ I must take some wood home with me."

So he went to a big fallen tree, chopped off an armful, and went to the house where the mother of the twins was sick in bed. She had a stick near her bed, and when she saw the coyote coming in on his lying errand she picked up the stick and chased him out of the house, so that he ran far away to the north. (Song.) She sang that since no one knew the father of the twins the coyote thought he could make sport of her.

After that a little wild canary, who had also been watching the game of ball, said: "It is time for me to go home to my family, who are waiting for me in the house." So, like the coyote, he went to the fallen tree, chopped an armful of wood, and went to the woman's house. "Where are you, my dear wife?" he called. The woman hurried to the door, but when she saw that it was only a wild canary she grew very angry, and hit him with the stick and chased him out into the bushes.

Song: He-yo-ho-ree, etc.

"You are only a silly bird," she sang. "The people that come after us will kill you and eat you at a mouthful."

One day the mother said to her sister, "Why don't you go and collect the seeds of the sage? They are withering and ready to fall. Why do you keep so close about the house? You have no children to tend. Go far away and work. As for me, I will gather those that grow near the house."

So she shut the little babies in the house, and for a door she rolled a big log from the south against the opening. And as she started to pick the seeds she heard the log talking: "Oh yes, I will put the babies to sleep. They are my own little children."

So she hurried back into the house, nursed the babies, and put them to sleep herself.

¹ Brush hut, translated "house" by educated Indian interpreter.

The metate stone was weeping as she passed it. There is a sort of water that runs down, and they say the stone is weeping. It was upside down, and she sang a song, —

In-ya-ha, etc., —

to tell it she had no time to grind on it, for her children kept her so busy with work for them.

The babies were growing fast, and the mother sang to them that they had no father. She did not know who or where he was.

Song: Mai-to-wak,
Me-awa-hum,
Ya-wa-ham,
Mi-ay-o-ham,
Hai-to-wak
So-lo-ham
Hai-to-wak
Mi-ay-o-ham, etc.

Meaning of the song: They had no father, no one to lead them by the hand. They would never know their father, and would die without knowing him.

One day the mother and her sister went away again to gather the sage seeds. The seed that they had already brought home they had spread out on a great flat rock to dry. They left the little babies hanging in their cradles outside the house; and the quails came and began eating the seeds.

The babies in their cradles were talking together.

"Jump down, brother," said the younger baby, "and drive the quails away."

"Do it yourself."

"It would not be right for me to do that. The younger should wait for the older," was the answer.

With that they both jumped down, and went into the house, where they found a bow and arrow, and tried to shoot the quails. But they hit nothing, and the quails flew off a little way and then returned. The little babies sat on the ground and did not know what to do.

"What ails you, brother?" said the younger. "You said that you knew all things. Why can't you kill the quails?"

With that the older brother began shaking his head, and great hailstones came out of his ears. The younger did the same, until the ground was piled with hailstones, and then they made a sling and with the hailstones shot and killed all the quail and left them lying on the ground. (Song.) All were killed but one, which they caught in their hands and held on their laps until they hurt it, and then they let it go. It was the quail who sang the song because of his joy in being free, but the brothers answered, "You are glad now, but you

won't be glad in the future. The people who come after us will kill you in just the same way." (Song.)

The boys then made some ropes of twisted straw and played with them until sunset; but as it grew late they began to fear that their mother would find they had left their cradles, so they took all the dead quails and tied them to the rope and hung them about inside the house, until the house was full of them. Then they got into their cradles.

When the mother came home and saw the quails hung within the house she said, "I have a husband then, who fills my house with game," and full of anger she cut the rope and threw the quails away.

One of the babies began to cry and the sister went and took him down and brought him to the mother to nurse, but the baby refused to nurse and cried the more. Then the other cried and would not nurse, and the more the women tried to still them, the harder they both cried.

"What can ail them?" said the sisters. "Is it the red ants that are stinging them?" They took off all the babies' clothes to look for the red ants, but still the children cried.

"Perhaps they cry because I threw the quails away," said the mother. "It may have been they who killed them. Go build a fire and let us cook the birds."

So they built a great fire and cooked and ate the birds, and then the babies were content.

Song: *Yá-ká-cha-wáh*, etc.

Then the mother and her sister went away to another home, and took the babies with them; but the sister got lost on the way, and the mother was left alone.

One day she went away from home and left the babies hanging in their cradles; but thinking that they might come down from their cradles and do something on the sly, she determined to stay close at hand and watch what might happen. So she changed herself into the stump of a tree growing not far away.

As soon as she was out of sight the babies jumped down from their cradles, and made themselves little bows and arrows, with which they began playing in the house; then they ran out of doors to where the mother stood in the shape of a stump. The elder brother hurried past her without a glance, but the younger called out to him, "Be careful, brother, what you do. I see something strange."

"Come on," said the elder brother. "What are you afraid of?"

"Come back, I say," repeated the younger. "There is surely something worth looking at here."

"What is it you mean?" asked the elder, running back.

"Look," said his brother, pointing at the stump.

"Oh, that is nothing but the stump of a tree, the sort that small boys use as a mark to shoot at."

"If that is so I'll hit it," said the younger, raising his bow.

"So will I," said the elder.

Just as they pointed their arrows at the stump the mother called out to them, "Wicked boys, is that the way you treat the mother who worked and cared for you when you were small and helpless? Just as soon as you grow large you wish to kill me. The people who come after us will tell the story of the bad boys who killed their mother."

Song: Ha-chaup
In-ya-ka-ha, etc.

With that she came to them in her own shape and patted them on the cheeks, for she saw that they were angry at her chiding; but they turned their heads away and would not listen to her. Instead of mother they called her Sin-yo-hauch¹ — the woman who had been turned into a stump.

But she caressed them until they were content again, and she promised to make them bows and arrows and teach them how to hunt.

So she sent one to the north and the other to the south to get the right sort of wood to make arrows. In the evening they came back each with a great bundle of sticks. The mother was very glad when she saw it and said: "The people who come after us will make arrows as I am going to do."

So she went to where there was a big pile of ashes and cleaned the wood for the arrows, and put them on top of the house to dry in the sun. (Song.)

Next day she made the arrows from the wood for the little boys, but she made the arrows for the younger son the best.

And she told them to go to bed very early that night, so they could get up betimes in the morning and go to a hill very far away where a willow-tree grew, which they must cut down and bring home to her that out of it she might make them bows. They went as she told them and cut the willow-tree and brought it home, asking if that was the wood she meant.

"It is," she answered, and she split it in lengths and made two bows, one for the elder and one for the younger, but the bow of the younger was the better.

That night the boys could not sleep for wishing for the day when they might go hunting.

¹ This is also the name of the Earth-Mother, very sacred to the older Indians. Those who have been under Spanish influence identify her with the Virgin Mary.

Song : In-ya-ke-te-me-
Hi-llya, etc.

As soon as it was light they hurried forth, and saw not far from their home a big lizard with a blue breast lying on a rock. They were so frightened that they hastened home. "What ails you?" asked the mother, and when they told her of the monster they had seen she told them that that was a thing to shoot for food; so they went and killed it and brought it home.

They went out again, and not so far away they saw a big rat building its house, and they ran home as fast as they could go.

"What ails you?" asked the mother anxiously. "Have you been bitten by a rattlesnake?"

"Oh, mother, we saw something building a house, and it had a great long tail." "Why, that is something that is good to eat." So they went out and killed it and brought it home.

Next time they went they saw a little rabbit, and, running home as fast as their legs would carry them, they told their mother that they had seen something gray walking about. "Why, that was nothing but a rabbit, and very good to eat." So they went and killed it and brought it home.

Next day they saw a big hare, and, half scared to death, they told their mother that something with great long ears was walking about. "It is a hare, my children, a thing that is good to eat." So they went out and shot it and brought it home.

Next day they went again and saw a big deer, and, more frightened than ever before, they ran home to their mother.

"Oh, mother, we have seen a thing that is walking about with a tree growing out of its head."

"Now that is a deer," said the mother, "a thing that you must not kill by yourselves, but you must call all the people together, and all go on the hunt and each have a share of the meat."

But the little boys would not listen to their mother, for they were determined to kill the deer by themselves. So the next day they went and chased and killed the deer, and left it lying while they went to tell their mother what they had done.

She would not believe that they had done this, for it was not the right way to do. Many must eat of that meat.

"Come, hurry, mother," said the boys; "bring knives and cut it open and let us carry it home." The mother did not want to go, but, urged by her sons, she followed them to where they had left the deer.

"I see, my sons, that you have disobeyed me and killed the deer, but we cannot carry it home. We must skin it here and cut it up, for that is the way to do. The people who come after us will do as

we do, not carry a deer home, but skin it in the mountains where they kill it."

Song: Kwa-kwe-kwa-hm, etc.

"Bring grass to lay the pieces upon as I cut it," said the mother, and the boys began to gather the grass near at hand.

"No, that grass is not good," said the mother. "Go farther off and bring a heap of plants to spread upon the ground."

And while the little boys were gone to get the grass, the mother, who was a sort of a witch, stood by the deer and made him come to life again. So just as the boys came back the deer got up and ran away.

The mother told them what she had done, but they did not answer her. They stood there in silence with their arms full of the bundles of grass. For a long time they did not say a word.

"What ails you?" asked the mother. "The people that come after us will do the same way. If they hunt a deer and do not kill him as they should, they must go after him again. Go, my sons, and follow him. Go both together, the younger following the elder and watching the tracks."

So the brothers obeyed her, and flinging down the bundles of grass they ran after the deer.

(Song, sung by the mother.)

They went to the south, and many deer were there, but not the one they were seeking. They saw many tracks, but not the one they knew.

Song: Ha-ma-yo-whee-ee, etc.

They sang that now they would see the track, and then they would lose it again.

And they went on and on till they came to the Eastern Ocean.

Song: Ka-mé-to-ka-lé, etc.

At last they found the track they were after, and they saw the deer standing by the ocean.

Song: He-yo-ho
So-pa-ha, etc.

When the deer saw that he was pursued, he turned and ran on and on until he came to the Ocean of the West.

Song: A-kwa-kwe-ko, etc.

And when they came close behind him he jumped into the water, and they could not reach him to shoot him because he was in the water. And as the sun was setting and they could not kill the deer, they went home and lay down by the fire, one on either side, and when the mother spoke to them they would not answer her, for they were angry that she had made the deer to live.

"What ails you?" asked the mother. "Have you been fighting or did some accident happen to you? Look at the meal I am cooking for you and for no one else. Eat it and sleep, and in the morning I will show you how to hunt the deer. He is on a high mountain, and you must set fire to the mountain and he will run out and you can kill him."

So all night long the mother remained awake, sitting upon the housetop on a deerskin which she spread there; and she sang all night long, although there was a heavy fog and it began to rain.

Song: Ma-kai-ya-ma-kai, etc.

In the morning, when the sun rose, she went first of all to the mountain and set it on fire herself. When the two sons came she told the elder to go up on the mountain while the younger remained below; and while the elder searched upon the hilltop the younger shot the deer. The brothers killed it and sat beside it and talked of all they had done and suffered on their mother's account. They were so angry with her that they determined to skin the deer and cook and eat the meat without giving her a share.

And this they did, and waited till sunset before they went down the mountain to their home. And among the rocks on the homeward journey they killed many rabbits, which they took home to their mother, but not a word did they tell her about their having killed and eaten the deer. This ends the story of the deer.

THE STORY OF THE EAGLES.

The boys were getting older now, and their hair was growing very long. It was down to their knees, but their mother told them she could not cut their hair because she was not a man. She told them, however, to get up very early the next morning and go to the place where there was an eagle's nest, and to bring the eagles home to her.

So they got up very early in the morning and went to the place where there was a nest of crows. "Perhaps this is what she means," they said; so they took the crows home with them and asked her if that was what she meant.

"No, that is wrong," said the mother, and she threw the crows away.

So then they went again till they came to the place where there was a horned owl's nest. "This must be the one," they said, and they took it home to their mother; but she said that was not the right one, and she threw it away.

And they started out again and found the common owl in its nest and took it home to their mother; but she said that was not the one, and threw it away.

Then they went again, and came to a nest of young buzzards, some of which were sitting on the tree. "We must be right now," they said, and took the buzzard home; but the mother said that was not an eagle, and she threw the buzzard away.

"Wait now till morning," said their mother. So they slept all night, and very early in the morning went on their way until they came to a stream of water, and on the other side was a high mountain.

They crossed the stream and climbed the mountain, and not far beyond sat down to rest.

Their mother had told them to wait in this spot to see what would happen.

Soon a white eagle came flying towards its nest with a deer in its claws. They watched it until they saw it fly into its nest. Then there came a black eagle with a big hare in its talons, and it flew in the same direction. So they followed its course until they came to the foot of a great rock, very steep and high, and on top of it was the eagle's nest, with two young ones in it. One was white and one was black and they flew about on top of the rock. But the boys could not catch them, for the rock was too steep to climb. (Song.)

"I wonder why mother sent us here on such an errand," said the boys. (Song.) They tried and tried to climb the rock, but it was too steep, and they fell back time after time, and all the while the eagles were growing older.

The boys began to cry and lament; and they stood and held their hands to the east, and got some white clay and with it they painted their cheeks. Then they held their hands to the west, and got some black clay. These were signs of sorrow and mourning. Tears ran down their cheeks. (Song.)

At last they determined that come what might they would climb the steep rock. "You go first," said the older. "No, it is you who must try it first." So they disputed for a time, till at last the younger started to climb the rock. On he went until with just one step forward he lost his balance and fell to the ground, where he was broken in pieces.

Song: A-ma-te-kis-ma, etc.

He lay at the foot of the rock with all his bones broken, but the older brother, who was a witch, sat down beside him and put all the bones together one by one. Then he spoke to him and told him to wake up. "Why, I have just been asleep," said the younger brother. "No, you were dead, but I made you alive again," said the older. "Now I will try to climb the rock myself. Turn your back and by no means look at me until I give you leave."

So the older brother stood and held up his hands to the sky and brought down a big red snake. The younger brother looked around

and saw that the steep rock was full of red snakes, whose heads stuck out of every crevice, and the elder climbed among the snakes until he reached the top.

On top the rock was covered with snakes of all sorts, red snakes and gopher snakes and rattlesnakes, and the boy sat on the edge of the rock looking at the eagles' nest, but afraid to go near it for fear of the snakes.

"Make haste and throw down the eagles," said the younger from the foot of the rock.

Song: Ha-mat-a-ku-ti-yai, etc.

The older sang a song to the snakes telling them he would not hurt them, but only wanted to catch the eagles. (Song.)

So he caught the eagles and tied their feet together.

Song: Ha-kán-a-mo-kán.

As he started down the rock he threw the eagles to the ground, and both of them flew directly to the feet of the younger, who caught them and refused to give them to his brother.

"Give me my eagles," said the older.

"No, I shall keep them for myself," said the younger. After a while, however, he agreed to give up the black eagle to his brother.

"And now you had better run home as fast as you can," said the older, "for if I am not mistaken it is going to rain." (Song.)

So the older brother held up his hands to the west and brought the rain. The clouds floated in and the sky was covered with them, and it began to rain in torrents just on the path where the younger brother was going. He tried to find shelter here and there, but the rain beat in everywhere. All this time the older brother went another road in the sunshine. He was very angry at his brother because he kept the white eagle from him.

Song: A-kwe-kwa

Ha-mat-a-whan, etc.

(About a dozen lines.)

The younger brother suffered very much in the storm with the white eagle he was carrying. (Song.)

It rained so hard that at last the white eagle died. He was sitting on the ground beside the dead eagle when his brother went by looking at it.

The younger brother grew very angry. "You need not look so scornfully at me," he said. "You think I am young and cannot do anything, but you shall see that I can do things as well as you." So he stood and held up his hand to the north and called the thunder-storm to come (Song), and quick clouds came, and it rained very hard on the road the older brother took. The younger went another way

where the sun shone bright and hot. He was hunting and killing rabbits as he went along. (Song.) "I told you what I was going to do," he said in his song.

The elder brother was suffering in the storm, from which he could find no shelter. He tried to shield the black eagle from the rain; but this he could not do, and the black eagle was already dying. (Song.)

At last the black eagle died and the brothers met again. "Why did you do this thing?" each asked the other. "I never heard of relatives treating each other so." So they shook hands and were friends again.

Then they made ready to bury the eagles. They dug a big hole, but the earth was black, and they said that that was not a fit place to bury the eagles. Gophers and rats would dig their bones and eat them. So they took them up and went to a place where the ground was yellow, and there they buried them. They made a great big hole and went down into it and buried the eagles there. Each brother cut off his own hair and dressed the eagles with it when they buried them.

Song: He-ko-ma-ta-ma, etc.

The sun was setting and it was growing late, so they went home and lay down one on either side of the fire.

The mother was cooking their supper, but when she brought it to them they would not eat.

"What ails you, my sons?" she said. "Here is the supper I cooked for you and for no one else, and in spite of all my pains you will not eat my food. Have you been fighting, and are you hurt?"

(Song.) The mother began to sing that the eagles were coming, but the oldest son woke from his sleep and told his mother she ought not to say what could not be true, for the eagles were dead. So he lay down again.

(Song.) But the mother sang and danced and said that the eagles were coming. The boys made no answer, but laid there quietly.

Song: "I tell you, my sons, that the eagles are coming,"

repeated the mother.

"Get up and see if the eagles are coming," said the older to his brother. So the younger went out to look, and there was the white eagle coming, just as it was before it was buried. Then the elder brother got his eagle back too, and the mother scolded them for doing such things to each other. This ends the story of the eagles.

THE STORY OF THE CHAUP (CONTINUED).

The mother of the boys told them that she was just like a man, since she knew everything. She had been all around the world and knew everything in it. And she commanded them to bring her a certain tree, telling them where it grew, as she needed it for something she was going to do.

Next morning the brothers went as their mother had told them, and found the tree growing right in the middle of a pond; but the water about it was so deep and there were so many animals around the pond, that they were afraid to go into the water to cut it down.

Song: Ha-me-wá-me-e,
Hai-wa-ha-ha, etc.

Then the oldest son, who had a pipe stuck in his ears, took the pipe and smoked it, and blew the water back and frightened all the animals away, and dried up the water, so that they easily went and cut down the tree, chopped it up fine, and carried it home on their heads.

When they brought it to their mother she was very glad, and she chopped the wood up fine, and took the pieces and put them out in the sun to dry. And the pieces of wood as she touched them made sweet music.

Song: Kwa-la-há-le, etc.

Then the old woman decorated the pieces with the colored feathers of woodpeckers and the topknots of quails, and made them into flutes for her sons to play on.

Song: We-le-wha-cha-a-cha-a-cha.

So the brothers sat down facing the north, and played on the flutes such sweet music that the girls from the north came to them, attracted by the sound; but the boys did not like the girls from the north.

Song: We-le-wha-cha-a-tal, etc.

So they sat down facing the south, and played the same music so loud and so sweet that the girls from the south came to hear it, but they did not like them either, because they ate rats, snakes, and such animals as that, and their bodies did not smell good.

Song: Há-ma-kó-lu
Ha-ma-we-le, etc.

(Singer and Indian audience clapped hands in time.)

So they sat down toward the west, and played the beautiful music again, until the girls from the west came to them, but they did not like them, because they ate all the animals that live in the ocean.

Song: Há-ka-só-lu
 Ha-ma-we
 Ha-ma-ko-lu
 Ha-ma-we-le-we
 Ha-ma-cha.

But when they played the sweet music facing the east, some girls came from there, the daughters of Ith-chin, the buzzard, and they liked them because they lived on the fruit that grows in the east and they smelled sweet.

It was early in the morning when the girls first heard the music.

They were on their way to a pond where they used to swim every morning, and were looking for something they wanted to eat. It was the younger sister who first heard the music; and when she told her sister to listen to the wonderful sounds, the older could hear nothing. "Come stand where I am standing," said the younger, "and you will hear it plainly," but even then the older sister could not hear it.

"I must go, I must follow the music," said the younger, but her sister reproved her.

"If you mean to go to get married, this is no way to do to start empty-handed. A girl who is to be married takes presents to her mother-in-law and father-in-law."

Their father, the turkey buzzard, knew what they were planning, and when they went home he asked what they had been doing by the pond.

The girls said they had been looking for the right kind of willow peel to weave into a dress.

So they went away one day towards where the boys lived, and from far away they looked back and saw their old home and sang a song of farewell.

Song: Kai-o-fie
 Ma-ha-qui-po-ke, etc.

And they travelled very far that day, until it grew so dark they could not see; so they sat down and took the pipes from their ears and smoked upon them and blew the night away. And it shone, there was light, and they found their way.

Song: Ma-ta-yan-he-peel-ya
 Ma-ta-yan-ee-e-e-l-ya, etc.

Meaning, it was only the night they were afraid of, only the dark night.

And they went on through brush and thorns.

Song: Ma-ta-yan
 Ta-li-cah
 Ta-me, etc.

The brush and thorns are hurting us, they sang.

Ta-ya-wa-ha
E-ka-wa-ya-ka-me, etc.

There was no road, and they pushed their way through the brush suffering and crying on their way.

Song: Ha-ta-mo
Qua-ma-ya-whee, etc.

They came at last to a growth of willows high above their heads, and the younger sister grew so tired that she lagged far behind.

Song: Nau-ke-nau-me, etc.

"Come quickly," said the older sister. "I am too tired," she sang.

At last they came to a big sand mountain which they tried to climb, but every time they tried they slipped and fell back to the bottom again.

Song: Sa-llá-lle-a-llá-lle
Há-ke-pá-me, etc.

Meaning, they tried in vain to climb the mountain.

"What is the matter with you?" the younger sister asked the older. "You say you are a witch, and yet you cannot contrive some way for us to climb the mountain." So the older sister stood and stretched up her hands and brought something from the sky like a fur mantle or hide and covered the mountain with it, so they climbed it easily and sat down on the top to rest.

In the distance they saw a pond of water, so they said they would rest a while and then go drink the water, and from there start on to the boys' home, which was not far away.

Half way to the pond they met a rattlesnake, whose back was very prettily painted. And they stood and watched him until he looked up and saw them.

"How did you happen to come over here, my nieces?" he asked.

"We heard some sweet music and came to follow it," they said.

"I am the one who played that music," said the snake. "Then play it again," they told him; and the rattlesnake tried his best to make music, but all he could do was to rattle his rattles.

Song: Ha-we-chu-me
Ha-ha-we-e-e-e, etc.

"You are too good a man to lie like that," they sang. "The best thing you can do is to keep quiet, or else you are likely to get hurt." (Indian auditors laugh.)

So they made mocking gestures and went on their way.

And they came to a house where the coon lived.

"What are you doing here?" said the coon; and the girls told him

they were looking for the man who made the sweetest music they ever heard.

"I made the music," said the coon.

"Then make it again," they said; but all he could do was to run into his house and bring out a big gopher snake, which he promised to cook for supper if they would stay and eat it.

"We do not eat such things," they said, and they left him railing at them, and went on till they came to the horned owl's house, and he asked the same question, and at their answer told them that he was the one who made the music; but when they asked him to play it for them he could not do it, but promised them a snake for their supper if they would stay and share his meal.

They laughed at him and went on their way.

Song: Ho-sá-lu-la-ta-kwa, etc.

At last they came to the water which they had seen in the distance, and in the water was a tremendous frog that frightened them so they were afraid to drink; but they took the little baskets they wore on their heads and drove the frog away and drank the water.

Song: Mau-ha-ta-kum-ho-o-o-ma, etc.

They sang about the frog splashing in the water.

E-han-a-ta-ka-han-a, etc.

They sang to drive the frog away.

It was getting dark, and one of the plants they passed was making a curious noise. They stood and watched it and sang a song about it.

Song: Ha-mai-ko-te-e-hay-cha, etc.

The mother of the boys knew that the girls were coming, and she told her sons that when the girls came they must not allow themselves to care for them, or make any motion to greet them. If they were perfectly cold and silent to them, the girls would go away again to their home where they belonged.

That night the owls and coyotes howled and hooted around the house where the boys lived, and the mother said that something must be going to happen. It was an evil omen, for she never heard the owls and coyotes make such a noise before. She told the older son to go out towards the south and see what was going to happen; but he came back declaring that there was nothing to be seen.

But the coyotes and owls howled and hooted the more because the girls were coming, and the mother told her younger son to go out towards the north and see what was the matter.

He took his bows and arrows and went out of the house; but when he came back he said there was nothing anywhere about.

Just as he entered the house the girls came, and the mother was lying by the door inside the house. So the girls came and sat down in silence in front of the door where the mother could see them.

"Who are you?" asked the mother. "Are you my nieces — my sisters — my aunts — or any of my relations?"

To each of these questions the girls made no reply.

"Are you my daughters-in-law?" she asked at last; and to this question the girls replied very softly, "Yes."

"Then there are your husbands sleeping in the house. Go to them if you choose."

So the older and the younger sister went each to the bed of her husband and lay down beside him; but the elder son remembered his mother's command, and would not greet his wife; and when vexed at his silence she sent fleas and bugs to bite him, he would not move or stir.

Song (sung by the mother-in-law).

Song (sung by the sisters).

And in the morning the brothers rose very early and went out to saddle their horses, and the girls went out and sat outside. The mother-in-law told them that they could go to the pond to bathe. While they sat there the older sister said to the younger, "You are now a relative of the old woman since your husband loves you, but I am not, and I shall go back to my home."

"I shall be too lonely to stay without you," said her sister. "If you go I shall go with you."

So they went to the pond, bathed their faces and went home. The younger son was sick with grief for the loss of his wife. The older brother would go hunting and bring something home to his mother to eat, but she would give nothing to the younger son. "I told you not to care for the girl or to speak to her," she said. "Now you are pining away for her, and may die of your disobedience."

He pined and fasted for many days, until he was too weak to hunt anything but lizards and little animals on the hills, though he would tell his elder brother stories of the deer he pretended to have killed. At last his mother took pity on him when he was wasted nearly to death, and she threw him in the pond, and he grew well and fat again.

The younger brother used to beg the older to go away with him to seek their wives. His wife, he said, was going to have a baby, and he must go to her; but the older brother, who cared nothing for his wife, would not at first agree to undertake the journey.

At last he yielded to his brother's wishes, and told his mother that he was going on a long journey. He took off a feather head-dress that he wore and hung it up in the house. "Watch this every

day that I am away," he said. "While I am living the feathers will remain as they are, but when I die they will move back and forth."

The younger son said farewell in the same way, and took a feather rope which he had made and stretched it across the house.

"Watch this carefully," he said, "for while I live it will remain as it is, but when I die it will be cut in two." And he promised that some day he would come back to her again.

Song: Hay-a-ka-whin-ya, etc.

But the mother was sick with grief for the loss of her sons; she refused to let them go; and holding up her hands to the sky she brought down hailstones for them and told them to stay at home with her and play with the hailstones as they did when they were little. But already they were far away; and they looked back and said to her that when they were young she never brought hailstones down for them. Now they were old and must go away.

They went on till they came to a large grove of trees, and here they made stuffed figures of grass and put feathers around the head and waist of each, and stood them up and left them there. The old woman was in her bed, but looking out of the door she thought she saw her sons, and she ran to meet them and put her arms around them; but it was only withered grass that she held in her arms. She fainted and fell to the ground. She did not know what to do.

Song: Ho-cha-ma-ta-we-wha, etc.

The boys went on looking for the track of the girls. They could only see a faint trace of their footsteps. The night came and they found a place to rest. The owls and coyotes howled very much. There was no road through the brush.

Song: Kwa-o-o-yo-o, etc.

All night the younger brother slept soundly, but the older could not sleep. He sat up and tied bunches of feathers on sticks which he stuck in a circle on the ground; and he sat down in the middle singing about the owls and coyotes that were hooting and howling around.

Song: Har-o-twa-me, etc.

At last he woke his brother and told him that he was afraid that something was going to happen, for the owls and the coyotes made such a noise.

"Why are you afraid?" asked his brother. "When the coyotes howl and the owls hoot it is a sign that they are beginning to get ready for the summer-time. There is no need to be afraid."

In the morning they travelled towards the girls' house, and they came to the same pool of water where the frog used to be. The older brother had gotten up first in the morning, and he said to the

younger, "Make haste, it is getting late." So the older came first to the pond, and drank there and waited for his brother. Then the younger came to the water. "Take a drink of the water," said the older.

"No, answered his brother, "that is not a good place to drink. They used to kill people here."

"Lie flat on your stomach, and shut your eyes while you drink," said the older. He meant to drown his brother while his eyes were shut by pushing him into the water, and then go back to his home again.

Song : Whi-le-wi-ya-han
Whi-le-wi-ya-han, etc.¹

The younger brother lay down to drink, but he did not shut his eyes. He was looking in the water, and just as he was getting ready to drink he saw in the water the reflection of his brother, who bent over to push him in ; and jumping up quickly asked if he was meaning to drown him.

"I was only killing a fly upon your neck," said his brother.

"I know well enough you want to kill me," said the younger, and he got up without drinking the water.

From there they travelled till they came to the top of a high mountain, and the elder came first to the top and sat down, and then the younger came, and they watched the people in the valley where a large crowd was playing a game of ball.

"Look at all those people," said the older. "How are we going to be able to get to the place in safety?"

So the younger stood up and held up to his hands to the sky, and got a lot of stars and put them all over his body. And his brother did the same, and they sat down and were watching the people. They were shining like stars.

Song : Ha-mai-nau-e-chak-om-whi-i-i, etc.

They rose as if they had wings, and flew over to where they wanted to go.

Song : Ha-che-nau-e-cha-kom-whi-i-i, etc.

"I am going to fly to the girls' house," said the younger. "Watch me very closely and you will see where I go in among the crowds of people."

"We will die for the sake of the girls," said the older. "And we shall never see our home again."

The older watched his brother and saw him fly towards the houses in the midst of all the people. Among all the houses he did not

¹ Up to this point I have used English pronunciation for songs. After this, a modified Spanish ; English not being sufficiently phonetic.

know where to go ; but he came to one of the houses where there was a crowd of people about it, and the roof opened and he went in shining like a star. As he flew over their heads the people looked up and saw the Chaup. They wanted to catch him, but they could not. The father of the girls was there, and he told the people not to catch him, as that was not a star but a person. When the roof opened he went into the house, and here he found his wife.

Song : Ha-che-nau-e-cha-kom-whi-i-i, etc.

The older brother, left alone on the mountain, flew after his brother shining like Chaup. People tried to catch him in the same way, but the girls' father warned them again, and he too went into the house, where he found his wife.

The girls were glad to see their husbands, and laughed so loud that their father heard them from outside and said: "I wonder what is the matter with my daughters. They never make a noise like that. Go and see what is the matter with them," he said to his grandson ; and he gave him a shell full of wheat to eat on the way. The little boy went along eating and playing till he finished all the wheat, and then he came back without any news. So the old man gave him a shell full of corn, and the little boy went along eating the corn till he came to the house, and peeped inside and saw the brothers there with eyes shining like fire ; and he was afraid of them, they shone so bright and clear. So he ran back as fast as he could.

"What is the matter ?" asked the grandfather.

"There is something like stars in the house. They have eyes of fire, and I was afraid."

When the old man heard this he wanted to kill the Chaups ; so he went to the house of the coyote and asked him if he was willing to kill them for him. The coyote took up his bow and arrow and went to the house ; but when he saw the brothers they were shining so bright he could not go near them. So he went back and told the old man that nothing could hurt them. They were great wizards with eyes of fire that made him afraid.

So the old man could not find any one to kill them until he went to a place where there were a great many hawks, and he asked if they were willing to kill the Chaups. They agreed and said that they would tear them in pieces with their beaks.

Song : Mi-kan-ám-a-ha, etc.

So the hawks flew to the house where the Chaups were and tried to kill them ; but they were afraid, and they met the old man on the way home and told him they could not do anything.

So then he went to the bear's house, and asked him if he would

kill them. He consented and said that he would scratch them and tear them in pieces with his claws.

The bear went to the house and scratched around the door, but did not dare to touch the Chaups, and told the old man he'd better find some one else to do it for him. So the old man went home determined to do it himself, since no one else would dare to. So he dug a passage underground from his house towards the girls' house, and when he dug under the house it began to fall with a loud noise; and the brothers flew out among the people, who followed them saying they were Chaups and trying to kill them; but since they were witches no one could hurt them.

So they all returned home and met the old man going out alone with his bow and arrow. "Where are you going?" they asked him. "You are too old to do anything by yourself."

"I am going to look at them," he said; and he went on till he caught up with the Chaups. He was a wizard too; and as he came up to the younger brother he killed him first. Then the younger called out to the older to save himself; but when the older looked back and saw his brother dead, he said he might as well die too. He would be so lonely. So he sat down on the ground, and the old man came and killed him too.

And he called out very loud to the people to come and see his dead enemies. "I think I hear some one calling," said the coyote; and when he saw the Chaups were dead he called to the people and said it was he who had killed them. And all the people left their houses and gathered together and told the two sisters to sing about the dead Chaups.

Song: To-mé-to-mé, etc.

and they sang that they had killed them under the trees.

But the old man pushed them aside and sang by himself.

Song: A-llan-a-hi, etc.

He stood on the breast of the dead Chaups and sang that it was he who had killed them.

Song: Ha-whai-cha-hi-i-i-i, etc.

Then he told the people to cut them in pieces and eat them. And the people gathered together and cut them up and ate them.

The wife of the dead Chaup knew that as soon as her baby was born, if it was a son the old man would kill it and eat its brains.

He had a little olla ready to put the brains in; but when the child was born the mother pretended that it was a girl; and the old man was so angry that he took the olla and threw it at the mother and broke it on her head.

The baby boy grew so fast that while the people were still eating

his father's body he cried for a piece, which they would not give him. He did not know it was his father.

His grandmother, the mother of his mother, told him that that was his father's body they were eating.

When the boy grew older the old grandfather tried many ways to kill him, but could not because the boy was a witch. The grandfather once dug a big hole in the ground and filled it full of water and set up sharp stakes in it under the water and told the little boy that he had made it for him to swim and dive in. The boy knew that he wished to kill him, but he swam about in it and nothing hurt him.

Another time the grandfather took a big rock and told the boy to play with it by throwing it up in the air, expecting that it would fall upon him and kill him; but the boy knew his purpose, and he threw the rock up in the air but got out of its way when it came down.

His grandmother used to take the bones of his father and put feathers with them and put them upon her body and go out and dance by herself. The little boy used to see her dance, and one day the thought came to him that these were the bones of his father. He had an uncle who loved him very much, and he asked this uncle for a bow and arrow; and when his uncle gave it to him, he went to the place where his grandmother used to dance, and he asked his uncle to dig him a hole in the ground, as he wanted to play in it. The uncle did this to please him, and just as the sun was setting the boy went into the hole and hid there.

The old woman came as usual to the place to sing and dance; and the little boy shot and killed her. When the people came running to the dead woman, he said it was he who had killed his grandmother. When they tried to seize him he went into the ground, and they could not find him. He came out again in another place, but they could not hurt him because he was a witch.

One day he saw the bone of his father's heel made into a painted ball, and the people played with it for a shinny-ball. The boy knew it was his father's bone, and so he stood far away and whistled and sang, and the ball rolled to his feet and he took it up and threw it far out into the ocean. When he threw that ball away they brought out another ball of the same kind; and he knew it was his uncle's bone, that of the older Chaup, and he was very sorry. And he stood towards the east and the ball came rolling to his feet, and with his feet he threw it far away to the east. Then he was glad and sang and danced.

Song: Cuy-a-ho-marr, etc.

He sang that he was the Chaup because he was the son of Chaup. His mother called him by this name, Cuy-a-ho-marr.

He used to sleep with his grandfather, and one time his grandfather told him that the chief must lead the people, and they must be willing to obey him. So he told him to get up on the housetop and proclaim that Cuy-a-ho-marr was to lead them, and command them to bring their bows; and if the people called out and accepted him he could live, but if they kept silent he must die. The boy agreed, and in the morning the new chief got upon the housetop, and all the people agreed to his words, so he knew he was to live and not die.

One day all the people went to another place to play peon¹ with the people there, and they got beaten. The grandfather went, and the little boy went afterwards and told his grandfather that he was going to play the game, and he would beat all the people of the other pueblo. But his grandfather forbade him to play with the strangers, saying that he would be killed by them. But the boy played and won, and burned all their houses and fields.

In the morning after he had beaten the game they all went home. As they were going along, the old man had a little basket full of wheat, but the little boy's basket was empty. He asked his grandfather for some of his wheat, but the grandfather would not give him any. The boy said he was going to grind. So he did, and ate.

As they went on the way, the people who had killed his father were ahead with his grandfather. He was behind and got lost. His uncle was looking for his nephew, fearing that some one might have killed him. He was with them, but they could not see him. When they saw him his uncle called out to him, and they asked him to lead the way. So he went ahead and came first to a big rock. He made a path through the rock, and then climbed on top of it. The people went through the rock, and as they went in one by one the rock shut up and killed all the people that had killed his father. He jumped down to see if any were left alive, but there was not one.

Song: Po-co-bo-kim, etc.

When the little boy came to his house he told all the people who had remained at home that those who were coming back were thirsty and wanted water. He told them to get water and go to meet them.

And all the people, young and old, that were at home went with water to look for the others and all died on the way. He had killed every one from that place except his grandfather, his aunt, his uncle, and mother. These were the only ones left.

And now he thinks of going to his old grandmother, the one left away off, the mother of his father. His mother and aunt used to make him sleep with them so they could watch him; but for three days he got up very early every morning; and, when they missed him,

¹ A famous gambling game.

he said he was hunting. But his grandfather knew what he was planning to do. One day he went away and never came back. When the boy had gone his grandfather looked for him and went in all the houses of the others, and asked if they could not find him. The coyote hunted for him for four days, each day in a different direction, till at last he found tracks that went towards the east. He came home and told them that he had found tracks going to the east where the old grandmother lived; and they all went after him, following the tracks of the boy.

At last they found marks upon the ground which showed that he had been playing there, and then they knew that they were on the right road.

Song: E-fla-me-wha, etc.

Those that followed were singing this. His aunt, uncle, and mother started together, and his uncle caught up with him first, tired and worn out, and asked his nephew why he had run away from his home. He said he was going away and would never come back again, and he advised his uncle to go back to his house.

Song: E-wan-i-chau-ah-wa, etc.

Then his aunt caught up with him and asked him the same question, and he made her the same answer that he was never going back.

Song: In-i-si-in-i-si
Han-a-mak-a-ha, etc.

Then he went on again towards the home of his grandmother.

On the way he came to a big cañon where they had killed his father and uncle, and an owl went hooting before him. He tried to shoot it but could not hit it, and it kept on flying in front of him till it led him to the spot. Red ants, flies, and all sorts of insects were thick there. The ants had made paths where they went back and forth.

Song: Ah-yó-na-ki-yó-na-ki, etc.

He was standing there when his father's voice spoke to him, and told him that his bones were all broken in pieces and he could not do anything; so the boy sat down and tried to fit the bones into their places. He put all together but the leg; and that he could not join so it would stand up. He could not do anything with it.

Song: Na-wa-mi-he-cha-whai-o, etc.

He was sorry and cried and went away.

Song: Nau-wa-ri-nau-i-i, etc.

After he left that place he came to a house where there were lots of lions. He stood at a distance and was thinking how he could get by. So he made himself into an old man, thinking that perhaps they

would not kill him in that shape ; but not being sure of that, he made himself into a young man, and then into a little boy ; and he took fire and burned his head and made sores on his head, and went to the lions' house, where he found no one but a little boy of his own size. The little boy said nothing to him, but went and told the lions that his cousin had come to see him. He was still there when the lions came back. They brought rabbits and other kinds of game and began cooking them, but gave nothing to the little boy, who was picking up little bits of meat. There was a red-hot olla on the fire, and they put it on his head when he did not know it. He fainted and fell back. He was sick, and when he got up he asked the old man to doctor him. The old man said all the people must come together in one house and he would doctor him there.

So all the people got together in one house.

Song : Kwi-nau-wi, etc.¹

After they doctored him he left the house, and there was a big stone before the house, and he shut the door with it and got on top of the house. The house fell and killed all the people.

From there he came to a pond where there were lots of blackbirds by the water, and he was afraid of them ; and as he came nearer he heard the birds say, "Who is that ? Kill him."

When he heard them say that, he threw a big stick and hit them on the legs and killed some, and the others flew away.

And he went on and came to a wide lake, and just as he came to the other side of it he turned back and saw his mother following him, and she was tired ; and he took his bow and it spread out long, and he told her to walk on it across the lake. Just as she came near to him he took the bow away, and she fell into the water and was drowned. He had killed his mother.

He went on till he came to a big water, and he saw a big crane standing in the water, and the crane took hold of him and swallowed him by the feet ; and just as his head was going down he called to a buzzard for help ; and the buzzard flew down and took hold of him and dragged him out.

He came to a hill and stood on the hill and saw his grandmother, who was sitting there and looking towards him. He came to her, but she could not see him. She was blind. He sat on her lap, and she put her arms around him, and they both cried. When he came to the house it was full of heaps of dirt, and he cleaned it and burned the house down. "Where shall we go now ?" asked his grand-

¹ Towards the last of the story many of the songs were omitted for the sake of brevity in the recital. This resulted in a certain lack of fulness in this part of the narrative, the songs amplifying and elucidating the text.

mother. "I have no house." "Where do you want to go?" he asked. "I will take you wherever you choose." "I will go anywhere with you," she said. So he sat down and she climbed upon his back, and he flew with her far away to the north to the San Bernardino Mountains, and Chaup lives there now with his grandmother.

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SOME TRAITS OF PRIMITIVE CULTURE.

THE needs of anthropological research have led many investigators to adapt themselves as thoroughly as may be to the ways of thinking of foreign tribes and peoples, — to take part in the joys and sorrows of their life, to penetrate the motives that prompt their actions, and to share the emotions that fill their hearts. The experiences thus gathered have led many of us to think that the gulf does not exist that was once believed to separate the mind of primitive man from that of civilized man. The difference between the type of primitive thought and feeling and that of our own appears to us rather as a product of the diversity of the cultures that furnish the material with which the mind operates than as the result of a fundamental difference in mental organization.

Nevertheless we cannot close our eyes to the typical differences that do exist between the modes of thought and action characteristic of primitive society and of civilized society, and the question of their origin must be considered one of the great problems of anthropological research.

In the following remarks I will try to formulate anew one trait of primitive mental life that early attracted the attention of investigators, namely, the general lack of differentiation of mental activities. In primitive life, religion and science; music, poetry, and dance; myth and history; fashion and ethics, — appear to us inextricably interwoven. We may express this general observation also by saying that primitive man views each action not only as adapted to its main object, each thought as related to its main end, as we should perceive them, but that he associates them with other ideas, often of a religious or at least of a symbolic nature. Thus he gives them a higher significance than they seem to us to deserve. Every taboo is an example of such associations of apparently trifling actions with ideas that are so sacred that a deviation from the customary mode of performance creates the strongest emotions of abhorrence. The interpretation of ornaments as charms, the symbolism of decorative art, are other examples of association of ideas, that, on the whole, are foreign to our mode of thought.

In order to make clear the point of view from which these phenomena seem to fall into an orderly array, we will investigate whether all vestiges of similar forms of thought have disappeared from our civilization. In our intense life, which is devoted to activities requiring the full application of our reasoning powers and a repression of the emotional life, we have become accustomed to a cold, matter-of-fact view of our actions, of the incentives that lead to them,

and of their consequences. It is not necessary, however, to go far afield to find a state of mind which is open to other aspects of life. If those among us who move in the midst of the current of our quickly pulsing life do not look beyond their rational motives and aims, others who stand by in quiet contemplation recognize in it the reflection of an ideal world that they have built up in their own consciousness. To the artist the outer world is a symbol of the beauty that he feels; to the fervent religious mind it is a symbol of the transcendental truth which gives form to his thought. Instrumental music that one enjoys as a work of purely musical art calls forth in the mind of another a group of definite concepts that are connected with the musical themes and their treatment only by the similarity of the emotional states they evoke. In fact, the different manner in which individuals react to the same stimulus, and the variety of associations elicited by the same sense-impression in different individuals, are so self-evident that they hardly call for special remarks.

More important, for the purpose of our investigation, than the observations just mentioned, is the fact that there are certain stimuli to which all of us who live in the same society react in the same way without our being able to express the reasons for our actions. A good example of what I refer to are breaches of social etiquette. A mode of behavior that does not conform to the customary manners, but differs from them in a striking way, creates, on the whole, unpleasant emotions; and it requires a determined effort on our part to make it clear to ourselves that such behavior does not conflict with moral standards. Among those who are not trained in courageous and rigid thought, the confusion between traditional etiquette—so-called good manners—and moral conduct is habitual. In certain lines of conduct the association between traditional etiquette and ethical feeling is so close that even a vigorous thinker can hardly emancipate himself from it. This is true, for instance, of acts that may be considered breaches of modesty. The most cursory review of the history of costume shows that what was considered modest at one time has been immodest at other times. The custom of habitually covering parts of the body has at all times led to the strong feeling that exposure of such parts is immodest. This feeling of propriety is so erratic that a costume that is appropriate on one occasion may be considered opprobrious on other occasions; as, for instance, a low-cut evening dress in a street car during business hours. What kind of exposure is felt as immodest depends always upon fashion. It is quite evident that fashion is not dictated by modesty, but that the historical development of costume is determined by a variety of causes. Nevertheless fashions are typically associated with the feeling of modesty, so that an unwonted exposure excites

the unpleasant feelings of impropriety. There is no conscious reasoning why the one form is proper, the other improper ; but the feeling is aroused directly by the contrast with the customary.

For another example we need go back only a short period in history. It is not so many years ago that dissension from accepted religious tenets was believed to be a crime. The intolerance of diverging religious views and the energy of persecution for heresy can be understood only when we recognize the violent feelings of outraged ethical principles that were aroused by this deviation from the customary line of thought. There was no question as to the logical validity of the new idea. The mind was directly agitated by the opposition to an habitual form of thought which was so deeply rooted in each individual that it had come to be an integral part of his mental life.

It is important to note that in both the cases mentioned the rationalistic explanation of the opposition to a change is based on that group of concepts with which the excited emotions are intimately connected. In the first case, reasons are adduced why the new style of costume is improper ; in the second case, proof is given that the new doctrine is an attack against eternal truth.

I think, however, that a close introspective analysis shows these reasons to be only attempts to interpret our feelings of displeasure ; that our opposition is not by any means dictated by conscious reasoning, but primarily by the emotional effect of the new idea which creates a dissonance with the habitual.

It may be well to exemplify the characteristics of our opposition to unwonted actions by a few additional examples, which will help to clear up the mental processes that lead us to formulate the reasons for our conservatism. We are not accustomed to eat caterpillars, and we should probably decline to eat them from feelings of disgust. On the other hand, the aversion to eating dogs or horses or cats would probably be based rather on the seeming impropriety of eating animals that live with us as our friends. Cannibalism is so much abhorred that we find it difficult to convince ourselves that it belongs to the same class of aversions as those mentioned before. The fundamental concept of the sacredness of human life, and the fact that most animals will not eat others of the same species, set off cannibalism as a custom by itself, considered as one of the most horrible aberrations of human nature. In these three groups of aversions, disgust is probably the first feeling present in our minds, by which we react against the suggestion of partaking of these kinds of food. We account for our disgust by a variety of reasons, according to the groups of ideas with which the suggested act is associated in our minds. In the first case, there is no special association, and

we are satisfied with the simple statement of disgust. In the second case, the most important reason seems an emotional one, although we may feel inclined, when questioned regarding the reasons of our dislike, to bring forward also habits of the animals in question that seem to justify our aversion. In the third case, the immorality of cannibalism would stand forth as the one sufficient reason.

Another example may not be out of place. A variety of reasons are given why certain styles of dress are improper. To see a man wear a hat in company indoors nettles us; it is considered rude. To wear a hat in church or at a funeral would cause more vigorous resentment on account of the greater emotional value of the feelings concerned. A certain tilt of the hat, although it may be very comfortable to the wearer, would stamp him at once as an uneducated brute. Other novelties in costume may hurt our æsthetic feelings, no matter how bad the taste of our fashions may be.

In all these cases the custom is obeyed so often and so regularly that the habitual act becomes automatic, and remains entirely sub-conscious. It is only when an infraction of the customary occurs, that all the groups of ideas with which the action is associated are brought into consciousness. A dish of dog's meat would bring up all the ideas of companionship; a cannibal feast, all the altruistic principles that have become our second nature. The more automatic any series of activities or a certain form of thought has become, the greater is the conscious effort required for the breaking off from the old habit of acting and thinking, and the greater also the displeasure, or at least the surprise, produced by an innovation. The antagonism against it is a reflex action accompanied by emotions not due to conscious speculation. When we become conscious of this emotional reaction, we endeavor to interpret it by a process of reasoning. This reasoning must necessarily be based on the ideas which rise into consciousness as soon as a break in the established custom occurs; in other words, our rationalistic explanation will depend upon the character of the associated ideas.

It is therefore of great importance to know whence the associated ideas are derived, particularly in how far we may assume that these associations are stable. It is not quite easy to give definite examples of changes of such associations in our own culture, because, on the whole, the rationalistic tendencies of our times have eliminated many of the lines of association, even where the emotional effect remains; so that the change, on the whole, is one from existing associations to loss of associations. I pointed out before the rise of associations between fashions and feelings of modesty which arise with the establishment of a new type of costume. There are a great number of customs that had originally a religious or semi-reli-

gious aspect which are continued and explained by more or less certain utilitarian theories. Such are the whole group of customs relating to marriages in the incest group. While the extent of the incest group has undergone material changes, the abhorrence of marriages inside the existing group is the same as ever ; but instead of religious laws, ethical considerations often explained by utilitarian concepts are given as the reason for our feelings. People affected with loathsome diseases were once shunned because they were believed to be stricken by God, while at present the same avoidance is due to the fear of contagion. The disuse into which profanity has fallen in English was first due to religious reaction, but has come to be simply a question of good manners.

In short, while each habit is the result of historical causes, it may in course of time associate itself with different ideas. As soon as we become conscious of an association between a habit and a certain group of ideas, we are led to explain the habit by its present associations, which probably differ from the associations prevailing at the time when the habit was established.

We will now turn to a consideration of analogous phenomena in primitive life. Here the dislike of that which deviates from the custom of the land is even more strongly marked than in our own civilization. If it is not the custom to sleep in a house with feet turned towards the fire, a violation of this custom is dreaded and avoided. If it is not customary to eat seal and walrus on the same day, nobody will dare to transgress this law. If in a certain society members of the same clan do not intermarry, the most deep-seated abhorrence against such unions will arise. It is not necessary to multiply examples, for it is a well-known fact that the more primitive a people, the more it is bound by customs regulating the conduct of daily life in all its details. I think we are justified in concluding, from our own experience, that, as among ourselves, so among primitive tribes, the resistance to a deviation from firmly established customs is due to an emotional reaction, not to conscious reasoning. This does not preclude the possibility that the first special act, which became in course of time customary, may have been due to a conscious mental process, but it seems to me likely that many customs came into being without any conscious activity. Their development must have been of the same kind as that of the categories which are reflected in the morphology of languages, and which can never have been known to the speakers of these languages. For instance, if we accept Cunow's theory of the origin of Australian social systems,¹ we may very well

¹ Some Australian tribes are divided into four exogamic groups. The laws of exogamy demand that a member of the first group must marry a member of the second group, and a member of the third group one of the fourth group. The

say that originally each generation kept by themselves, and therefore marriages between members of two succeeding generations were impossible, because only marriageable men and women of one generation came into contact. Later on, when the succeeding generations were not so diverse in age, and their social separation ceased, the custom was established, and did not lapse with the changed conditions. We may also imagine a tribe which had never had an opportunity of eating fish, moving toward the sea and still abstaining from the unaccustomed food. These imaginary cases make it clear that the unconscious origin of customs is quite conceivable, although of course not necessary. It seems, however, certain that even when there has been a conscious reasoning that led to the establishment of a custom, it soon ceased to be conscious, and instead we find a direct emotional resistance to an infraction of the custom.

It might seem that in primitive society, where the whole community follow the same customs, opportunity could hardly be given to bring into consciousness the strong emotional resistance against infractions. There is one feature of social life, however, that tends to keep the attachment to the customary before the minds of the people, and that is the education of the young. While many of the customs that enter into the every-day life, and which are observed and performed constantly, may be imitated by the young and imparted without teaching, there are others which are not performed quite so often that can be transmitted only by precept. Any one familiar with primitive life will know that the children are constantly exhorted to follow the example of their elders, and every collection of carefully recorded traditions contains numerous references to advice given by parents to children to observe the customs of the tribe. The greater the emotional value of a custom, the stronger will be the desire to inculcate it in the minds of the young. Thus ample opportunity is given to bring the resistance against infractions into consciousness; and thus occasions must arise when people, either led by children's questions or following their own bent to speculation, look for explanations of the custom. These will be based on the general ideas current among the tribe and related to the custom in question, but probably not at all related to its historical origin.

children of these unions belong respectively to the third and fourth, and first and second groups, according to the group to which the father or mother belongs. According to Cunow's theory, the first and second groups represent one generation, the third and fourth the next generation. Thus it will be seen that each generation is divided into two exogamic groups. These exogamic groups persist through the generations. The curious crossing is brought about by the restriction of marriages to members of the same generation.

The explanations of customs that are given by primitive man are generally based on concepts that are intimately related to his general views of the constitution of the world. Some mythological idea may be considered the basis of a custom or an avoidance. It may be interpreted as of symbolic significance, or it may merely be connected with the fear of ill luck. Evidently this last class of explanations are identical with those of many superstitions that linger among us.

Investigators like Spencer and Tylor, who have tried to clear up the history of avoidances as well as of other customs, hold the view that their origin lies in primitive man's view of nature; that to him the world is filled with agencies of superhuman power, which may harm man at the slightest provocation, and that fear of them dictates the innumerable superstitious regulations. These authors express their views in words which would make it appear as though the habits and opinions of primitive man had been formed by conscious reasoning. It seems evident, however, that this is not a necessary part of their theories. Their whole line of thought would remain consistent if it is assumed that the processes were all subconscious. I believe that these theories need extension, because it would seem that many cases of this kind may have arisen without any kind of reasoning, conscious or subconscious, for instance, cases in which a custom became established by the general conditions of life, and came into consciousness as soon as these conditions changed. I do not doubt at all that there are cases in which customs originated by more or less conscious reasoning; but I am just as certain that others originated without, and that our theories should cover both points.

We must include in our consideration also customs for which other types of explanations are given. If among the Indians of Vancouver Island it is bad form for a young woman of nobility to open her mouth wide and to eat fast, a deviation from this custom would also be deeply felt, but in this case as an impropriety which would seriously damage the social standing of the culprit. The same group of feelings are concerned when a member of the nobility—even in Europe—marries below her station. In other more trifling cases the overstepping of the boundaries of custom merely exposes the offender to ridicule on account of the impropriety of the act. All these cases belong psychologically to the same group of emotional reactions against breaks with established automatic habits.

We have so far discussed only cases of emotional resistance against unwonted actions and their associations. There are other groups of phenomena, however, in which diverse mental states and activities occur in close association, although no direct causal relation

between them is apparent. In these cases also long-continued historical association accounts for the present state of affairs.

Sombre colors and depressed feelings are closely connected in our minds, although not in those of peoples of foreign cultures. Noise seems inappropriate in a place of sadness, although among primitive people the loud wail of the mourners is the natural expression of grief. Decorative art serves to please the eye, yet a design like the cross has retained its symbolic significance.

On the whole, such associations between groups of ideas apparently unrelated are rare in civilized life. That they once existed is shown by historical evidence as well as by survivals in which the old ideas have perished, although the outer form remains. In primitive culture these associations occur in great numbers. In discussing them we may begin with examples that have their analogues in our own civilization, and which therefore are readily intelligible to us.

The most extended domain of such customs is that of ritual. We have numerous stated ritual forms accompanying important actions which are constantly applied, although their original significance has been lost entirely. Many of them are so old that their origin must be looked for in antiquity or even in prehistoric times. In our day the domain of ritual is restricted, but in primitive culture it pervades the whole life. Not a single action of any importance can be performed that is not accompanied by proscribed rites of more or less elaborate form. It has been proved in many cases that rites are more stable than their explanations; that they symbolize different ideas among different people and at different times. The diversity of rites is so great, and their occurrence so universal, that here the greatest possible variety of associations are found.

It seems to my mind that we may apply this point of view to many of the most fundamental and inexplicable traits of primitive life, and that when considered as associations between heterogenous thoughts and activities, their rise and history become more readily intelligible.

The symbolism of decorative art seems to belong to this domain. A vestige of this form of association remains in our use of the cross, or in the patriotic use of national emblems which restrict the applicability of these forms as purely ornamental motives, and determine their significance wherever they occur. In primitive society this symbolic interpretation is much more widely spread. Among many primitive peoples of all parts of the world, no matter what the history of their decorative art may have been, the association between decorative element and ideas apparently foreign to its forms is found. For years the theory held sway that this association must have developed from an actual historic correlation, from the fact that the geo-

metrical form is developed from the realistic form. I have tried to show¹ that in certain cases the association is a secondary one, and in these views I am entirely in accord with Dr. Karl von den Steinen and with Professor Hamlin.² The characteristic trait of primitive art is its strong tendency to associate itself with ideas foreign to its artistic purport. What these ideas are depends upon the character of the culture in which they occur.

On the North Pacific coast of America the animal design which is found in many other parts of the world has associated itself firmly with the totemic idea, and has led to an unparalleled application of animal motives. This may also have helped to preserve the realistic character of this art. Among the Sioux the high valuation of military prowess and the habit of exploiting deeds of war before the tribe have been the causes that led the men to associate the decoration on their garments with events of war, so that among them a military symbolism has developed, while the women of the same tribe explain the same design in an entirely different manner.³ It seems to me that in this last case we have no particular difficulty in following the line of thought that leads to the association between forms of decoration and military ideas, although, in general, our minds require a much more conscious effort than that of primitive man. The very fact of the well-nigh universal occurrence of decorative symbolism shows that this association must establish itself automatically and without conscious reasoning.

We may go a step farther, and observe from our general point of view the relation between social organization and religion. To us family organization as such has been freed almost entirely from the religious aspect, which survives chiefly in the religious sanction of marriage. The religious rites connected with birth and death have lost almost all connection with family organization. Among primitive men we find, on the other hand, a type of association which is quite analogous to that found in decorative art. As there form tends to associate itself with ideas entirely foreign to it, so the social unit tends to associate itself with various impressions of nature, particularly with the divisions of the animal world. This form of association seems to me the fundamental trait of totemism. It is difficult for us to appreciate the psychological process by means of which these associations are established. It would seem that one of the fundamental requirements must be the feeling that a family, or some other social group, is absolutely distinct from all other social groups.

¹ *Popular Science Monthly*, October, 1903, pp. 481 *et seq.*

² *The American Architect and Building News*, 1898.

³ Dr. Clark Wissler, "The Decorative Art of the Sioux Indians," *Bulletin American Museum of Natural History*, vol. xviii.

This granted, the establishment of association with the supernatural world becomes at least intelligible. That such feelings are not by any means improbable, or even rare, is sufficiently shown by the exclusiveness of the European high nobility, or by the national emotions in their pronounced form. It is not at all difficult to understand how an overbearing enthusiasm of self-appreciation of a community may become a powerful emotion or a passion which, on account of the lack of rational explanation of the world, will tend to associate the members of the community with all that is good and powerful. However these associations may have been brought about, there is no doubt that they do exist, and that, psychologically considered, they are of the same character as those previously discussed, and that the rationalizing mind of man soon lost the historic thread and reinterpreted the established customs in conformity with the general trend of thought of his culture. We are therefore justified in concluding that these customs must also be studied by the pragmatic method, because their present associations are not likely to be original, but rather secondary.

When we once recognize the general applicability of the theory of the historical modification of associations, we can no longer hope to establish one single line of origin and development of institutions like totemism, or of religious systems, because the theories of those who hold to such systems are without historic value, and express only types of association; but we are rather led to the problem what associations are typical of various forms of culture, and how they will affect the thoughts and activities of man. These associations may again fall into order; no longer, however, as forming a genetically connected system, but as a series of phenomena that arise ever anew, according to the type of culture of each people, and influenced by historical and geographical transmission.

It is perhaps venturesome to discuss at the present moment these types of association; yet it may be admissible to dwell on a few of the most generalized facts which seem to characterize primitive culture as compared to civilization. From our point of view, the striking features of primitive culture are the great number of associations of entirely heterogeneous groups of phenomena, such as natural phenomena and individual emotion, social groupings and religious concepts, decorative art and symbolic interpretation. These tend to disappear with the approach to our present civilization, although a careful analysis reveals the persistence of many, and the tendency of each automatic action to establish its own associations according to the mental relations in which it regularly occurs. One of the great changes that has taken place may perhaps best be expressed by saying that in primitive culture the impressions of the outer world are

associated intimately with subjective impressions, which they call forth regularly, but which are determined largely by the social surroundings of the individual. Gradually the greater uncertainty of these connections, as compared to others, is recognized, that remains the same for all mankind, and in all forms of social surroundings, and thus sets in the gradual elimination of one subjective association after another, which culminates in the scientific method of the present day. We may express this also by saying that when we have our attention directed to a certain concept which has a whole fringe of incident concepts related to it, *we* at once associate it with that group which is represented by the category of causality. When the same concept appears in the mind of primitive man, it associates itself with those concepts related to it by emotional states.

If this is true, then the associations of the primitive mind are heterogeneous, and ours homogeneous and consistent only from our own point of view. To the mind of primitive man, only his own associations can be rational. Ours must appear to him just as heterogeneous as his to us, because the bond between the phenomena of the world, as it appears after the elimination of their emotional associations, which is being established with increasing knowledge, does not exist for *him*, while we can no longer feel the subjective associations that govern his mind.

This peculiarity of association is also another expression of the conservatism of primitive culture and the changeability of many features of our civilization. We tried to show that the resistance to change is largely due to emotional sources, and that in primitive culture emotional associations are the prevailing type. Hence resistance against the new. In our civilization, on the other hand, many actions are performed merely as means to a rational end. They do not enter sufficiently deeply into our minds to establish connections which would give them emotional values. Hence our readiness to change. We recognize, however, that we cannot remodel, without serious emotional resistance, any of the fundamental lines of thought and action which are determined by our early education, and which form the subconscious basis of all our activities. This is evinced by the attitude of civilized communities towards religion, politics, art, and the fundamental concepts of science.

In the average individual among primitive tribes reasoning cannot overcome this emotional resistance, and it therefore requires a destruction of the existing emotional associations by more powerful means to bring about a change. This may be brought about by some event which stirs up the mind of the people to its depths, or by economic and political changes against which resistance is impossible. In civilization there is a constant readiness to modify those activities

that have no emotional value. This is true not only of activities designed to meet a practical end, but also of others that have lost their associations, and that have become subject to fashion. There remain, however, others which are retained with great tenacity, and which hold their own against reasoning, because their strength lies in their emotional values. The history of the progress of science yields example after example of the power of resistance belonging to old ideas, even after increasing knowledge of the world has undermined the ground on which they were erected. Their overthrow is not brought about until a new generation has arisen, to whom the old is no longer dear and near.

Besides this, there are a thousand activities and modes of thought that constitute our daily life, of which we are not conscious at all until we come into contact with other types of life, or until we are prevented from acting according to our custom, that cannot in any way be claimed to be more reasonable than others, and to which, nevertheless, we cling. These, it would seem, are hardly less numerous in civilized than in primitive culture, because they constitute the whole series of well-established habits according to which the necessary actions of ordinary every-day life are performed, and which are learned less by instruction than by imitation.

Thus an important change from primitive culture to civilization seems to consist in the gradual elimination of what might be called the social associations of sense impressions and of activities, for which intellectual associations are gradually substituted. This process is accompanied by a loss of conservatism, which, however, does not extend over the field of habitual activities that do not come into consciousness, and only to a slight extent over those generalizations which are the foundation of all knowledge imparted in the course of education.

Franz Boas.

TRAITS OF AN ANCIENT EGYPTIAN FOLK-TALE,
COMPARED WITH THOSE OF ABORIGINAL AMERICAN TALES.

THE story of the Two Brothers, which is inscribed on a papyrus dating back to the XIXth Egyptian dynasty, has in its opening episode a certain resemblance to that of Joseph and Potiphar's wife. It is more remarkable, however, for the evidence it affords of the existence in early Egypt of ideas current in the folk-lore of many peoples. This applies no less to the folk-lore of the aborigines of the American continent than to that of the peoples of the old world. Indeed many of the incidents of the story can be paralleled by similar incidents in the legends of the Plains Indians of North America, and allowing for differences of environment, the story of the Two Brothers might, with little variation, have emanated from an Indian source. Not that it really did so, as its ideas are found also in the "Arabian Nights Entertainments," and possibly the tale itself in its main features had its birth on Asiatic soil.

The Egyptian story may be regarded as the relation of the misadventures of a younger brother, Bata, through the conduct of two women, of whom one was the wife of his elder brother Anpu and the other his own wife. Bata lived with Anpu, who loved him as a son and was faithfully served by him. Anpu's wife makes improper overtures to Bata while his brother is in the field, but her suit is rejected. Bata goes back to his brother, who, on returning home in the evening, finds his wife apparently ill through violence. She accuses Bata of having beaten her for refusing to lie with him, and declares that if he is allowed to live she will slay herself. Anpu becomes enraged, and goes to the stable to kill his brother when he comes home with the cattle. The returning cattle approach, and the two leading cows, seeing Anpu behind the stable door, tell Bata to flee for his life. He sees his brother's feet, and running away he calls on Ra Harakhti, the Sun, to help him. The god causes a great water full of crocodiles to appear between the two brothers. It is now dark, and in the morning Bata tells his brother what had really happened and then mutilates himself. Anpu now grieves for his brother, but Bata says he is going to the Valley of the Acacia and foretells the events which form the second part of the story. Anpu goes home, kills his wife, throws her to the dogs, and mourns his brother.

The chief action here, that of the deceitful woman who seeks the death of her husband's brother for declining her advances, is the motive of the Arapaho story of "Badger-Woman." A hunter has

living with him a younger brother, of whom he is so fond he will not let him do any work. His wife falls in love with her brother-in-law, and then, after he has refused her attentions several times, she determines to bring about his death. She does not accuse him, as in the Egyptian story, but she digs a hole under the young man's bed, into which he falls, and then, covering him up, she leaves him there to die. Bata is saved by Ra, to whom he prays, but the Indian youth is saved by Gray-Wolf, who hears his cries. Gray-Wolf, who probably represents the sun, calls for other wolves to come, and they dig until they reach the young man, whom they keep with them for some time, and finally take home to his brother. When the husband hears the story he devotes his wife to death and she becomes the prey of the animals who had rescued her brother-in-law. In both the Egyptian and the Indian stories animals are endowed with speech. The cows converse with Bata as though they are human like himself, and so in the Arapaho story Gray-Wolf cries out, like an old man, when he calls the other wolves, and they, when they dig out the young man, question him about his fate. The incident of the sudden appearance of the stream full of crocodiles can be paralleled from many Indian sources. The crocodiles are a purely local feature, but in an Arapaho story, "The Flood," a river suddenly appears to arrest the progress of a skull which is seeking to devour a family it has fed and who are fleeing away from it. Here, however, the skull passes the river as though on ice. In many Indian stories impediments are placed in the way of pursuers, but usually they appear as the result of mere wishing, instead of through appeal for divine aid, although probably some such assistance is supposed to be behind the wish. A canyon with steep cliffs is the most effectual mode of stopping a pursuing enemy, and it is just as much a mark of local coloring as the river of crocodiles of the Egyptian story. The act of mutilation performed here by the younger brother in testimony of his innocence is unexampled in American mythology, so far as I know, and it evidences that the latter belongs to a more primitive area of culture than that represented by the story of "The Two Brothers."

We come now to the second part of this ancient story, that which narrates the misadventures of Bata, the younger brother, through the agency of his own wife. Bata's first act after arriving at the Valley of the Acacia, which is evidently near the sea, is to draw out his soul and place it in the top flower of the acacia for safe keeping. This external location of the soul to protect its owner against being killed is a very common incident in ancient legendary lore, where, however, usually it is spoken of as the heart. It is not an uncommon incident of the stories of the American Indians. The dwarfs

are said to leave their hearts at home, when they go on their cannibal excursions, and if their hearts are pierced they fall down dead wherever they are. In America, however, the feather would seem to take the place of the flower as the habitation of the soul. In the Arapaho story of Blue-Feather the soul of the hero is supposed to reside in his blue feather headdress or in a single blue feather. This feather, or a portion of the headdress, escapes destruction when the hero is trampled to death by buffalo, and hence he can be again restored to life. In the Norse tale of the "Giant who had no Heart in his Body," the heart is placed in an egg for safe keeping, and in the well-known story of "Punchkin" the magician's heart is in the form of a little green parrot, which is in a cage hidden below six jars of water located in the centre of a jungle and guarded by myriads of demons.

Having put his soul in a safe place, Bata makes himself a home by building a tower. One day he meets the Ennead of nine Gods, who are sad for him, and the Sun (Ra) tells Khnumu to make him a wife. The craftsman god thereupon makes Bata a mate "who was more beautiful in her limbs than any woman who is in the whole land." That might well be, as every god was in her. When Bata goes hunting he tells his wife not to go outside of the house, as the sea might seize her, and if so he could not rescue her. He then tells her about his soul and that if it were to be found by another he would be vanquished. The woman does not obey him, but goes out of the house and walks by the side of the acacia. The sea sees her and sends waves after her. She runs into the house, and the sea asks the acacia to catch hold of her. The acacia seizes a lock of her hair, which it gives to the sea, and the sea carries it to Egypt and drops it in the place where Pharaoh's linen is washed.

Disobedience to legitimate instructions is a common source of evil in folk-lore tales, and usually it is ascribed to a woman, as in the story of Eden. In the Arapaho legend of "Splinter-Foot-Girl," the girl is warned not to pay any attention to the shinny players who would come near the tipi. She disobeys at last and is carried away by the buffalo. The story of "Found-in-Grass" turns on the curiosity of a wife who has been told by her husband not to take notice of any one who should speak to her from outside the tipi. Twin brothers, who are born in an extraordinary manner through her disobedience, get into various adventures through their desire to find out why their father forbids them to go to certain places. In the course of their adventures one of them, who is afterwards Found-in-Grass, is carried away by a strong wind—as Splinter-Foot-Girl is drawn along by the shinny ball and carried off by the buffalo. What incited the wife of Bata to quit the tower we are not told, but probably, as in many

other cases, it was in order to find out what would happen in case she disobeyed the command.

The lock of hair carried to Egypt by the sea scents Pharaoh's linen, and search is made for the cause of the trouble. The chief of the washers finds the lock of fragrant hair, which he takes to Pharaoh. The king sends for the scribes and wise men, and he is told that the hair belongs to a daughter of Ra, and that the strain of every god is in her. On their recommendation, messengers are sent to every land to discover the woman, and many go to the Valley of the Acacia. These are slain by Bata, except one man, whom he allows to return to report to Pharaoh what has taken place. Another party is sent to the Valley, and with them a woman who is furnished with many attractive ornaments. The woman brings the girl back with her and there is great rejoicing. The girl is made a princess and Pharaoh speaks with her with reference to her husband. She tells him the story of Bata and his soul and asks him to have the acacia-tree cut down and chopped up. Pharaoh accordingly sends soldiers for the purpose. The tree is cut down, and when they cut the flower upon which was placed the soul of Bata, he falls down dead. This and what follows had been foreseen by Bata and told by him to Anpu, who now acts upon his brother's instructions. The story continues: "And Anpu, the elder brother of Bata, entered his house; he sat down and washed his hands: one gave him a pot of beer, it foamed up; another was given him of wine, it becomes foul. He took his staff, his sandals, likewise his clothes, with his weapons of war; he set out to walk to The Valley of the Acacia. He entered the tower of his young brother, he found his younger brother lying on his bed; he was dead. He wept when he saw his younger brother verily lying dead. He went out to seek the soul of his younger brother under the acacia-tree, under which his younger brother used to lie in the evening. He spent three years in seeking for it, but found it not. When he began the fourth year . . . he found a seed-pod. He returned with it. Behold this was the soul of his younger brother. He brought a cup of cold water, he dropped it into it: he sat down, as his manner of every day was. Now when night came his soul absorbed the water; Bata shuddered in all his limbs, he looked on his elder brother; his soul was in the cup. Then Anpu took the cup of cold water in which the soul of his younger brother was; he drank it, his soul stood again in its place, he became as he had been." Thus was Bata restored to life.

The incidents of this narrative for which we may expect to find parallels in American folk-lore are the death of Bata and the restoring him to life again by recovery of his soul. The setting of such incidents in the Egyptian story are local. Reference has already

been made to the localization of the soul in a feather, mentioned in Indian stories. When the man Blue-Feather was killed, his body, answering to the acacia-tree, was ground to dust, as the tree was chopped up, the soul escaping destruction in either case. Now, the rising of a cloud of dust into the sky was to be the signal by which Blue-Feather's brother Magpie was to be made aware of his death; just as the foaming of Anpu's beer was to be the signal of the death of Bata. Magpie seeing the ascending dust knows that his brother has been killed and, as a bird, flies to the spot. He hears groaning and then sees a blue feather on the ground. He picks it up and carries it to the sweat-house he had caused to be made. He resumed his human form and places the feather in the sweat-house and then by means of his four magical arrows, which he shoots upwards, he brings his brother Blue-Feather to life again, that is, causes the soul to unite itself to the renewed body. The use of the sweat-bath and the magic arrow is in Indian tales the usual mode of restoring the dead to life, and it is adopted even when there is no visible representative of the soul beyond the body of the dead person. It is a form of the application of *heat*, and possibly here we have evidence of its origination in a cold or temperate climate, as the reference to *cold* water in the Egyptian story may be taken to show that this idea originated in the hot climate of Egypt itself.

In the remaining incidents of the Egyptian story we find several points of contact with American legend. Bata becomes, after the cutting up of the acacia-tree, a great bull with the right markings, and tells Anpu to sit on it and take it to Pharaoh. Pharaoh rejoices when he sees the bull, and gives him silver and gold for Anpu, with which he returns to his village, and loves the bull above all men in the land. Here we have the sameness of nature between man and animal which runs throughout the whole of Indian folk-lore. There is no surprise on the part of the elder brother when the younger says he will become a bull, and Pharaoh loves the bull so strongly because, doubtless, he regards him as an incarnation of a god, Osiris. The bull enters the place of purifying where the princess is, and tells her that he is Bata. She is not astonished, apparently, at being addressed in human speech by an animal. Soon afterwards the princess has a good day with the king. She asks him to swear that he will do whatever she says, and he consents. Then she said: "Let me eat of the liver of this bull, for he will do nothing." Pharaoh is grieved exceedingly, but he has promised and the bull is sacrificed. It shakes its head and throws two drops of blood near Pharaoh's door. During the night these drops of blood grow as two Persea-trees, one on each side of Pharaoh's gate. The people rejoice, and offerings are made to the trees. The king hears of this wonder, and

he has himself adorned with a blue crown and with garlands of flowers on his neck and drives in his chariot to see the Persea-trees. He is followed by the princess, and while he sits with her beneath one of the trees it speaks to her, saying, "Oh thou deceitful one, I am Bata, I am alive, though I have suffered violence. Thou knowest well that the causing of the acacia to be cut down for Pharaoh was to my hurt. I then became an ox, and thou hadst me slain." The idea of the growth of a tree from a drop of blood would be entertained without difficulty by the mind of the Indian who is familiar with the story of Blood-Clot-Girl, who is born from a clot of blood placed in a kettle to be boiled for soup. In destroying a witch or other "wonderful" being it is supposed to be necessary that every portion of it shall be consumed, as the being may come to life again if a single particle of it remains.

The princess still pursues Bata, and one day when Pharaoh was pleased with her, as was Herod with the daughter of Herodias, she made the king again swear to do what she should ask. Then she said, "Let these two Persea-trees be cut down, and let them be made into goodly timber." Now comes the climax, for when the craftsmen cut down the trees, while the princess stood by, "a chip flew up and entered into the mouth of the princess; and she perceived that she had conceived." She bore a male child, which was brought to the king, and there was rejoicing in the whole land. When the ceremony of naming him was performed the king loved him exceedingly, and he raised him to be the royal son of Kush. Afterwards Pharaoh made him heir of all the land. The growth of a child from a splinter is the subject of several Arapaho stories, but here the splinter enters the foot of a young man and causes an abscess, from which the child proceeds. In the story of "Light-Stone," however, a girl accidentally swallows a small round transparent stone, which causes her to give birth to a boy. The boy does not become heir to a king, but he destroys the murderer of his mother's brothers, and brings them to life again, subsequently becoming a stone once more. On the death of the king, Bata succeeds him, and then he brings the case between his wife and himself before the great nobles of the land, how the story does not say, but probably the woman was devoted to the infernal deities, as was the Arapaho wife to the wolves. Bata reigned for thirty years, and then his elder brother Anpu "stood in his place."

It is not necessary to suppose any direct communication between Egypt and North America to account for the existence of common elements in the folk-lore of the primitive inhabitants of these regions, although doubtless there was indirect communication between them through the Phœnicians. Egypt was in close association with West-

ern Asia, so close indeed that the term Ethiopia was applied to southern Asia, as far as, if not including, India, as well as to north-eastern Africa, and a common culture overspread in early days the whole of that region, which included Egypt, Babylon, and Persia, the three great empire centres of the primitive era. Egypt, thus, as a seat of civilization belonged to Asia rather than to Africa, and we may in general terms assert that Central Asia was the real source of the folk-lore stories which gradually spread throughout the old world and thence to the American continent. Even India itself must ultimately have been thus indebted, for such stories antedate the rise of Buddhism, to which has been traced the origin of many folk-tales in their comparatively modern dress.

That the northern part of the American continent should be brought within this early cultural area is evidenced by numerous facts, of which the data of folk-lore furnish many, as shown by the incidental resemblances between the Two Brothers story and similar ones current among the American Indians. In confirmation of this view, reference may be made to a story which under various forms has been traced among many Asiatic and European peoples, that of Eros and Psyche, certain features of which are common also to stories which are still current among the Indians of North America. In the Norse version of that legend the White Bear falls in love with the beautiful daughter of a peasant, and she is persuaded to marry him, as he promised to make her father rich. The girl rides away on the White Bear's back to his mountain home, and at night a man comes to her, the White Bear being an enchanted prince who was able to put on the human form at night but before daylight had to assume his beast form again. We have a perfect analogy to this transformation, except as to the enchantment and the animal form assumed, in the Arapaho story of the Sun, who becomes enamoured of a beautiful girl, to whom he appears during the day as a white dog, but visits at night in human form. Through curiosity to see the features of the human being who comes to see her at night, White Bear's wife lighted a candle while he was asleep. She kissed him and while doing so three drops of tallow fell upon his shirt, awakening him, and after telling her of his enchantment he and his castle disappeared. In the Arapaho story the girl presses her hand on her lover's back, leaving its impress in red paint. The dénouement differs here from that of the Norse tale, as when the girl sees her mark on the dog's back she is so enraged that she strikes it on the head and the dog runs away, returning as a young man to his father's house. He comes back again sometime afterwards and takes away the puppy children the girl had given birth to, who had become little boys, and then she follows him to the sun's home to recover her children.

Many of the incidents of the Norse story, in which the girl searches for the enchanted prince, undergoing many adventures before she recovers him, can be paralleled, however, in other Indian tales. Thus, she makes inquiries of three old women in succession, one of whom gives her a golden ball, another a golden comb, and the third a golden spinning-wheel, to aid her in her search. In the Arapaho story of "Sleepy-Young-Man and the Cannibals," the young man on his travels comes to the tipi of an old woman of whom he asks information and she gives him a piece of sinew to help him on his way. He goes on and receives aid from two other old women, the third of whom enables him to obtain the object of his quest, as the golden spinning-wheel secures the girl's desired interview with the enchanted prince. The girl reaches the country of the Winds who pass her on until she comes to North Wind, who carries her to the enchanted castle where the prince is. Here by means of the golden apple, comb, and spinning-wheel she gains access to the prince. All the bad people burst themselves with rage, and the prince and his wife escape. The Winds are personified also in American story, but they do not aid a girl to release her husband from enchantment. The person in distress there is usually a girl who is carried off by the buffalo and is rescued by the aid of certain animals, one of whom knows where the girl has been taken.

In the Celtic tale of "The Battle of the Birds," a young prince cuts off the head of a snake who was about to overcome a Raven. The Raven becomes a young man, who gives the prince a bundle which he is not to look into until he sees the place where he would most like to dwell. He cannot wait, but looks into the bundle and finds himself in a great castle with fine grounds about it. He wishes to put it into the bundle again but cannot. He meets a great giant, who puts the castle into the bundle on the prince promising him his son when seven years old. The prince marries and has a son whom he is obliged to give to the giant in fulfilment of his promise. The boy lives with the giant a long time and asks him for his youngest daughter in marriage. The giant is angry, and says before the boy can marry her he must perform three tasks. These tasks are very difficult, but he performs them by the aid of the daughter, to whom he is thereupon married. The wonderful bundle¹ has its parallel in Indian story in the bundle which contains a numerous company of soldiers, with their weapons and horses, by whose aid a boy gains victories over the enemy. The Buffalo chief who marries a girl answers to the giant, and three tasks imposed by the giant correspond to the trials imposed, according to another story, on a man

¹ In a West Indian "Nancy Story," in which three old women are the magical agents, a sugar estate comes out of an egg given to a girl.

who goes to recover his wife and son from the Buffalo. The last task the king's son has to perform is the choosing of the giant's youngest daughter from among others, all of them being made to look alike. This he effects by the youngest daughter giving him an agreed sign. The trial by choosing has to be gone through also by the husband in the American story, and he succeeds in discovering his wife in a similar manner.

When the giant's daughter has returned to the bridal chamber with the prince, she tells him they must fly quickly or her father will kill them. She divides an apple into nine pieces and puts two of the pieces at the head of the bed, two at the foot, two at the door of the kitchen, two at the great door, and one outside of the house. Then she and her husband ride off on horseback. Soon the giant calls out, "Are you asleep yet?" The giant repeats the question several times and each time the pieces of apple in turn say, "We are not asleep yet." When the apple outside of the house answers, the giant knows he has been tricked, and he runs to the bedroom and finds it empty. He immediately chases the couple, and at daybreak the daughter tells her husband to put his hand in the ear of the horse and throw behind him what he finds there. He finds a twig of sloe-tree, and when he throws it, twenty miles of thick blackthorn wood grows up. The giant cuts through it, however, and again pursues. A piece of gray stone is then thrown and a mountain twenty miles broad and twenty miles high appears. The giant makes a way through the rocks, and at sunset the husband throws behind him a bladder of water, which becomes a lake twenty miles long and twenty miles broad. The giant endeavors to cross and is drowned. The use of the pieces of apple to delay pursuit by the giant is represented in several American stories by the placing about the tipi of several pairs of moccasins, which call out after the pursuer and thus bring him back. In one of the Buffalo stories the woman leaves her dress behind, and whenever the Buffalo husband asks if she is ready yet, it calls out, "Not yet." In other stories of pursuit, obstacles similar to those which delayed the giant are placed in the way of the pursuer. The nearest parallel to the Celtic series of hindrances is to be found in one of the "Nancy" stories given in Lewis's "Journal of a West India Proprietor." In this tale, which has much resemblance to the above Celtic story, a young man in love with the daughter of a king or headman has to pick out the girl, transformed with her sisters first into three dogs and then three cats. He is successful and receives his bride, but she, knowing that her father will try to kill them during the first wedding night, takes a rose, a pebble, and a phial of water and then rides away with her husband. The rose leaves become a wood of briars, the pebble a high precipitous moun-

tain, and the phial a deep water, in which the father and his magical horse Dandy are drowned.

The Celtic story introduces other adventures through which the prince and the giant's daughter pass before they are married, the incidents of which are due to the Celtic imagination and therefore are not likely to be found in any tale preserved among the Indians of America. John Thackeray Bunce, who has written on "Fairy Tales, their Origin and Meaning," remarks, as to the stories just referred to, that they are "enough to show how the same idea repeats itself in different ways among various peoples who have come from the same stock: for the ancient Hindu legend of Urvashi and Purûravas, the Greek fable of Eros and Psyche, the Norse story of the Land East of the Sun and West of the Moon, the Teutonic story of the Soaring Lark, and the Celtic story of the Battle of the Birds, are all one and the same in their general character, their origin, and their meaning; and in all these respects they resemble the story which we know so well in English—that of Beauty and the Beast. Each form of the legend shows the special genius of the people to whom it belongs, and so it is of the Beauty and the Beast stories of the American Indian, which have a special character of their own due to the condition of civilization of the primitive people with whom they originated, at an era antedating that of the early Hindus, and while the Aryan ancestors were yet inhabitants of Central Asia. In accordance with the cosmical explanation of the old world myths, the story of Eros and Psyche, and, therefore, the other stories, is related to that of the Sun and the Dawn, which vanishes when it beholds the rising Sun. There can be no objection to an analogous explanation being given of the American legends of a similar character. But these represent the more primitive condition of thought, when the Sun was regarded as being a young man, who was rather the sun-bearer than the actual solar body, and who could assume an animal form at will; and the Dawn was a young woman whose beauty is the first flush of light in the sky, which, although really a reflection of himself, is fallen in love with by the Sun, as Narcissus is lost in admiration of his own appearance in the reflecting water.

C. Staniland Wake.

FRENCH CANADIAN FOLK-TALES.

THE following tales were kindly communicated to me by Mr. John C. Day, of Toronto. These tales were related by Mr. Day's mother, a French Canadian.

I. TRANSFORMATION INTO ANIMALS.

(1.) "Once upon a time (about the year 1850) a man refused to pay his church fees, so he was put out of the church by one of the officers. This church officer was taking a load of hay to market next day, when he saw a colt come up and stop the horses, and also bite and annoy them. The man took his whip, and getting down from the load, he tried to drive the animal away, but the colt ran with full force against him and tried to stamp him to the ground. He then thought of his long knife, which he opened and stabbed the colt. As soon as blood appeared the colt turned into a man, and it was the man that had been put out of the church. The officer then tied his horses and led the evil man to a priest, but the priest only banished him to an island to be heard of no more."

(2.) "Once upon a time, an old woman was so possessed with an evil spirit that she could turn herself into several different animals. She lived on the cream of milk stolen from her neighbors while turned into a frog. But one day, after disturbing the pans of milk for days, she was caught hopping around in a neighbor's cellar. Her neighbor took her and put her upon a red-hot iron over the fireplace. She hopped off and out through the door to her home. When she came over the next day to see her neighbor, her hands were seen to be burned and blistered, and she was n't able to work for days."

II. THE EVIL EYE.

The events narrated in the following story are said to have occurred in 1850, near Côteau Landing, in the county of Soulanges, Quebec:—

"My uncle and wife went to Glengarry one day, and left their only daughter, about eighteen years of age, to take care of the house. About three o'clock in the afternoon an old tramp passed by the door, then stopped and, seeing the door open, asked for something to eat. The girl, being afraid of the tramp, closed the door on him and told him to go on, for she would not give him anything or let him in. The old tramp became mad, and with oaths and threats he pounded on the door until he became tired; then, seeing the girl through the window, through madness he bewitched her and went away.

"When the parents returned the girl was going through all sorts of manœuvres, such as crawling through the rounds of chairs and trying to climb the walls, so the folks had to tie her. The next day a quack doctor passed up the road and stopped at the house as usual. Upon seeing the girl in such a way, he asked the cause of it. When told, he asked for the petticoat she wore, and two packages of new pins. Getting them, he put the girl in bed, sat in the old fireplace, with the door open, and taking the petticoat and pins, he put [stuck] all the pins into the petticoat, then pulled them out and put them in again until the old tramp arrived before the door and asked, 'What are you doing there?' 'Go on!' said the doctor, 'why do you want to know?' 'But stop!' said the tramp, 'you are doing no good!' 'Oh!' said the doctor, 'you are the villain, are you, that put this poor girl in such a state? Now I want you to take that spell off the girl immediately!' 'I can't,' said the tramp, 'unless I have something to throw it on.' 'There's an old hen before the door,' said the doctor, 'throw it on her.' The tramp did so, the girl got out of bed sensible, but the hen turned over and died. The doctor took the tramp at once in charge and went away, but the girl was for years silly at spells."

III. JACK WITH HIS LANTERN.

(1.) "About the year 1837 the Lower Canada French were very superstitious, so much so that they believed the devil was about them in different forms. One form was 'Jack with his Lantern,' that would lead travellers into swamps and laugh at them afterwards. Upon one occasion, one Louis LaFontaine was driving home from Alexandria [Glengarry County, Ont.] with his grist, when he was attracted by a light in the road before him. He knew the road well, but as it was dark and the light seemed to make on to his house, he decided to follow it. In the course of about twenty minutes he plunged into a deep swamp, and the light also disappeared and left him in the dark, to get out the best he knew how. Through his excitement he heard the light, or the devil as he called it, laugh at him until morning dawned. So afterwards the people would always keep clear of 'Jack with his Lantern.'"

(2.) "One Johnnie Saveau went fishing one dark and foggy night, about one hundred yards from his house, when he saw 'Jack with his Lantern' moving in his direction. He had a torch-light at the bow of the boat, so did n't feel timid until 'Jack' came pretty close to him; and then he became afraid and tied his boat to the shore as quickly as possible; and to make it more secure pinned the rope to a log with his jackknife and hammered it down as much as he could.

Then he ran for the house and closed the door as quickly as possible on arriving there; but the 'old devil' (as he called the evil spirit in the light) pulled the knife out of the log and threw it after him, planting it in the door, just as he closed it, with such force that he could not at first pull it away. So, to be sure, the devil was working in many a form."

W. J. Wintemberg.

TORONTO, CANADA.

PROVERBS IN THE MAKING: SOME SCIENTIFIC
COMMONPLACES. II.

206. One can understand the influence of repetition on crowds when one sees how powerful it is with the most enlightened minds. G. Le Bon.

207. One is astonished to find that very rude inventions completely satisfy children; they are condemned for their little taste for art, whilst we might rather admire that power of imagination which makes this illusion possible to them. Mme. Necker.

208. One generation of dumb beasts is, after all, very like another. J. Fiske.

209. One must not moralize too soon. B. Machado.

210. Organs are bilingual and functions bigamous. N. Colajanni.

211. Originality is a trait which is by no means lacking in the life of primitive peoples. F. Boas.

212. Original sin and free will are now questions of heredity. G. Stanley Hall.

213. Our ancestors have left us deadly poisons as well as civilization. G. Stanley Hall.

214. Our century democratizes everything, even duty. B. Machado.

215. Our culture is the offspring of parents whom it resembles. O. T. Mason.

216. Patriotism is a savage virtue. G. Tarde.

217. Pedantism is hated at all ages. Mme. de Minermont.

218. Peevish old age sends more wrinkles to the mind than to the body. Montaigne.

219. Perfected organs are the product of stressful functioning. W J McGee.

220. Perfection from inner necessity is the law of all things. G. Stanley Hall.

221. Personal ascendancy of one man over another is the elementary social phenomenon. G. Tarde.

222. Pessimism of heart is above pessimism of mind. Mme. de Lambert.

223. Pity and honesty, the two fundamental altruistic feelings, are universal neither in time nor in space. N. Colajanni.

224. Play and speech make up the elements in which the child lives. F. Froebel.

225. Play comes providentially to the child who feels the imperious necessity of new sensations, since it makes it possible for him continually to experience new ones. R. Ardigò (contemporary Italian psychologist).

226. Playing boys make good pupils. F. Froebel.
227. Play is all that from which man derives pleasure freely. G. A. Rayneri (contemporary Italian).
228. Play is an occupation as serious and important for the child as are study and work for the adult. Paola Lombroso.
229. Play is synonymous with experiment. G. A. Colozza (contemporary Italian psychologist).
230. Play shows the first development of art and of the æsthetic impulse in the child. G. A. Colozza.
231. Plays and games are the most original creations of childhood, and their adaptation, modification, and development form a training-school of infancy. Paola Lombroso.
232. Plays must not be commanded. G. A. Colozza.
233. Pleasure socializes. B. Machado.
234. Poetry and melody are twins, born of the dancing chant. J. W. Powell.
235. Polish is not culture. F. Jahn.
236. Pride, like faith, like love, is something eternal. G. Tarde.
237. Primitive man sees only a few qualities, and identifies them if they have points of agreement. S. N. Patten (contemporary American economist).
238. Primitive societies had no physical or social conception of the world. De Greef.
239. Prostitution has the same origin as crime. Féré (contemporary French psychologist).
240. Prostitution is woman's crime. S. Venturi.
241. Psychological embryogeny is a measurer of psychic atavism. P. Mantegazza.
242. Raw books are far worse than raw potatoes, bad books more pernicious than bad meat. F. Jahn.
243. Reason is of female nature; it can give only after it has received. Schopenhauer (1788-1860).
244. Religion and science have more and more in common and less in severalty. G. Stanley Hall.
245. Religion is all. G. Stanley Hall.
246. Religion, like language, is a work of imitation of the highest order. G. Tarde.
247. Revelation is the true education of humanity. Lessing.
248. Revenge is a kind of wild justice. Bacon.
249. Science is only a symbolism of reality — a system of skilful ruses. Payot.
250. Science is the social development of individual logic. G. Tarde.

251. Science cannot do without conscience. B. Machado.
252. Scoldings and cries disturb children more than they convert them, causing more tears than true repentance. Mme. Necker.
253. Selection eliminates those who do not imitate. G. Tarde.
254. Simplification of instruction is absolutely necessary. B. Machado.
255. Sleep is not the brother of death ; it is only his image. Grimaud (contemporary French psychologist).
256. Sleep is a world apart. Mme. de Manacéine (contemporary Russian physiologist).
257. Sleep is more necessary than food to animals endowed with consciousness. Mme. de Manacéine.
258. Social commerce, comradeship, are indispensable to the formation of character. B. Machado.
259. Social evolution is a myth, from the biological standpoint. G. A. Reid (contemporary English writer).
260. Social love conquers all appetites. B. Machado.
261. Social passions sometimes become instinctive. Lord Kames.
262. Societies have only the criminals they deserve. Lacassagne (contemporary French criminologist).
263. Society is only the family increased and expanded. F. Froebel.
264. Solitude is the school of genius. Gibbon (1737-1794).
265. Study cannot abolish social obligation. B. Machado.
266. Susceptibility to pain increases with civilization. T. Ribot.
267. Sympathy is long posterior to the great outburst of faith and duty. G. Tarde.

268. Take away sympathy and imitation, and what would be left to the child ? Mme. Necker.
269. Tendency to crime is not inevitable by the mere fact of heredity ; it becomes so. E. Caro (French philosopher, 1826-1887).
270. That other world, the truest microcosm, the womb of our mother. Sir T. Browne.
271. That simple but wasteful process of survival of the fittest, through which such marvellous things have come into being, has little about it that is analogous to the ingenuity of human art. J. Fiske.
272. The æsthetic hunger of primitive artists. W J McGee.
273. The agreeable feelings join with the painful to produce the arrest of the reflexes in the very young child. B. Perez.
274. The anatomical characters of the races have in all their main points remained constant. F. Boas.
275. The animals do not play because they are young, but they have their youth because they must play. K. Groos (contemporary German psychologist).

276. The aristocracy of intelligence is not less cruel than the others. B. Machado.

277. The "art impulse" and the "play impulse" are, indeed, emphatically spontaneous. H. R. Marshall.

278. The art of a people must also be judged by what they need not do and yet accomplish. A. C. Haddon.

279. The art works with which our children decorate table and wall are rather symbolic than naturalistic. E. Grosse.

280. The artistic skill of a people is dependent upon the favorableness of their environment. A. C. Haddon.

281. The best part of most of us is the boy that was born with us. Bradford Torrey (American author, b. 1843).

282. The birth of the soul was the dawn of the psychic faculties. L. F. Ward.

283. The body of the growing child is a mazy federation of cells, freighted by heredity with reverberations from a past the remoteness of which we can only conjecture. G. Stanley Hall.

284. The brain may be called the mouthpiece of the universe, without which it would be dumb. G. Stanley Hall.

285. The child grows less and less like the savage with years. H. Drummond.

286. The child is extremely sensitive to the judgment of his peers. T. Ribot.

287. The child is father of the man. Wordsworth.

288. The child is sincere only by spontaneity, natural transparency and clearness of soul. Guyau.

289. The child makes phrases as it makes houses, gardens, and mud-pies, with the same regardlessness of the real. Guyau.

290. The child of an uncultivated race is obliged to learn everything, while the child of the civilized race has only to remember. Mismar.

291. The child of to-day is the chrysalis of a completely intuitive man. Anon. (Italian).

292. The child retains and reproduces images much more than he invents and thinks. Guyau.

293. The child seeks by prolonging, in its voice and motions, the duration of an effect to prolong also a consciousness of its cause. Shelley (1792-1822).

294. The child thinks he sees life in everything that moves. Mme. Necker.

295. The child's first work is play. Guyau.

296. The criminal is nearer the madman than the savage. C. Lombroso.

297. The crowd-state, or the rule of the crowd, is barbarism, or a return to barbarism. G. Le Bon.

298. The curse of superstition is met with in women more than in men. Erasmus (1467-1536).

299. The darkness never lets us be so witty or so intelligent as the light. Johannes Müller (German biologist, 1801-1858).

300. The darkness of night reduces many a neurasthenic to the level of a child or a savage. McFarlane.

301. The day that cave-man first split the marrow-bone of a bear by thrusting a stick into it and striking it home with a stone — that day the doom of the hand was sealed. H. Drummond.

302. The development of culture must not be confounded with the development of mind. F. Boas.

303. The discovery of things is to be sought from the light of nature, not to be re-sought from the studies of antiquity. Bacon.

304. The distempers of automatism need conquering. B. Machado.

305. The earth first laughed when the children came. A. Dobson (contemporary English man of letters).

306. The emancipation of women is from a self-imposed bondage. O. T. Mason. See No. 443.

307. The emotional value of opinions is great. F. Boas.

308. The entire existence of little children is dramatic. Mme. Necker.

309. The experience of life is the broad way, hereditary transmission the difficult and narrow path. A. Bain (contemporary Scotch psychologist).

310. The experience of the child almost takes the form of play. G. A. Colozza.

311. The faith and trust, the hope and anticipation, with which the child enters school, accomplish everything. F. Froebel.

312. The fear which affects the old man gives a peculiar character to his thoughts. Despine (French pathologist).

313. The fear which children have of dogs and cats before knowing the motives of their fear is an hereditary fact. A. Mosso (Italian physiologist, b. 1846).

314. The feeling of activity is the source of the child's most lively enjoyments. Mme. Necker.

315. The figures of small bodies seem to be learned by children by their lips as much as by their fingers; on which account they put every new object to their mouths. E. Darwin.

316. The finer the man, the better the art. A. C. Haddon.

317. The gifts of the soul and the mind are essentially the same in both sexes, and there is only difference in the proportions. Mme. Necker.

318. The happiness of individuals and the rank of the species are

in direct proportion to the female activities and inverse to the masculine. Toussenel.

319. The hearth created leisure. E. Grimard (contemporary French writer).

320. The hearth is the perpetual *rendez-vous* of humanity. E. Grimard.

321. The hearth was, from the dawn of history, the first centre of family-attraction, the origin and point of departure of nascent civilization. E. Grimard.

322. The history of the human mind is written in language. G. Regnaud (contemporary French philologist).

323. The human plant is of all plants that which needs sunlight most. J. Michelet (French historian, 1798-1874).

324. The idea of inferiority and superiority is eminently relative. N. Colajanni.

325. The ideas as well as the children of our youth often die before us. Anon.

326. The imagination is eternally young in its nature, and the child lives always in the man, though all the man be not in the child. Mme. Necker.

327. The imagination of children has its point of departure in the confusion of ideas produced by their reciprocal attraction. Guyau.

328. The infinitude of child-play is capable of exciting any feelings or affection. G. A. Colozza.

329. The little child needs to play as the silk-worm needs continually to eat leaves. Paola Lombroso.

330. The long habit of living makes mere men more hardly to part with life. Sir T. Browne.

331. The majority of prostitutes are born into prostitution at the same time as into puberty. Augagneur.

332. The man of genius is, in many respects, a somnambulist. J. P. Richter.

333. The man who goes to sleep is an idiot, the man who dreams is a lunatic. Maury (French physiologist).

334. The more imaginative the child's play is, the more pleasure he has. Mme. Necker.

335. The mother is the best school. J. Michelet.

336. The need to play, in the little child, increases in proportion as it plays; the more it plays, the more it wishes to play. G. A. Colozza.

337. The nineteenth century ought to define woman: A being equal to man, but different from man. E. Legouvé (French man of letters).

338. The nursery is the place where study is most general and universal. W. De Witt Hyde (American pedagogue, b. 1852).

339. The object of nature is function ; the object of man is happiness ; the object of society is action. L. F. Ward.

340. The organ is derived from the function ; somageny from psychogeny. W. Wundt (contemporary German physiologist and psychologist).

341. The organism is so much the more developed and complex, the greater the number of unities composing it and the freer they are to move and act in their own spheres. G. Sergi.

342. The origin of the æsthetic pleasures is to be found in the pleasure of play. G. Sergi.

343. The people that ceases to invent ceases to grow. O. T. Mason.

344. The period of infancy was a period of plasticity. J. Fiske.

345. The play of the child is its work, its trade, its life, its initiation into society. Mme. Kergomard.

346. The plays of children are a microcosm possessing almost all the elements of life. G. A. Colozza.

347. The plays of children are the germinal leaves of all later life. F. Froebel.

348. The pleasure of exerting their strength is inexhaustible in children. Mme. Necker.

349. The poet hath the child's sight in his breast, and sees all new. Mrs. Browning (1809-1861).

350. The poet is born and made. R. Fletcher (American physician, b. 1823).

351. The probable effect of civilization upon an evolution of human faculty has been much overestimated. F. Boas.

352. The progress of culture has shortened the period of babyhood. O. T. Mason.

353. The progress of man is his progress of gaining independence from nature, of making her forces his slaves and not leaving them his masters. D. G. Brinton (American anthropologist, 1837-1899).

354. The psychology of the child is fundamental in education. B. Machado.

355. The race-soul dominates entirely the crowd-soul. G. Le Bon.

356. The real savage is not the show-savage of an Australian town, the quai Kaffir of a South African port, or the Reservation Indian of a western state. H. Drummond.

357. There are no diseases, only sick people. B. Machado.

358. There are no grotesques in nature. Sir T. Browne.

359. There are emotive talents, — some persons need warming up to think. B. Machado.

360. There are things it is better not to think than to think. G. Stanley Hall.

361. The rebellion of delinquents finds only perennial maledictions, the rebellion of genius is destined to receive the adoration of humanity. Anon.

362. The relation of the function to the organ is not fixed. (A. Hovelacque (contemporary French anthropologist).

363. The religion of feeling comes back to fear, its primitive form in evolution. T. Ribot.

364. There is a certain sense of play in the taste-experiments of children. G. Sergi.

365. There is an intellectual gluttony. B. Machado.

366. There is an embryology of the mind as well as of the body. W J McGee.

367. There is a normal limit of elasticity for all our acts. B. Machado.

368. There is a sense in which the race may be said to have invented itself. O. T. Mason.

369. There is but one immortality, that of good deeds. B. Machado.

370. There is no deformity but in monstrosity. Sir T. Browne.

371. There is no gymnastic like that we have with our children. B. Machado.

372. There is no man bad. Sir T. Browne.

373. There is no normal type of brain. K. von Bardeleben (contemporary German anatomist).

374. There is no traditional error that can withstand inoculation with the blood of youth. B. Machado.

375. There is some difference between a soul and a clock, — let us not mechanize everything. B. Machado.

376. There is surely a piece of divinity in us. Sir T. Browne.

377. The rite is originally based on the myth. D. G. Brinton.

378. There ought to be a large margin to the personal life of children. B. Machado.

379. The rudest phases of religion connect the ideas of the divine with particular external objects, a tree, a rock, a special place, around which grow up a series of local myths and usages. D. G. Brinton.

380. The same processes operate in the art of decoration, whatever the subject, wherever the country, whenever the age, — another example of the essential solidarity of mankind. A. C. Haddon.

381. The same vice, committed at sixteen, is not the same, though it agrees in all other circumstances, as at forty. Sir T. Browne.

382. The savage is a child; the moral decadent in civilization a decadent old man. C. Letourneau (contemporary French anthropologist).

383. The savage is a man as we are men. D. G. Brinton.

384. The savage is not the type of a free man. D. G. Brinton.
385. The savage is to ages what the child is to years. Shelley.
386. The savage knows not death as a natural occurrence. D. G. Brinton.
387. The savage plays at warfare and finds an outlet for his recovered energies in violent emotions. H. Höffding.
388. The school must not teach servility. B. Machado.
389. The slumber of the body seems to be but the waking of the soul. Sir T. Browne.
390. The social milieu is the culture-medicine of criminality; the microbe is the criminal, an element having importance only the day when he finds the culture which makes him ferment. Lacassagne (contemporary French criminologist).
391. The soul of man may be in heaven anywhere. Sir T. Browne.
392. The spontaneous play of the child discloses the future inner life of the man. F. Froebel.
393. The *tabu* extends its veto into every department of primitive life. D. G. Brinton.
394. The talkative animals, as dogs and swine and children, scream most when in pain, and even from fear. E. Darwin.
395. The toys the child invents are those which amuse him most. Mme. Necker.
396. The trinity formed by the offensive instinct (anger), the defensive instinct (fear), and the instinctive needs. Th. Ribot.
397. The two functions absolutely essential to life are nutrition and reproduction. L. F. Ward.
398. The very existence of youth is largely for the sake of play. K. Groos.
399. The whole world is man's body. H. Drummond.
400. The whole world was made for man, but the twelfth part of man for woman. Sir T. Browne.
401. The woman who does not love, or is not a mother or a wife, falls short of being a woman, — for her involution has begun. S. Venturi.
402. The word is by all odds the most effective of all agencies to bring about altered and abnormal conditions either in the individual or in the mass. D. G. Brinton.
403. The word is servant of the idea. A. Darmesteter.
404. The worship of life was the central, positive conception in primitive ceremonies. D. G. Brinton.
405. The young of all animals play. G. A. Colozza.
406. This awe of nature, even when not a kind of worship, is the child of our observances. Dr. S. M. Burnett (American physician, b. 1847).

407. This is the century of the small and weak. B. Machado.
408. This propensity to imitation not only appears in the actions of children, but in the customs and traditions of the world. E. Darwin.
409. To chew well and to walk well are the two greatest secrets of long living. Bosquillon.
410. To do good is more than to think or to know. B. Machado.
411. To have something to do is the first principle of all education. B. Machado.
412. To listen is to observe, to speak is to act. B. Machado.
413. To study men we have to study mind. J. W. Powell.
414. To the mother the child is *her* child, to the school it is *a* child. Hailman (American pedagogue).
415. To the savage all nature testifies to the presence of the mysterious power which is behind its forms and motions. D. G. Brinton.
416. Unconscious and conscious imitation are factors influencing civilized society not less than primitive society. F. Boas.
417. Unmarried men are best friends, best masters, best servants, but not best subjects. Bacon.
418. Urbanization develops the need of being amused. G. Tarde.
419. Vagabondage is a vice, but it is, nevertheless, a mental resource for children, by which they escape the narrowness of the school and the vacuity of the home. B. Machado.
420. Vision and manipulation, these in the countless indirect and transfigured forms are the two coöperating factors in all intellectual progress. J. Fiske.
421. We are something more than ourselves in our sleeps. Sir T. Browne.
422. We are the heirs of the ages and do not desire to be their prodigal son. O. T. Mason.
423. We believe and think with all we are, body as well as sensibility and intelligence. J. Payot.
424. We have made more progress in intelligence than in kindness. J. Fiske.
425. We live by our imagination. B. Machado.
426. We must distinguish between the influence of civilization and of race. F. Boas.
427. We must not confuse luck with superiority. B. Machado.
428. We take ourselves to a woman, forgetting our mother in a wife, and the womb that bare us in that which shall bear our image. Sir T. Browne.
429. What education is to the individual, revelation is to the race. Lessing.

430. What function is to biology, feeling is to sociology. L. F. Ward.

431. What is moral evil but arrested development? R. W. Emerson.

432. When one grows old one has to deck one's self out. Vauvenargues (1715-1747).

433. Who seeth me in dreams seeth me truly. Mahomet.

434. Who would think, because he found his boy pugnacious with his companions, that he must make him a soldier with a large chance that he would develop into a Napoleon? H. R. Marshall.

435. Without dialects the body of language would be a corpse. F. Jahn.

436. With the animal heredity is everything, and his individual experience is next to nothing. F. Jahn.

437. With the discovery of fire man first entered into human social life. D. G. Brinton.

438. With the genesis of the family, the creation of man may be said, in a certain degree, to have been completed. J. Fiske.

439. Woman has two specific traits of genius, one of physical character, the other of functional, — the first is beauty, the second is the genius of seduction. S. Venturi.

440. Woman is a born teacher. B. Machado.

441. Woman was a slave before the slave existed. A. Bebel (contemporary German socialist).

442. Women are real savages inside. D. Diderot (1713-1784).

443. Women are rather the bearers of genius than the possessors of it. G. Sergi.

444. Women hold to the heart only by the ties of the heart. Mme. de Staël (1766-1817).

445. Women live from infancy to old age without desiring any other happiness than that of loving. Mme. Necker.

446. Young or old women never see a baby without feeling an emotion that men never know. Mme. Campan.

447. Youth is a continual intoxication. La Rochefoucauld (1613-1680).

448. Youth is a blunder, manhood a struggle, old age a regret. Disraeli (1776-1848).

449. Youth is the fever of reason. Rousseau.

450. Zoöculture is a child of sun and sand. W J McGee.

For the English dress in which the citations from authors in other languages appear the present writer is responsible.

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THE DRAMA OF THE FILIPINOS.

OF all departments of literature, it is only in the drama that the native Filipino has attained that excellence which consists in vital force and interest. Certainly, if we judged by the effect produced on him and his narrow world, we should have a product of unsurpassed merit. In so far as the plays are concerned, they give a key to the character of the old Filipino, and of the modern one also. What English or American playwright, even in the time of the most serious wars, has succeeded in keeping an audience on its feet, rabid with fury and frenzy, for three hours? What play have we known for the sake of seeing which we would risk a term in prison? Or have we ever been so powerfully impressed that the performance might be said to have been the mainspring of conversion to Christianity? Such influence belongs to the historic drama of the Filipino, and has been so frequently attested, even during the brief time of my own residence in the archipelago, as to require no further proof. The knowledge I have been able to gather has led me to make a classification for the sake of better understanding. Concerning the ancient plays and lyrics, my information has been derived from the older Spanish historians and bibliographers, such as Morga, San Agustín, de Rada, Delgado, de Zúñiga, and, at the present day, Retana. Rizal has contributed his share, but his work is so full of erratic and loose statements as to require caution in the reader.

My classification divides the plays and poems into four classes or periods. These are:—

- (1.) Prehistoric; until 1521.
- (2.) Religious; from 1529 to the present time.
- (3.) Moro-Moro, or Middle Period; from 1750 to about 1876, and to the present day.
- (4.) Seditious, or anti-American; from 1898.

This is the arrangement I have found most satisfactory; although each period overlaps its successor, the facility with which the plays can be studied is greater than with any other division.

I. With respect to the prehistoric time, our knowledge must of necessity be inaccurate and limited. I wish to make it clear at the outset, that my results are here given in the full knowledge that they are in many respects incomplete and faulty, and set forth with the desire that they may be of assistance in clearing up some points, and in stimulating further investigation with fuller material. Centuries ago, the Filipino, while learning the new thought and belief, was forbidden to repeat his heathen tales. This injunction has not been forgotten.

In the early time, it is fair to presume, from circumstantial evidence and the character of the people, that each tribe had beliefs of its own which crystallized into definite traditions, orally handed down in song and story. The Filipino knows little of the soul of music, but has a strong sense of rhythm. In the island of Samar exist songs which, according to native statement, were in vogue before the advent of the Spaniards. From the use of airs for the words of the traditions, the transition was easy to dramatic gesture and action. The native mind quickly responded and the drama was slowly evolved out of the folk-tale. From the Spanish authorities I gather that these old lyrics were used especially to celebrate state occasions. Some were dirges, some festival pieces. According to the famous Jesuit, Padre Colín, most of them "recited the vain deeds of their gods," and the relation of gods to men. Many were of a marine character, owing no doubt to the piracy usual with many of the tribes, and also because the people were fishermen. It is related, whether with authority I know not, that when Legazpi came to Mactan on his conquering expedition, and made a treaty with the natives, a "play" was given to celebrate the fact that Spaniard and Filipino were now "brothers." After the arrival of the Spaniards, these dramatic poems and lyrics seem to have fallen into general disuse.

II. Of the religious plays we have positive information, and manuscript copies may still be seen in certain of the greater museums. In his interesting, though not exact book, Don Vicente Barrantes says that the number of recorded religious dramas, in all the languages, "according to what may be considered as forming the true drama," varies between about twenty-six and forty. The first mentioned bears the date of 1529, and must therefore have been given less than seven years after the discovery of the islands. That the religious plays should have begun so early in the process of civilization is ample proof that the friars used the drama as one of the first means for drawing attention to their religion. For the rest we have the testimony, direct and indirect, of the friars themselves, to show that the priests adopted the religious melodrama as the best way to cultivate Filipino interest. The native saw the grotesque, and to our minds blasphemous, representations of the passion of Christ; his instincts were stirred, and he wished to learn more. More was supplied, and he soon knew also the stories of the saints. I am convinced that the old missionaries of Spain in this manner accomplished more, with greater speed and more lasting results, than has elsewhere been achieved.

The striking feature of dramas of this class is their obvious derivation from the mediæval European ecclesiastical plays. The pantomime and dialogue of the miracle-play expanded, until it grew

sufficiently strong to make its way in the world of laymen. The process thus corresponds to that of the European drama, as excellently set forth by Dr. Brander Matthews.

The religious plays are themselves capable of subdivision, and to my mind the distinction between their varieties is sharp. (a) First may be mentioned plays original with the friars. These were written in Spanish and translated into the native dialects, the actors being the friars themselves, with the assistance of their native students and helpers. (b) Translations from ancient Latin religious plays. These were doubtless of a higher order, as the Latin pieces were better specimens of literature. Such pieces are still popular both in city and province, and may to this day be seen in Manila, the most cosmopolitan city in the archipelago. (c) Plays written in the native dialect by Filipinos. At first, of course, these must have been produced under the eyes of the friars, in the monasteries, but after the insurrections, outsiders adopted the art, and to some extent wrote what they chose. It is true that the government issued a decree forbidding any native to publish or even write anything in any native dialect, but before the plays were produced in the cities they were censored, while in the country the power of Spain was never sufficiently secure to enable the suppression of frequent gatherings. Don Vicente gives dates of such plays¹ to 1882, but, strange to say, does not name a single Filipino playwright.

III. The third class, that of the Moro-Moro plays, affords the most interesting study of the drama, and the character of the Filipino. The name indicates the nature of the pieces. "Moro," according to the colloquial use of the word, signifies any native who is a Mohammedan. The plays, accordingly, recite the struggles between these and the Christian tribes, the former attempting to seduce the latter to Islam, with the alternative of death in various horrible forms. If the Moro-Moro play contained no more, it might be considered a peculiar division of the religious drama. But the plays were filled with fabulous adventures; according to Padre Joaquín Martínez de Zúñiga (writing of about 1800).

"In this *loa* they celebrated the naval expeditions of the General (the Spaniard Álava), the honors and titles with which the King had decorated him, and gave him their thanks, in recognition of the favor done them in visiting their pueblo, they being only poor wretches. This *loa* was in verse, composed rhetorically in diffuse style conforming to the Asiatic taste. Therein they did not fail to relate the expeditions of Ulysses, the voyages of Aristotle, the unfortunate death

¹ He gives dates from 1529 to 1580; these were ante-conquest, *i. e.* before the pacification of the islands. Others are dated between 1588 and 1882. All were given in Manila.

of Pliny, and other passages of ancient history, which they love to introduce into their relations. All these passages were full of fables having marvellous qualities; indeed, the more extraordinary the story, the greater their approbation; of Aristotle they said, that not being able to comprehend the profundity of the sea, he threw himself in and was drowned; of Pliny, that he cast himself into Vesuvius in order to understand the fire which burned within the volcano; in this manner they mingle other fictions with history."

Continuing in this description, and going into detail concerning peculiarities of the *loas*, de Zúñiga says of the tragedies: "If these do not possess plenty of personages having high rank and abundance of miracles, with ferocious wild beasts, the people do not like the plays and refuse their attention." This corresponds with statements of other writers, and gives a clear idea of the character of the Moro-Moro plays. It is little over a year ago that I saw the most recent specimen of this class, the so-called opera *Magdapio*, in the Zorilla Theatre of Manila. It was typical in every respect, perfectly illustrating the problems presented by intertribal wars.

In this piece, called "*Magdapio, or Fidelity Rewarded*," by Pedro A. Paterno (score by Carluen), *Magdapio* is a young woman who inhabits a certain mountain of the Itas, which is split apart by the god Lindol (the earthquake), thus letting out *Magdapio*, and exhibiting the riches contained within. The prince of the Itas seeks and obtains her hand in marriage, and the people acquire the vast wealth of the cleft mountain. After the marriage has been celebrated with great pomp, a flight of arrows interferes with the proceedings, an army of foreign invaders, the heathen Malays, rush in, the prince is killed, and *Magdapio* captured. Bay, king of the Malays, asks her to marry him. The girl courageously refuses, whereupon he tells her that she must do so, or he will throw the body of her dead lover into the shark-infested ocean. She refuses, and at the first opportunity throws herself also into the sea, and drifts to the throne of the king of the ocean. The latter inquires her purpose, and she explains. The god tells her that since she has been faithful, she shall be rewarded by receiving the name "Pearl of the Orient Sea," in addition to which, presumably, she recovers her lover by order of the sea-king. The tribal wars are clearly shown, even though to occidental eyes the play may be absurd. The music, declared to be "strictly Filipino," is strangely reminiscent of "*La Giaconda*," "*Faust*," and other well-known operas, with preludes and intermezzos really original. The performance was given in honor of Governor Wright, and the audience largely American. The play was written in Spanish, and by a friend of the author turned into Tagalog.

Barrantes declares that the date of the Filipino theatre, as a well

organized and patronized institution, is April of 1750. This may be relatively true, but this writer admits that the Jesuit priests in Manila, a century earlier, gave the first recorded play in which religion and war were mingled in a popular manner. This piece, called "Guerras Piraticas de Filipinas," or Pirate Wars in the Philippines, was written by Fray Jerónimo Pérez, and presented in the house of the Order, "where doubtless figured many sons of the country (*i. e.* Spaniards born in the islands) and also pure *indios*" (natives). The date is given as July 5, 1637. Barrantes comments on it in his usual loose fashion: "Here we have the first certain appearance of the theatre in the Philippines, of a modern date indeed, but a century after the conquest, a circumstance destructive of the hypothetical accounts concerning the influence of China on the intellectual evolution of the Filipinos." The first official recognition of the theatre in the archipelago, Don Vicente declares, is made in an order of the Royal Ayuntamiento of Manila dated 1836,¹ even though on the night of January 22, 1772, an eventful night for the government, the governor-general, Don Simon de Anda, gave a great play in the royal palace, or government house, under his own auspices. From this time forth the recognition of plays as a proper form of entertainment was practically conceded. Respecting the date of the first theatre building, it is only known that it was early in the last century. By an order evidently official it was called in 1847 the "Spanish Theatre," and was located in the district known as Binondo, which lies along the water-front, and is the business and Chinese section, being "extramuros."² In 1852 this building was destroyed by an earthquake, and rebuilt in 1853. About 1840 another theatre is supposed to have been built in Tondo, but seems to have been a building intended for other purposes, and remodelled. In 1853 and 1860 two others were erected, respectively in Tondo and Quiapo, both "extramuros" districts. Since that time theatres have flourished.

¹ Art. 116 of the "Cereemonial:" These festivities must always be the choice of our Ayuntamiento, and may include artificial fires, masks, tournaments, or dances in imitation of tournaments, triumphal cars, dances, comedies, bull-baiting and bull-fights, or fights with reed spears in imitation of tournaments, and performances of like nature. Art. 117. This article determines the disposition of scaffoldings and stages which had been erected in the plazas of the towns for representation of the plays; hence it may be inferred that prior to this time no regular playhouse, as such, was in existence. See *The Development of the Drama*, Matthews, chapters on the Mediæval Drama. Scribner, 1903.

² "Extramuros:" Literally, without the walls. The city of Manila, technically, is the small district included within the great wall begun by Legazpi in 1574. At the present time this city, or "Intramuros," is the least important part of the town except that in it is the official seat of government and many of the large educational institutions.

IV. This class, the latest, and the most troublesome for all concerned, contains only seditious plays, which may roughly be divided into two kinds, as sharply distinct as if belonging to different periods. All the plays are directed against the United States government, with the object of rousing the people to take definite action against the "hated interlopers," and once more plunge the country into an insurrection. It is difficult to say which division has been the more harmful. The first includes plays printed in the newspapers, not intended to be produced on a large scale, if at all. The other contains plays seldom or never printed, acted throughout the provinces of Luzon, Samar, and other large islands. In my collection, I have been unable to secure a complete copy of any piece belonging to the first category. These plays appeared in the native newspapers daily as serials. Their verbal form is strange, for the dramas frequently exhibited a mixture of three languages, incoherently blended, presumably with the idea of producing a witty effect, and at the same time deceiving the American secret police.

Of the other type an example is "*Hindi Aco Patay*," that is to say, I Am Not Dead, written by Juan M. Cruz, who signed it with his wife's name. The story is simple. *Karángalan* (Dignity, representing the natural wealth and riches of the islands) is sought in marriage by *Macámcam* (Covetous, the American Government in Manila), and also by *Tángulan* (Defence, a loyal, that is insurgent, native). *Ualáng-hinayán* (Pitiless, native scout under American orders). Her brother has sold himself to Macámcam, and urges his sister to marry the latter. She refuses, having pledged herself to *Tángulan*. Eventually he and Macámcam fight a duel (battle between the American and Filipino forces), and *Tángulan* is left on the field, shot through and mortally wounded. Macámcam sends to Washington for his father *Maímbót* (Avaricious, the United States), who comes to see his son married, as it is by his wish that the young man has undertaken to win the girl. Meantime, vague rumors have been bruited about that *Tángulan's* ghost has assumed command of a large force of desperate natives, advancing to destroy the force of Macámcam, and the latter is much disturbed. However, the girl is forced into the marriage, and the ceremony is proceeding, when the funeral procession of *Tángulan* passes the door of *Karángalan's* house. As the catafalque arrives, *Tángulan* springs up, bolo in hand, with the shout: *Hindi aco patay!* The Americans are seized, disarmed, and the lovers united, the play thus ending happily, while Macámcam and Maímbót decide to "wait until another day" before attempting again to execute their nefarious plans. The play is skillfully written, and proved a firebrand among the Filipinos. The piece most nearly resembling the older drama is entitled "*Luhang Tagalog*" (Tagalog

Tears), which is in reality a Moro-Moro play and not seditious, although it was suppressed because it stirred up the people, and inspired thoughts of war and treason. In the production of "Hindi Aco Patay" and other plays of like character, several decidedly striking bits of stage business were introduced. For instance, in this and its companion piece, "Kahapon, Ngayon, at Bukas" (Yesterday, To-day, and To-morrow), the costumes of the players were so designed that when at a preconcerted signal they gathered in the apparent confusion in the centre of the stage, and as quickly drifted into separate groups, the insurgent or Filipino flag, for an instant, was distinctly formed from their dresses, the stripes and triangle being clearly defined. The native audience, quick to perceive such a delicate piece of insolence, would cheer itself hoarse, while the foreigners present were unable to see the significance, and wondered what the excitement was about. Occasional attempts are still made to produce similar plays; even within a few months, the Manila papers have chronicled the suppression of a play in one of the provinces near the capital, declared to be as bad as the others, though its effects were of necessity more limited.

Arthur Stanley Riggs.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Mohegan-Pequot*. In F. G. Speck's article (Amer. Anthropol., n. s. vol. vi. 1904, pp. 469-476) on "A Modern Mohegan-Pequot Text," occur a few items of folkloric interest. On page 472 a derivation for *squā* is cited, — "from *tkwē*, to split, with infixed *s*." *Owā'nūks*, a term for "whites" is said to be from *āwā'n*, "who?" — the idea in the native mind at the time being "whence did they come? who are they?" — *Virginian*. In the same periodical (pp. 464-468), Mr. W. W. Tooker treats the "Derivation of the Name *Powhatan*." This famous word he derives from *Powauatan*, "the hill of the sorcerer" or "the hill of divination" — the latter is better perhaps. This is an entirely reasonable and satisfactory etymology. — *Pautatuck and Scatacook*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 385-390), W. C. Curtis writes of "The Basketry of the Pautatucks and Scatacooks." The so-called "Molly Hatchetts" (named after the last old Indian of the Pautatucks) are more than locally famous, though not all of them can be said to be "samples of pure New England basketry." The decorations and other markings of these old New England baskets are not all of white origin.

CADDOAN. *Arikara*. In the "American Anthropologist" (n. s. vol. vi. pp. 240-243) for April-June, 1904, Dr. George A. Dorsey has a brief article on "An Arikara Story-telling Contest." Among these Indians "the telling of tales is a common practice, especially during the winter nights." During the intervals of a ceremony "short tales of personal adventure, generally containing an element of the supernatural, are often recounted by the men." Dr. Dorsey gives the "story-telling contest" between Bull's-Neck, Enemy's-Heart, and Bear's-Teeth, occurring while food was being prepared for a feast at the lodge of a chief. These "true" stories recall the "capping" tales of similar companies among civilized peoples, where "whoppers" are indulged in, and the biggest "liar" bears away the prize.

ESKIMOAN. William Thalbitzer's well-printed and valuable book, "A Phonetic Study of the Eskimo Language, based on Observations made on a Journey in North Greenland, 1900-1901" (Copenhagen, 1904, pp. xvii., 406), contains (pages 571-387) "North-Greenlandic Contributions to Eskimo Folk-Lore." These include 8 folk-tales, 107 "old-fashioned songs," 13 "children's games and rigmaroles," decoy-sounds, a large number of Eskimo place-names from North Greenland, with translations (etymology) and remarks, and a number of specimens of Eskimo music (with melodies of songs) from North Greenland. Further consideration of this new material is reserved for another occasion.

MISSION INDIANS. *San Luiseno*. In her article on "Mission Indian Religion, a Myth in the Making" (*Southern Workman*, vol. xxxiii. 1904, pp. 353-356), Miss C. G. DuBois gives the English text of "The Myth of the Foot-print," told to her by an old woman in the San Luiseno language. It is the story of the leaving of Mu-kut (the Tu-chai-pa of the Diegueños), whose footprint on the rock remains "as an evidence of himself to his people." Some interesting songs accompany the legend. Miss DuBois is doing good work in recording this fast vanishing lore of a people whose younger generation has altogether forgotten it.

NORTHWEST PACIFIC COAST. To the "*American Anthropologist*" (n. s. vol. vi. pp. 477-485) for July-September, 1904, Dr. John R. Swanton contributes an article on "The Development of the Clan System and of Secret Societies among the Northwestern Tribes," in which he sums up the results of the investigations of Boas, Morice, and his own personal observations. The general conclusions reached are that "it is safe to look for the original seat of the clan system with maternal descent on the northwest coast among the Tlingit, Haida, and Tsimshian" (this the evidence presented by Boas and Morice indicates), and "a large portion of the Tlingit once lived at the mouths of Nass and Skeena rivers" (Swanton). The origin is thus traceable to "a region where several different linguistic stocks were in close contact." The characteristic "secret societies" of this northwestern area seem to go back "to a similar area, although at a different point on the coast." The facts now in hand make it likely that "the more important features of the secret societies arose among the Heiltsuk proper, or Bellabella, who were in close contact with the Tsimshian of Kittizoo on one side, and with the Bellacoola on the other." The entrance into the secret societies of influences from the eastern Indians is also somewhat plausible. Dr. Swanton's article shows that we are beginning to get light upon some of the puzzling problems of American ethnology.

SIOUAN. *Crow*. In the "*American Anthropologist*" (n. s. vol. vi. pp. 331-335) for April-June, 1904, Mr. S. C. Simms publishes a brief preliminary paper on "Cultivation of 'medicine tobacco' by the Crows." The ceremony attending the planting of "medicine tobacco," which "with slight variation, is still observed as in the days when the buffalo were plentiful," is said to be "one of the oldest observed by the Crow Indians." The preparations for the feast are begun in the latter part of May "as soon as the choke-cherry trees begin to blossom." In the ceremony figure buffalo (now beef) "sausages," personal "medicine charms," sun-smoking, song-singing, — the marching, halting, smoking, praying, singing, and dancing occur four times over, — foot-racing (to planting-ground), etc. After

the planting a sweat-lodge is built and the men bathe. After ceremonial incense-smoking comes a great feast. When the "medicine tobacco" is gathered no ceremony seems to be observed. It is to be hoped the detailed study will soon be published. — *Omaha*. In the "Southern Workman" (vol. xxxiii. 1904, pp. 474-477) Miss Alice C. Fletcher writes of "Indian Names," with special reference to the Omaha Indians. The rites connected with the bestowal of clan names and customs connected with their use teach us that "a man cannot live for himself alone, that he is bound to his kinship group by ties he may not break, must never forget or disregard." This obligation is enforced by usages like the tabu, etc. Miss Fletcher rightly observes "the loss of original Indian names through the substitution of inadequate translation would be a loss to the history of the human mind."

TAÑOAN. *Pecos*. Mr. E. L. Hewlett's paper, "Studies on the Extinct Pueblo of Pecos" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 426-439), contains a list of clans, a partial synonymy of the term "Pecos," notes of traditions concerning the ruins of Ton-ch-un, etc. The Pecos Indians "still make pilgrimages to their ancestral home," the last was seven years ago. They were desirous of visiting the old pueblo again in August, 1904, "to visit and open their sacred cave." In Pueblo history Mr. Hewlett recognizes four epochs: Pre-traditionary (earliest), epoch of diffusion (a long period), epoch of concentration (from present day back to period of diffusion). Each of these epochs had its ethnologic, sociologic, linguistic, artistic, and mythologic characters. At the beginning of the epoch of concentration the rivalry of clans "was naturally a great stimulus to certain activities."

UTO-AZTECAN. *Mexican*. In the "American Anthropologist" (n. s. vol. vi. 1904, pp. 486-500), Mrs. Zelia Nuttall discusses "The Periodical Adjustments of the Ancient Mexican Calendar." This article is mainly a *critique* of Professor Edward Seler's paper on the rectifications of the year and the length of the Venus-year, published recently in the "Zeitschrift für Ethnologie" (Berlin), and refers to the praiseworthy labors of Señor Paso y Troncoso, whose work the author styles important. The author cites from Serna's "Manual de los Ministros de las Indias" in support of her view that the Mexicans added 13 days to their 52-year cycle. She thinks also that the 260-day period "was actually employed for the purpose of registering the apparent movements of the planet Venus." — *Water symbol*. In the same periodical (pp. 535-538) Dr. J. Walter Fewkes treats of "Ancient Pueblo and Mexican Water Symbols." The symbolism of simple and double spirals and rectangular meanders figuring, *e. g.* in a series of pictures by a native artist illustrating the

conquest of Mexico by Cortes, is evidently intended to signify water. Similar designs on Hopi pottery, Dr. Fewkes argues, have the same meaning. Incidentally he remarks that "the Pueblo culture in the southwest was more uniform in ancient times than after these local differences had developed in the relatively modern period." — *Hopi*. At pages 581, 582 Professor F. W. Hodge has a note on "Hopi Pottery fired with Coal," in which he points out that both in prehistoric and probably early historic times the pottery of the Hopi (Moqui) Indians was fired by means of coal. The fire was outdoors and, on account of the character of the hatchway in the roof (both entrance and smoke-hole) making impossible the use of coal for inside cooking or heating, its employment was limited to pottery-firing. After the introduction of the sheep its dried droppings supplanted coal. No "coal clan" exists among the Pueblo tribes. — *Mexican*. In his paper "Ueber Steinkisten, Tepetlactalli, mit Opferdarstellungen und andere ähnliche Monumente" (Z. f. Ethnol., vol. xxxvi. 1904, pp. 244-290, with 44 figs.) discusses the ornamentation and mythological symbolism of the Riva Palacio, Islas y Bustamente, Hackmack, and Museo Nacional stone chests, and the stones of Mixcouac, Huitzuc, etc. Most of the scenes and rites represented upon them relate to the offering up of blood (one's own) with which are associated prayers to various deities. Among the deities concerned are the stone-knife god, the god of fire, the cave god, etc. These costly stone chests were probably intended to hold the ashes of the burnt corpses of princes, etc. — *Huichol*. In the "Southern Workman" (vol. xxxiii. pp. 280-286) for May, 1904, H. E. Hepner has an article on "The Huichol Indians of Mexico," based on recent writings and lectures of Dr. Carl Lumholtz. — *Aztecs*. To the same periodical (pp. 528-535) for October, 1904, the same author contributes an article on "The Aztecs of To-Day." Clothing, religion, medicine, sculpture, weaving, *mescal*, etc., are briefly treated. The Aztecs retain their old-time skill as surgeons, and are by no means to be despised as sculptors. In their rain-prayers the modern Aztecs, though nominally Christians, honor the Virgin, but pay little attention to Jesus.

CENTRAL AMERICA.

COSTA RICA. H. Pittier de Fábrega's paper on "Numeral Systems of the Costa Rican Indians" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 445-458) contains some things about methods of counting of interest to the folklorist. The Bribri have six distinct methods of counting, one each for people, round objects, small animals, long objects and large animals, trees and plants, houses. The author thinks that "several, if not all, of the tribes of southern Central

America counted by means of grains of corn, one grain finally becoming the symbol of unity." The custom of counting with seeds "was transmitted from the aborigines to the Spanish invaders, but instead of corn they used cacao beans, and these even acquired sometimes a monetary value."

MAYAN. A second and revised edition of P. Schellhas's "Die Göttergestalten der Mayahandschriften" (Berlin, 1904, pp. 40, 1 pl. and 65 figs.) has appeared. The first was published in 1892. A brief review of this work by E. Förstemann will be found in the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 528-529). So far, the pantheon of the Maya codices consists of about a score of deities; and the Maya religion, as compared with the ancient Mexican, may be considered to represent an advance and a simplification. The "frog-god" of this edition is a new deity. In a brief paper, "Ueber die Lage der Ahaus bei den Mayas" (Z. f. Ethnol., vol. xxxvi. 1904, pp. 138-141), E. Förstemann discusses the view of the equivalence of *ahau* and *katun* as set forth by Seler, etc. He doubts whether such equivalence holds for all time and for the whole Maya region.

SOUTH AMERICA.

AYMARAN. In his article on "Aboriginal Trephining in Bolivia" (Amer. Anthropol., n. s. vol. vi. 1904, pp. 440-446), Mr. Adolph F. Bandelier gives some valuable information concerning the present method of trephining the skull among the Aymará Indians. With them it is a secret, but not a "lost" art, being still performed by the medicine-men, "and not infrequently, since fractures of the skull occur during every one of the annual or semiannual engagements fought between neighboring communities and in the drunken brawls accompanying their festivals." Some account is given of Paloma, a shaman or medicine-man of "the class called *Kolliri*, who practice Indian medicine, or medical magic, as a special vocation, along with the common arts of husbandry," etc. Bandelier thinks that "the primary cause of the invention of trephining by the mountain tribes of Peru and Bolivia may be looked for in the character of their weapons, which are mostly blunt, for crushing and breaking; hence they had to deal almost exclusively with fractures." He also remarks that "it is a source of surprise to me that thus far I have not been able to find any mention of trephining in the early sources." The Aymará Indians of Pacajes (northwestern Bolivia) "were among the few tribes that, in their primitive condition, used bows and arrows." They also used lancets of flint for bleeding. That trephining was ever performed as a punishment for crime Bandelier does not believe. Naturally, it may have had religious associations.

CALCHAQUÍ. In his article "Apuntes sobre la arqueología de la

Puna de Atacama" (La Plata, 1904, pp. 30, 4 pl. 6 figs.) reprinted from the "Revista de Museo de La Plata," vol. xii., Dr. Juan B. Ambrosetti treats of the collection (made by Gerling in 1897-1898) now in the Museo de La Plata from various places in the Atacaman Puna, and other archæological remains of this region. The petroglyphs of Antofagasta de la Sierra, Peñas Blancas, San Baitolo, the two groups of ruins at Antofagasta, the graves near that place, etc., are described. Also the contents of these graves, — pottery, "scarifiers," objects of wood and bone, etc. The consideration of the archæological data of this region leads the author to conclude that the ancient inhabitants of the Atacaman Puna were identical with the Calchaquí. They may have formed a link between Argentine and Chilean Diguítas. — Dr. Ambrosetti's *impressions de voyage* are given in another interesting pamphlet, "Viaje á la Puna del Atacama de Saltá a Caurchari" (Buenos Aires, 1904, pp. 32). At page 32 is a brief description of the Indian well near Siberia in the west of the Salar and the cunning way in which it has been concealed from view.

GRAN CHACO. The main part (pages 1-75, with two maps) of the first two numbers for 1904 of the "Internationales Archiv für Ethnographie" is devoted to a comprehensive article by Dr. L. Kersten on "Die Indianerstämme des Gran Chaco bis zum Ausgange des 18. Jahrhunderts." In this history of the Gran Chaco stocks up to about 1800, the southern Indians, the Guaikurú tribes, the Mataco-Mataguayos stock, the Lulé-Vilela family, the tribes of the northern portion of the southeastern Chaco, the Zamuco, the Chiriguaná and the Nu-arawak tribes are specially considered. The Gran Chaco is one of the most interesting environments in America, — its characteristic peoples are geographically and ethnically midway between the tropic peoples and the Indians of the south. Since the sixteenth century the history of the Chaco Indians in general has been one of a constant repression and isolation by the whites. The introduction of the horse by the Spaniards induced in some of the tribes (*e. g.* Abipones) a fatal expansiveness. The horse-Indians of the Chaco long played a rôle like that of the Prairie-tribes of North America, the Turkish hordes and other Asiatic nomads. The introduction of domestic animals (sheep, goats, cattle, etc.) and their use by the Chaco tribes were much slower. Deep influences of mission activity occur in this region. The author recognizes 8 linguistic stocks in the Chaco: 1. Guaikurú (Abipone, Mokoví, Toba, Mbayá-Kaduié, Payaguá). 2. Mataco-Mataguayos (Mataco, Mataguayos, Vejoz, Noctén, Chorotí, Guisnaí, Malbalá, Matará, Tonocoté). 3. Vilela-Lulé (Vilela, Lulé, Chunupí). 4. Maskoi (Lengua, Angaité, Sanapaná, Sapuquí, Guana). 5. Lengua-Enimagá-Guentusé (extinct). 6. Samucu (Zamuco-Samucu, Chamacoco, Tumanahá, Moro). 7. Chiriguano (of Túpi family).

8. Guaná-Chané (Chané, Kinikinau, Teréno, Guaná), of Nu-Arawak lineage. This monograph contains many useful data for orientation in South American ethnology.

GUAIKURUAN. Dr. R. Lehmann-Nitsche's "Etudes anthropologiques sur les Indiens Takshik (Groupe Guaicuru) du Chaco Argentin" (La Plata, 1904, pp. 53, with 9 pl.), reprinted from the "Revista del Museo de La Plata," vol. xi., though concerned almost entirely with physical anthropology, contains (pp. 15, 22, 23, 25, 26, 28, 32, 35, 38), notes on face-tattooing, etc. Among these Indians the tattooing is done by old women with thorns and rubbed-in ashes. The Abipone tattooing, as described by Dobrizhoffer, resembles in several points that of the Takshik. Very few of the men are tattooed. The author mentions a woman (one of his subjects) named Naimrainá "who has among her Takshik fellow-countrymen the reputation of an artist. With a bit of charcoal she ornamented the walls of the house where her people stopped with designs very similar to face-tattoos. She also drew on paper for the author."

JIVARAN. In the "Anales del Museo Nacional de Buenos Aires" (vol. ix. 1903, pp. 519-523), Dr. Juan B. Ambrosetti publishes an interesting description of a "Cabeza humana preparada según el procedimiento de los Indios Jívaros, del Ecuador." The head in question is not that of an Indian, but of a *chino*, or Christian peon. It is also not a trophy of war, but a trade-specimen, made (after the ancient fashion) for commercial purposes. This is one more instance in which the zeal of collectors may be said to have kept alive an old custom, or rather stimulated a new traffic. The government of Ecuador had, at one time, to prohibit the sale and export of these "prepared heads." Two real Jivaro heads are in the Museum.

RIO NEGRO AND UAPÉS COUNTRY. In the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 293-299) a brief report is given of Dr. Theodor Koch's "Forschungsreise nach Südamerika." Dr. Koch went from Manáos up the Rio Negro to San Felipe in the region where Venezuela, Columbia, and Brazil meet at the extreme north-west corner of the last. In Trinidad, where Dr. Koch had to remain nearly two weeks, the "holy festivals" began, which were, "in spite of the mantle of Christianity, a real heathen comedy of the Caboclo people so badly corrupted by the Cachaça." The Kobéua of the rivers Querary and Cudurary still retain many of their old customs and usages among their mask-dances, etc. They are said to drink in *cachiri* the pulverized bones of their ancestors. Other tribes of this region (*e. g.* the Arapáso) have also mask-dances. Besides many vocabularies, several hundred photographs of types, scenes, and landscapes, Dr. Koch collected over 500 ethnologic specimens (pottery, gourds, basketry, etc.). Among these were

"more than 30 masks of the Kobéua of a most original character and painted with figures of animals and spirits." In the Makú Dr. Koch claims to have discovered a new linguistic stock.

PATAGONIAN. Hesketh Pritchard's "Through the Heart of Patagonia" (London, 1902, pp. 346), embodying the account of an expedition sent out by Mr. Pearson, proprietor of the London "Daily Express," in search of the giant sloth, contains some notes on the Tehuelche. Of these interesting Indians, but five "camps" are said still to remain in Patagonia, but they keep much of their old life and ancient customs. Among these are artificial flattening of the occiput in infants, and the curious practice of putting a new-born boy inside the body of a mare just killed, — this is done with the belief that it will make him a good horseman.

PERUVIAN. To the "American Anthropologist" (n. s. vol. vi. pp. 197-239) for April-June, 1904, Adolph F. Bandelier contributes a valuable article on "Aboriginal Myths and Traditions Concerning the Island of Titicaca, Bolivia." The author cites from the old chroniclers (Juan de Betanzos, Cieza de Leon, Agustin de Zárate, Father Cristóval de Molina, Garcilasso de la Vega, Joseph de Acosta, Francisco Lopez de Gomara, Antonio de Herrera, Anello Oliva, Bernabé Cobo, etc.) evidence of traditions to the effect that "at a very remote period there existed some relation between the Island of Titicaca and natural phenomena of such importance as to leave a lasting impression on the memory of the aborigines." Also "in connection with extraordinary occurrences in nature it is sometimes mentioned that the Inca had their origin on Titicaca island." In course of time and through tribal shiftings in the remote past, "Titicaca island, for some reason not yet ascertained, has secured a foothold in the myths and traditions of the people." On pages 198-199 are given some fragments of modern legends about Titicaca. Of one story from Copacavana Bandelier suggests "it is not impossible that the legend of the foundation of Rome had been related by priests to Indians whom they educated, as has been the case all over Spanish America." Farther on he remarks: "The deep impression rapidly made by biblical tales on the imagination of the Indians, through teachings of the Catholic Church, is perceivable in many of the traditions reported by Molina." The paintings on cloth and on boards (the latter in a sun-shrine near Cuzco) are deserving of further investigation. The paintings on cloth were said to illustrate, among other things, "the fables of the creations of Viracocha." — In his paper "On the Relative Antiquity of Ancient Peruvian Burials" (Bull. Am. Mus. Nat. Hist., vol. xx. 1904, pp. 217-226), Mr. A. F. Bandelier cites documentary and archæological evidence to show that not only did the primitive custom of burying the dead survive long

after the coming of the Spaniards, but the Indians often exhumed those of their fellows who had been interred with Christian rites and reburied them in the old way. The periodical renewal of the cloth over the bodies and the vessels buried with them lasted, like the artificial deformation of the skull, till well into the seventeenth century. These facts make difficult the determination of dates, since many burials are not really conquistorial, although the manner of sepulture is.

GENERAL.

AMERICANISTS. Another interesting account of the New York meeting (see this *Journal*, vol. xv. pp. 296-299) has been published by Dr. Juan B. Ambrosetti, who represented the Argentine government and the University of Buenos Aires. Dr. Ambrosetti's report makes a pamphlet of 42 pages, — "Congreso de Americanistas Nueva York (1903), XIII. Sesión. Informe del Delegado dela Universidad de Buenos Aires," — having previously appeared in the *Revista de la Universidad de Buenos Aires* for 1904. It contains a good résumé of the principal papers read.

ASIAN-AMERICAN. In his "The Mythology of the Koryak" (*Amer. Anthropol.*, n. s. vol. vi. 1904, pp. 413-425), Mr. Waldemar Jochelson treats of a people who "are to be regarded as one of the Asiatic tribes which stand nearest to the American Indian," and discusses particularly "the similarities in the beliefs and myths of the Koryak and the American tribes." According to the author, "in our investigations of all the features of the Koryak life we meet with three elements, — the Indian, Eskimo, and Mongol-Turk, the first generally predominating." This holds especially of religious concepts, for "the Koryak view of nature coincides in many points with that of the Indians of the north Pacific coast." Of 122 episodes occurring over and over again in Koryak myths, 101 are found in Indian myths of the Pacific coast, 22 in Mongolian-Turk myths, 34 in Eskimo myths. Jochelson's general conclusion is that "the Koryak of Asia and the North American Indians, though at present separated from each other by an enormous stretch of sea, had, at a more or less remote time, a continuous and close intercourse and exchange of ideas." The reindeer domestication of the Koryak (with which go some religious ceremonies and customs) is "a cultural acquisition of Asiatic (Mongolian-Turk) origin." The raven-mythology distinctly suggests American affinities. The Eskimo elements in Koryak mythology are comparatively few. Mr. Jochelson's forthcoming monograph on the Koryak, to be published by the American Museum of Natural History, will be awaited by ethnologists and students of folk-lore with great interest.

BASKETRY, ETC. In the "Zeitschrift für Ethnologie" (vol. xxxvi. 1904, pp. 490-512, with 40 figs.), Max Schmidt discusses with some detail the "Ableitung südamerikanischer Geflechtmuster aus der Technik des Flechtens," with special reference to the Bakairí, Karrayá, Guató, Nahukuá, Tukano, Ipuriná, Anetö, etc. The general thesis of the author is that "out of the technique itself arise patterns, which stimulate the human mind to further perfection by mere variation and combination." Also that "wherever palms grow and their leaves are used by men for making textile utensils, an independent point of origin for patterns and the ornamentation derived from them is furnished." The development of the pattern and ornament-*motif* of the leaf of the palm is a very interesting feature of South American textile art. Schmidt calls attention to the rarity of "coiled basketry" in South America, and to the rarity in North America of the type discussed in his paper.

A. F. C. and I. C. C.

RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. René Basset's "*Contes populaires d'Afrique*" (Paris, 1903), which is a collection of folk-tales from all regions of the Dark Continent, contains a section "*Contes des Nègres des Colonies*," in which are included stories from the island of Mauritius, Brazil, the West Indies, and Louisiana, the last from Professor Alcée Fortier's "*Louisiana Folk-Tales*" (*Amer. Folk-Lore Soc.*, 1895). A review of this book by A. Werner (*Folk-Lore*, 1904, vol. xv. pp. 125-126) finds it "exceedingly interesting as an introduction to the subject of African folk-lore," — the number of stories amounts in all to one hundred and seventy.

JAMAICA. In "*Folk Lore*" (vol. xv. pp. 87-94, 206-213) for March and June, 1904, are published two instalments of "*Folk-Lore of the Negroes of Jamaica*," being "papers written in 1896 by colored students at Mico College, Jamaica, preparing to become teachers. The material of these two sections consists of an interesting and valuable list of "signs, omens, myths, and superstitions" covering the following rubrics: The dead, signs of death, the "duppy," "rolling calf," letter from God, kill the thief, find out the thief, love, marriage, miscellaneous; superstitions relating to the body, the house, outdoors, dreams, etc. The "duppy" is defined thus: "After a person has been dead for three days it is believed that a cloud of smoke will rise out of the grave, which becomes the *duppy*." The *duppy* "is a curious being, capable of assuming various forms of men and other animals," and it "can do many things similar to a living person." Among the various kinds of "duppies" are: Three-foot horse, rolling calf, long-bubby Susan, whooping boy (who rides the three-foot horse), mermaid, etc. The "rolling calf" has its origin thus: "When a man dies, and is too wicked for heaven or hell, he turns into this kind of duppy, 'the rolling calf,' and goes about with a chain round his neck, which Satan gives him to warn people." The "rolling calf" is afraid of the moon, and, with its eyes fixed upon that luminary, it may be heard saying on moonlight nights: "Do me goode mun no go fal dun pa me, no go wak unda me, a de holy night. If you fal dun pa me a me nancy me kin." Among the most malignant ghosts are reckoned those of Chinese and coolies. Wakes and "ninth nights" are very common, even with fairly intelligent persons. Among conjure-materials figure rosemary, "Guinea yam," "pain-cocoa," or "dum-cane," wangra, mamy, and other plants.

NEGRO AND INDIAN. From E. W. Nelson's "*A Winter Expedition into Southwestern Mexico*" (*Nat. Geog. Mag.*, 1904, vol. xv. pp. 341-356) we learn that in parts of the state of Guerrero the negroes

have crowded out the Indians. South of Acapulco can now be seen the round hut, such as the ancestors of the negroes built in Africa centuries ago. At Papayo the palm-nut gatherers are women, half-negro and half-Indian.

TALES, ETC. Miss Culbertson's "At the Big House, where Aunt Nancy and Aunt 'Phrony held forth on the Animal Folks" (Indianapolis, 1904), is reviewed in this Journal (vol. vii. pp. 212, 213) by Professor Edwards, who gives the book high praise.

A. F. C.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON. — The following report of meetings held during the year 1903-1904, and since the last printed account, is supplied by the Secretary of the Branch.

December 8, 1903. The first regular meeting of the season was held at the house of Mr. and Mrs. Otto B. Cole, 55 Boylston Street, Professor Putnam in the chair. Mr. Alfred M. Tozzer, of Harvard University, gave an account of the "Sand Paintings of the Navahos," reciting ceremonies which had come under his own observation. The address was illustrated with colored reproductions of the symbolic paintings.

January 26, 1904. The monthly meeting was held at the house of Mr. and Mrs. A. R. Willard, 40 Commonwealth Avenue. In the absence of Professor Putnam, Dr. W. C. Farabee introduced Dr. W. H. Drummond, of Montreal, who read a number of his well-known poems descriptive of French-Canadian dialect and character. A second paper was read by Mr. J. Macintosh Bell, recently employed by the Canadian government as director of explorations in the Arctic north. The speaker gave an account of Ojibway life and folk-lore as observed in the course of his expedition.

March 1. The meeting was held in the small hall of the Pierce Building. Mr. William Wells Newell treated the "Diffusion of Folk-Tales, as Illustrated by a Negro Legend of the Ignis Fatuus." He showed that in spite of the wide-spread belief, no veritable phenomenon of nature lay at the basis of the tradition. He read a witty Maryland legend, in negro dialect, undertaking to explain the origin of "Jack-my-Lantern," and explained its relations as a variant of an ancient European myth, connected with the folk-tale of the "Three Wishes."

March 25. The meeting was held at the house of Mr. and Mrs. William G. Preston, 1063 Beacon Street. In the absence of Professor Putnam, Dr. W. C. Farabee took the chair. The speaker of the evening was Dr. William A. Neilson, of Harvard University, his subject being "Burns and Scottish Folk-Song." He gave a learned account of the origin and development of many of the lyrics. The address was illustrated by music, many of the songs being admirably presented by Miss Hewins of Boston.

Friday, April 29. The meeting was held at the Hotel Brunswick, by invitation of Mrs. Munroe Ayer and Mr. William Wells Newell. Mr. Harlan Ingersoll Smith, of the American Museum of Natural History, New York, gave an illustrated lecture, his title being "Five American Nations, — the Children of the Snow, Forest, Mist, Desert, and Plains." Mr. Smith, whose numerous lantern slides were of remarkable excellence, described in an entertaining manner the various peoples.

The annual meeting was held before the paper. The President, Professor F. W. Putnam, made a brief address. Reports were presented from the Secretary and Treasurer. The latter announced a small balance in the treasury. The Secretary reported but one death and three resignations during the year, about a dozen new members having been added.

Officers were elected as follows: President, Professor F. W. Putnam; First Vice-President, Mr. W. W. Newell; Second Vice-President, Dr. W. C. Farabee; Treasurer, Mr. Eliot W. Remick; Secretary, Miss Helen Leah Reed; Council, Mrs. H. E. Raymond, Miss C. A. Benneson, Mrs. Lee Hoffman, Dr. J. H. Woods.

Helen Leah Reed, Sec'y.

CAMBRIDGE. *November 27, 1903.* The monthly meeting was held at the house of Miss Cook, 71 Appleton Street. Dr. R. B. Dixon, of Harvard University, was the speaker of the evening, his subject being the "Two Types of the American Creation Myth."

December 24. This meeting was held at the Peabody Museum, in connection with the Boston Branch. Dr. Livingston Farrand, of New York, gave a paper entitled "The Significance of Mythology and Tradition."

January 27, 1904. The Branch met at the house of Miss Hopkinson, 22 Craigie Street. Mr. J. Macintosh Bell, who in 1902 and 1903 had conducted explorations for the Canadian Geological Survey, gave an account of "The Ojibway People."

March 1. The meeting was held at the house of Dr. B. L. Robinson, Clement Circle. Dr. W. A. Neilson, of Harvard University, gave a paper on "Burns and Scottish Folk-Song." Musical illustration of the popular songs was supplied by Miss Hewins, Mrs. Minton Warren, and Mrs. Osborne.

March 29. The meeting took place at the house of Mrs. Yerxa, 37 Lancaster Street. Professor George H. Moore, of Harvard University, treated of recent essays in the mythological field, his subject being "Pan-Babel in Comparative Mythology."

April 14. The Branch met at the house of Mr. Chas. Peabody, 197 Brattle Street. Miss Emily Hallowell, of West Medford, Mass., illustrated "Songs of Alabama negroes," collected by herself at Calhoun University, Calhoun, Alabama.

May 11. The meeting was held at the house of Miss Batchelder, 28 Quincy Street. Professor F. N. Robinson, of Harvard University, treated "Folk-Lore of Ireland in the Celtic Revival."

November 22. The Branch met at the house of Miss Batchelder, 28 Quincy Street. Dr. George A. Cleese, of Harvard University, treated of "Greek Religion in the Light of Recent Discoveries in Crete."

December 13. The meeting was held at the house of Miss Bumstead, 12 Berkeley Street. Dr. A. W. Ryder, of Harvard University, gave a paper including translations of "Sanskrit Fables and Epigrams."

Constance G. Alexander, Sec'y.

CINCINNATI. *October 19.* Dr. A. G. Drury gave a paper on "Legends of the Apple," including the story of the forbidden fruit.

November 16. Dr. H. H. Fich treated of "The Dance of Death," showing conceptions of Old German artists and writers, and the manner in which death was conceived as luring mortals.

Harry Ellard, Sec'y.

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(FOR THE YEAR 1904.)

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DISENCHANTMENT BY DECAPITATION.¹

DECAPITATION as a means of disenchantment occurs in two Middle English romances which deserve a closer study than they have yet received, — *The Carl of Carlisle*² and *The Turk and Gawain*.³ In *The Carl of Carlisle*, which belongs to the same group as the Old French *Chevalier à l'Espée*,⁴ the decapitation is the last act in a complicated process of unspelling. The bespelled person is a cruel giant who puts to death every stranger who seeks harborage in his castle. Gawain, with Kay and Bishop Baldwin, having lost his way, is forced to seek the Carl's hospitality, though the Bishop is well aware that he belongs to the class of personages known to modern scholars as "Difficult Hosts." Gawain's courtesy, however, enables him to become master of the situation. The savage host makes several extraordinary requests, but Gawain yields cheerful acquiescence to them all. Next morning the Carl bids Gawain take a sword and strike off his head. To this also Gawain assents, though not without expressing considerable reluctance. As soon as his head was off, the Carl; we are told, "stood up a man of the height of Sir Gawain," and thanked the knight for delivering him from the "false witchcraft" under which he had labored for forty years. It was this enchantment which had made him act so murderously; he had killed guests enough to make five cartloads of bones.

In *The Turk and Gawain*, the hero visits the Isle of Man under the guidance of a "Turk," that is, a dwarf. The island is inhabited by giants. The King of Man requires the performance of various difficult feats, all of which are accomplished by the Turk. Finally the

¹ Address by the Retiring President, at the Sixteenth Annual Meeting of the American Folk-Lore Society, Philadelphia, December 30, 1904.

² Madden, *Syr Gawayne*, pp. 187 ff., 256 ff.; Hales and Furnivall, *Bishop Percy's Folio Manuscript*, iii. 275 ff.

³ Madden, pp. 243 ff.; Hales and Furnivall, i. 88 ff.

⁴ Edited by Méon, *Nouveau Recueil de Fabliaux et Contes*, 1823, i. 127 ff., and by E. C. Armstrong, Baltimore, 1900.

heathen king is slain. Then the Turk bade Gawain strike off his head; and when this was done, he "stood up a stalwart knight," sang *Te Deum*, and thanked Gawain heartily.

On another occasion I hope to discuss these romances fully. For the present, I will, with your permission, confine myself to the single incident of Unspelling Decapitation, which is common to them both. In the *Carl*, the bespelled person is a cruel monster until he is released from enchantment; in the *Turk*, he takes the role of Helpful Attendant, performing superhuman tasks as a substitute for the hero. In both, he urges the reluctant Gawain to cut off his head,¹ and this is the final act in a somewhat complicated process of disenchantment. The efficacy of decapitation in undoing a spell is a widespread popular belief, and many of the tales in which it occurs are otherwise parallel either to *The Carl of Carlisle* or to *The Turk and Gawain*. In what follows, there is, of course, no attempt at exhaustiveness. My purpose has been to illustrate the belief by means of typical examples, and to bring out its significance as an article of the popular creed.

We may begin with the Decapitation of Helpful Animals.

In a Gaelic tale a serviceable steed bids the hero "take a sword and . . . take the head off me." The hero objecting, the horse replies: "In me there is a young girl under spells, and the spells will not be off me till the head is taken off me." In the same story a serviceable raven makes a similar request: "A young lad under spells am I, and they will not be off me till the head comes off me." The pair are transformed and make a fine couple.² This is an instructive example because it is outspoken. Usually, however, and more properly, the animal does not tell the hero or heroine why the beheading is to be performed. So, for instance, in a Swedish tale, *Den underbare Hästen*, the horse simply asks the hero to strike off his head, and when this is done he recovers his proper shape, that of a prince, the brother of the heroine.³

¹ There is no beheading in the Porkington version of the *Carl* (edited by Madden), but this text has omitted the *motif* of disenchantment altogether, to the manifest injury of the romance.

² *The Rider of Grianraig*, J. F. Campbell, *Popular Tales of the West Highlands*, no. 58, iii. 16-18; cf. Curtin, *Hero-Tales of Ireland*, pp. 354-5. See also *The Black Horse*, from Campbell's manuscript collections, Jacobs, *More Celtic Fairy Tales*, pp. 57 ff., and, on the supposed Indian provenience, Hartland, *Folk-Lore*, v. 331-2. Cf. Leskien u. Brugman, *Litauische Volkslieder u. Märchen*, p. 386, and Wollner's notes, pp. 537-42.

³ Eva Wigstrom, *Sagor ock Äfventyr upptecknade i Skåne*, p. 74, in *Nyare Bidrag till Kännedom*, etc., vol. v. In the Norwegian ballad of *Åsmund Fregdegævar*, the hero, who has rescued the king's daughter from the land of the trolls by the aid of a magic horse, strikes off the horse's head: "deð vart ein kristen mann," namely, the queen's youngest brother, Adalbert, son of the English king (Landstad, *Norske Folkeviser*, no. 1, sts. 62-63, p. 21). Cf. Curtin,

In the Lettish epic *Needrischu Widwuds*,¹ the hero Widewut is much helped by a werewolf (*wilkata*), who, among other services, replaces the heads of the hero's two companions and brings the dead men to life by means of a magic elixir. The wolf then insists on being beheaded in his turn, and, when his request is granted, is transformed into a handsome youth.

The serviceable cat becomes a princess on being decapitated in Mme. d'Aulnoy's *La Chatte Blanche*, and in the Norwegian *Herrepeer* (Sir Peter).² In Perrault's *Le Chat Botté* there is no beheading and no disenchantment, but, instead, a delicious specimen of French wit: "Le Chat devint grand Seigneur, et ne courut plus après les souris, que pour se divertir."³ In a Tyrolese story the hero, at the cat's request, takes the animal by the hind legs and dashes her against the hearth till he sees her no more. Immediately she reappears as a beautiful maiden, whom he marries.⁴

In the Welsh Gypsy tale of *The Black Dog of the Wild Forest*, two helpful little dogs, Hear-all and Spring-all, who have saved the hero's life, require him to cut off their heads, threatening to devour him if he refuses. As Jack travelled on, grieving, "he turned his head round at the back of his horse, looking behind him, and he saw two of the handsomest young ladies coming as ever he saw in his life." They are Hear-all and Spring-all.⁵ Similarly, three black dogs in a German tale, who have served the king well, are beheaded

Myths and Folk-Tales of the Russians, etc., pp. 293, 405, in both of which the horse makes the reason known. Bayard, the helpful horse in *Le Prince et son Cheval* (Cosquin, *Contes pop. de Lorraine*, i. 133 ff.), does not ask to be disenchantment, but simply requests his dismissal. He is certainly bespelled, however: "Je suis prince aussi bien que vous : je devais rendre cinq services à un prince" (i. 137). A Christianized incident of this sort is in Vernaleken, *Österreichische Kinder u. Hausmärchen*, no. 46, p. 252: a horse says, "Hew off my head," and when this is done, a white dove flies forth and up to heaven.

¹ Put together by Lautenbach-Jusmina, song 17, Jelgawā, 1891, pp. 211 ff.; see summary by H. Wissendorff de Wissukuok, *Revue des Traditions Populaires*, xii. 160-1.

² Asbjørnsen og Moe, *Norske Folkeeventyr*, 2d ed., 1852, p. 162 (translated by Dasent, *Popular Tales from the Norse*, 2d ed., 1859, p. 347); so in *Kong Knud fra Knolande* (variant), p. 431, and in another version (in which the cat becomes a prince), p. 433. See Lang, *Perrault's Popular Tales*, 1888, *Introd.*, p. lxxii. Asbjørnsen and Moe cite a number of parallels. Cf. the German *märchen* of *Der Federkönig* (Haltrich, *Deutsche Volksmärchen aus dem Sachsenlande in Siebenbürgen*, 3d ed., 1882, p. 50). In *Das weisse Kätschen* (Kuhn u. Schwartz, *Norddeutsche Sagen*, p. 334), the kitten's paws and head are cut off, and the transformation begins on the amputation of the first paw.

³ Lang's ed., as above, p. 35.

⁴ Zingerle, *Kinder- und Hausmärchen*, 1852, no. 9, p. 52; ed. 1870, p. 42.

⁵ Groome, *Gypsy Folk-Tales*, pp. 267-71. There are unspelled green dogs (which remind us of the fancy *brachets* in French romance) in a tale in the *Celtic Magazine*, xiii. 279.

at their own request: "Siehe, da standen nun einmal drei Königs-söhne."¹

In the West Highland tale of *Mac Iain Direach*, the fox, who has assisted the hero materially, remarks as they come to a spring by the side of the road: "Now, Brian, unless thou dost strike off my head with one blow of the White Glave of Light into this spring,² I will strike off thine." Brian complies, and "in the wink of an eye, what should rise up out of the well, but the son of the King that was father of the Sun Goddess."³

When we pass from Helpful Animals who are unspelled by decapitation to Helpful Servants who are released from enchantment by the same means, we approach sensibly nearer to the situation in *The Turk and Gawain*. Frequently (as in that poem) the helpful attendant wears a monstrous or dwarfish likeness till he is disenchanted.⁴

In the Welsh Gypsy story of *An Old King and his Three Sons in England*, Prince Jack has been entertained and helped at various stages of his journey by three brothers, whose heads, at their request, he cuts off and throws into a well. What happens may be seen from the case of the eldest of the three: "No sooner he does it, and flings his head in the well, than up springs one of the finest young gentlemen you would wish to see; and instead of the old house and the frightful-looking place, it was changed into a beautiful hall and grounds." There is complete disenchantment, it will be observed, of place as well as of person. This oldest brother is described as a frightful creature: "He could scarcely walk from his toenails curling up like rams' horns that had not been cut for many hundred years, and big long hair," and so on.⁵

¹ Haltrich, as above, pp. 107-8.

² The spring is significant. Immersion in water or some other liquid is often a means of dissolving a charm, and sometimes operates as one of several measures conducing to that end. See Child, *Ballads*, i. 338, 507, ii. 505, iii. 505, and add Laistner, *Rätsel der Sphinx*, § 31, i. 252 ff.

³ J. F. Campbell, no. 46, ii. 358-9. Campbell's story was derived from John Macdonald the tinker, whom Mr. Hindes Groome makes out to have been a Gypsy (*Gypsy Folk-Tales*, pp. lviii-lxi; cf. Nutt, *Folk-Lore*, x. 241-2). It is reprinted, with valuable notes, in Groome's *Gypsy Folk-Tales*, pp. 283-9.

⁴ Cormac's *Glossary*, s. v. *prúll*, Stokes, *Three Irish Glossaries*, pp. 36-38, and O'Donovan's translation, ed. Stokes, pp. 135-7; O'Curry, *Manners and Customs*, ii. 89; Nutt, *Revue Celtique*, xii. 194-5; the same, *Holy Grail*, pp. 139-41, 205-6; Zimmer, Kuhn's *Ztschr.*, xxviii. 438; *Imtheacht na Tromdhaimhe*, ed. Connellan, Ossianic Society, *Transactions*, v. 114 ff.; *Life of S. Féchin of Fore*, §§ 37-38, ed. Stokes, *Revue Celtique*, xii. 342-5; MacInnes, *Folk and Hero Tales*, pp. 91-93 (with Nutt's note, pp. 454, 467-8); Maynadier, *Wife of Bath's Tale*, pp. 65 ff., 195 ff.; J. F. Campbell, iii. 299-300; Curtin, *Myths and Folk-Lore of Ireland*, pp. 235 ff.; Mac Dougall, *Folk and Hero Tales*, pp. 35 ff.; Hyde, *Beside the Fire*, pp. 18 ff.

⁵ Groome, *In Gypsy Tents*, 1880, pp. 299-317; the same, *Gypsy Folk-Tales*,

In the Irish *Mac Cool, Faolan, and the Mountain*, an old forester, who has assisted Dyeermud and Faolan in some very perilous adventures, asks Dyeermud to cut off his head. Dyeermud consents after the old man has told him that he is under enchantment and cannot be otherwise released. "He cut off his head with one blow, and there rose up before him a young man of twenty-one years." He had been enchanted by his stepmother.¹

Sometimes the person disenchanting by beheading is not a helpful animal or attendant, but the heroine of the story. There is a good instance in the Saxon tale of *Sausewind*.² Here a woman who lives with the ogre Sausewind tells him of three enchanted princesses and gets from him the answer: "Wenn einer ein Schwert nimmt und schlägt dir den Kopf ab, so bist du die eine; dort unten am Wasser steht ein Erlenbusch, wenn davon der rechte Ast . . . abgehauen wird, so ist das die zweite; und oben am Wasser steht noch ein Busch, wird davon ebenfalls ein Ast abgehauen, so ist das die dritte; dann sind alle drei wieder beisammen." A visitor — a young man — then effects the disenchantment in the way prescribed. Again, in the Saxon tale of *Der dumme Hans* (a variant of a well-known *märchen*),³ Hans serves a mouse, the mistress of an enchanted castle, for three years. At the end of the third year, the mouse bids him beat her till she is covered with blood (*blutrünstig*). He does so. Immediately the castle is disenchanting and full of life; the mouse becomes a crown-princess and marries Hans. In a variant,⁴ a cat takes the place of the mouse, and Hans has to cut wood during his three years of service, make a huge fire, and finally throw the cat into the flames.

Sometimes the disenchanting person is a prince, and the maiden who releases him wins him as a husband. Thus in a West Highland tale⁵ which is a variant of the well-known *Frog Prince*, the frog, for whom the girl has made a bed beside her own, finally says: "'There

no. 55, pp. 220-32; see also *Journal of the Gypsy Lore Society*, 1891, iii. 110-20. From the first of these publications the tale was reproduced, with changes and comments of which Mr. Hindes Groome complains (*Gypsy Folk-Tales*, p. 232), by Jacobs, *More English Fairy-Tales*, pp. 132-45, 232-3.

¹ Curtin, *Hero-Tales*, pp. 510-11.

² Schambach u. Müller, *Niedersächsische Sagen u. Märchen*, pp. 260 ff.

³ The same, pp. 268 ff.

⁴ The same, p. 368. This story has great similarities to the Swedish *märchen* of *Den Förtrollade Grodan* (Hyltén-Cavallius and Stephens, *Svenska Folk-Sagor och Äfventyr*, no. 15, i. 251 ff.), translated by Thorpe, *Yule-Tide Stories*, pp. 226 ff. (*The Enchanted Toad*). In Afanasief, vol. v. no. 28 (Ralston, *Russian Folk-Tales*, p. 134), a helpful bull-calf tells the hero to kill him and burn his carcass; from the ashes there spring a horse, a dog, and an apple tree, all three of which play an important part in the next act of the drama.

⁵ J. F. Campbell, no. 33, ii. 130 ff.

is an old rusted glave behind thy bed, with which thou hadst better take off my head, then be holding me longer in torture.' She took the glave and cut the head off him. When the steel touched him, he grew a handsome youth; and he gave many thanks to the young wife, who had been the means of putting off him the spells, under which he had endured for a long time." In an Annandale version of *The Frog Prince*, the frog asks the girl to cut off his head with an axe.¹ In Grimm's version and some others, the frog is dashed against the wall by the girl in anger at its request to be taken into her bed, and the transformation follows.²

The Frog Prince is particularly interesting, since it combines, in some of its versions, disenchantment by personal contact with disenchantment by decapitation or by some other method of killing the magical body. In some forms of the great class of "animal-spouse" tales, the mysterious husband is a man by night and an animal (frog, serpent, wolf, etc.) by day, and lays aside his beast-skin when he assumes human shape.³ This gives us a clear insight into the real meaning of disenchantment by beheading. We shall return to the point later.

Especially important for the illustration of *The Carl of Carlisle* are the instances in which the bespelled person who is released by decapitation is a cruel and murderous demon or monster until he is

¹ R. Chambers, *Popular Rhymes of Scotland*, 1842, p. 52 (ed. of [1870], pp. 88-89), from C. K. Sharpe, who learned it from a nurse about 1784.

² See R. Köhler, *Orient u. Occident*, ii. 330; Landau, *Ztschr. f. vergl. Literaturgeschichte*, i. 17. There is an English version from Holderness in Jones and Kropf, *Folk-Tales of the Magyars*, Folk-Lore Society, pp. 404-5, in which, as in a version of *The Frog Prince* given by F. Pfaff in his *Märchen aus Lobensfeld (Alemannia)*, xxvi. 87, 88), the frog is taken into bed, but there is neither smashing nor decapitation. In Haltrich, *Deutsche Volksmärchen aus dem Sachsenlande in Siebenbürgen*, 3d ed., 1882, p. 37, a little creature, apparently a dwarf or elf, who has been changed into a toad by enchantment, resumes his proper shape when the toad is smashed to pieces. Cf. Laistner, *Rätsel der Sphinx*, i. 59.

³ On the Frog Prince or Princess, and on the burning of the frog (or other) skin or of the whole frog to effect the transformation or to ensure its permanence, see Benfey, *Pantschatantra*, i. Einl. § 92, pp. 266-9 (where there are many references). There is some good material in De Gubernatis, *Zoological Mythology*, ii. 376 ff. See also *Der Prinz mit der Schweinshaut*, Köhler, *Kleinere Schriften*, i. 315 ff. A Zulu story of a prince in serpent form (Callaway, *Nursery Tales of the Zulus*, i. 321 ff.) is a fine example of confusion between a person who really has the shape of a serpent and one who is disguised by being clad or inclosed in a serpent's skin. The narrator cannot keep the distinction in mind at all. For one shape by day, another by night, see Child, *Ballads*, i. 290, iv. 454, v. 289; Maynadier, *The Wife of Bath's Tale*, 1901, pp. 201 ff.; Kroeber, *Cheyenne Tales*, no. 18, *Journal of American Folk-Lore*, xlii. 181. Many references for the transformation of animal spouses are collected by S. Prato, *Bulletin de Folklore*, i. 316-35.

relieved from enchantment. This comes out clearly in the first adventure of *Art and Balor Beimenach*.¹ The princess of Greece will not marry Art unless he brings her the head of the Gruagach of the Bungling Leaps. Art fights the monster thrice. The first time he beheads him, but the body goes down through the earth, the head follows, and the next day the gruagach is whole and twice as strong as before. The second day Art seizes the head before it has time to sink into the earth and starts off with it toward the king's castle. On the way he meets three men with a headless body. Art foolishly allows them to apply the gruagach's head to the trunk, and on the instant men, head, and body go down through the earth. The third day a raven carries off the head. Instructed and helped by a friendly old man, Art recovers the head, which he carries to the castle of the king of Greece. The princess consents to marry him, but he refuses her. Acting on the old man's instructions, Art carries the head back to *him*. "The old man threw the head on a body which was lying in the cabin; the head and the body became one, and just like the old man." The old man says: "The gruagach was my brother, and for the last three hundred years he was under the enchantment of . . . the only daughter of the King of Greece. The princess is old, although young in appearance; my brother would have killed me as quickly as he would you; and he was to be enchanted till you should come and cut the head off him, and show it to the princess, and not marry her, and I should do as I have done. My brother and I will stay here, take care of our forests, and be friends to you."²

The Highland tale of *The Widow and her Daughters*³ is another case in point. It is a Blue Beard story, curiously modified by the *motif* of unspelling decapitation. A great gray horse (who is also called a king, and who apparently is a man by night)⁴ abducts a widow's three daughters one after another. He decapitates the first two for entering a forbidden chamber. The third escapes by a ruse and reaches her mother's house. Her lover pursues "in a wild rage." "When he reached the door he drove it in before him. She was standing behind the door, and she took his head off with the bar.

¹ Curtin, *Hero-Tales*, pp. 312 ff.

² The same, p. 323.

³ J. F. Campbell, *Popular Tales of the West Highlands*, no. 41, ii. 265 ff. See Campbell's references, ii. 275. Köhler, *Orient and Occident*, ii. 679 (*Kleinere Schriften*, i. 256-7), and *Jahrb. f. rom. Litt.*, vii. 151 ff. (*Kleinere Schriften*, i. 312 ff.), adds little that helps us here. See also Laistner, *Rätsel der Sphinx*, ii. 101. In *Die singende Rose* (Zingerle, *Kinder u. Hausmärchen*, 2d ed., 1870, no. 30, p. 154), an old graybeard makes the princess strike off his head; a key comes out of it, which opens all the doors and chests in the castle.

⁴ This may be said to be implied, though it is nowhere stated.

Then he grew a king's son, as precious as ever came," and they were married.¹

The very formidable giant called the Bare-Stripping Hangman, in the Gaelic tale of that name,² turns out to be under spells, from which he is released when the egg which contains his life has been crushed, and when his hands and feet have been cut off and cast into a fire. "As soon as the hair of the head was singed and the skin of the feet burnt, the very handsomest young man they ever beheld sprang out of the fire." He is the king's younger brother, "who was stolen in his childhood." This is also an instructive example. The Bare-Stripping Hangman belongs to the class of giants who have no soul in their body, — Koshchei the Deathless, *corps-sans-âme*, Punchkin, and the rest,³ — and should be destroyed, not disenchanted. By the addition of the disenchantment *motif*, the monster is made into a bespelled mortal.⁴

The idea that fierce or destructive creatures need only to be subdued or disenchanted to make them kindly, or even to win them to marriage, is familiar enough from the story of Brynhildr. An instructive instance from North America is the Dakota legend of two cannibalistic wives who wish to kill their husbands, but become harmless when freed from the spell. The phrase is, "He made them good."⁵ There is a very interesting parallel in the wild Armenian tale of *Zoolvisia*, which also shows the confusion between an immortal won as a bride and a mortal released from spells.⁶

¹ In a variant reported by Campbell (ii. 274-5), the transformation is missing. Here the girl beheads the giant (who is previously called a horse) with a sword and holds it on the spinal marrow till this cools, in order that the head may not go on again. This is clearly the proper ending. It is instructive for our present purpose to observe how the idea that beheading releases from enchantment has affected the catastrophe in the other version.

² Mac Dougall, *Folk and Hero Tales*, pp. 76 ff.

³ See Cosquin, *Contes pop. de Lorraine*, i. 173 ff.; Hartland, *Legend of Perseus*, index, under *external soul*; Ralston, *Russian Folk-Tales*, pp. 84 ff.; Curtin, *Russian Myths and Folk-Tales*, pp. 165 ff.; J. W. Wolf, *Deutsche Märchen u. Sagen*, pp. 87-93; Rand, *Legends of the Micmacs*, p. 245; Köhler, *Orient u. Occident*, ii. 100-103 (*Kleinere Schriften*, i. 158-61); Frazer, *Golden Bough*, 1890, ii. 296 ff., 2d ed., 1900, lii. 351 ff.; Seklemian, *The Golden Maiden and other Folk Tales and Fairy Stories told in Armenia*, Cleveland and New York, 1898, p. 133; Friis, *Lappiske Eventyr og Folkesagn*, pp. 46, 51.

⁴ Cf. a similar confusion in Maspons y Labrós, *Lo Rondallayre, Quentos populars catalans*, no. 27, ii. 104-10.

⁵ S. R. Riggs, *Dakota Myths*, in *Contributions to North American Ethnology*, ix. 141-2.

⁶ A king's son and his companions follow an antelope into a forest, where they find a tent by a fountain. Within is a table spread with delicious viands. The prince does not eat or drink, like his companions, but explores the neighborhood and is shocked to find, not far from the tent, a heap of human skeletons. The

A few other examples of disenchantment by decapitation may be cited to show how readily this feature attaches itself to almost any kind of tale of supernatural creature.

In a German tale a girl hears night after night a voice calling on her to rise. At last she gets out of bed and sees a woman, who asks her to come and free her. The girl follows through a long subterranean passage, entering at length a brilliantly lighted hall. Here sit three black men at a table, writing, and on the table lie two bright swords. "Take one of these swords," says the woman, "and cut off my head : *so bin ich erlöst.*" The girl is about to obey, when her brother, who has followed her, interferes. The woman seizes the girl angrily and throws her violently to the floor, so violently that she becomes a heap of ashes. Then there is a loud noise, and palace and all disappear.¹

A cowherd is besought by a White Lady to strike off her head, since he alone, she says, can release her. He alleges, in excuse, that he has no axe. She fetches one with a silver handle, but he runs away. In another form of the same story, the White Lady brings with her a block, a broad-axe, and a bunch of keys. She tells the herd that she is under a ban (*verwünscht*), and begs him to cut her head off before noon, in order to release her. She promises him great treasures. He delays too long, and she vanishes, declaring that not for another hundred years will one be born who can set her free.² This is an ordinary legend of a White Lady, the only peculiarity consisting in the manner of disenchantment : kissing is far more common.³ In another version the White Lady conducts the peasant into a hill and gives him treasure, which, however, disappears when twelve o'clock strikes and the blow has not been dealt.⁴

Disenchantment by beheading is, by a singular confusion, introduced into a Swabian version of the widespread story of the *Thankful Dead Man*. A bird flies to Karl's window with a dagger in its

food and water are poisoned, and all his companions die. Soon horsemen approach and pillage the dead men, the prince looking on from a place of concealment. The robber leader turns out to be a beautiful virago, Zoolvisia, with whom he falls in love. She it was who had enticed hunters to the spot in the form of an antelope. The youth visits Zoolvisia's castle and manages to deprive her of the talisman on which her power depends. "You have overcome me," says Zoolvisia; "you are brave and a real hero worthy of me. No one except you has ever heard my voice and lived. Now my talisman is broken, and I have become a mere woman." Thereupon she accepts the prince as her husband. Seklemian, *The Golden Maiden and other Folk Tales and Fairy Stories told in Armenia*, 1898, pp. 59 ff.

¹ Kuhn, *Märkische Sagen u. Märchen*, no. 94, pp. 99-100.

² Schambach u. Müller, *Niedersächsische Sagen u. Märchen*, no. 106, pp. 77-78.

³ See examples in Child, *Ballads*, i. 307 ff., 338, note, ii. 502, 504, iii. 504, iv. 454, v. 214, 290; Schofield, *Studies on the Libeaus Desconus*, in *Studies and Notes*, iv. 199 ff.

⁴ Schambach u. Müller, no. 107, p. 79.

beak and tells him to cut off its head. The bird has assisted him, and Karl is unwilling, but at last he obeys. The head of the bird falls into the room; the trunk flies away, and there stands before Karl the spirit of the merchant whose corpse he had ransomed.¹

So far, we have confined our attention, in the main, to *decapitation* as a means of unspelling, but we have compared a few stories in which some other forms of violent death have the same effect. Beheading, then, is only a special means of putting to death: the main point is to kill the enchanted body. Thus in the Irish *Mac Cool, Faolan, and the Mountain*, Faolan pierces a man with his sword in the darkness. "The man fell dead; and then, instead of the old man that he seemed at first, he rose up a fresh young man of twenty-two years." He was Faolan's uncle, and could not be freed from enchantment till pierced with a particular sword, which Faolan carried.²

Transformation from a dwarf to a man, as in *The Turk and Gawain*, occurs in an Austrian tale, *Der erlöste Zwerg*. A laborer gives a dwarf such a stroke in the head that he falls dead; but he immediately becomes a beautiful youth and thanks the laborer for his "Erlösung."³

The *Kathā-sarit-sāgara* tells of a Vidyādhara who has been compelled by a curse to take the form of a camel. He is to be restored only when he is killed in that form by a certain king, — which happens.⁴ So, in the same collection, a Yaksha is doomed by a curse to be a lion till he is killed by a certain king with an arrow. This happens, and he regains his human form.⁵

The following is perhaps merely an anecdote of condign punishment after death, not an instance of disenchantment. A *Senn* in the Watthenthal saw a red bullock, which advanced in a threatening way. He caught him by the horns and forced him over the brink of a ravine. The bullock fell and was dashed to pieces. Up came the spirit of another *Senn*, and thanked him for his release. He had masqueraded in this shape as a punishment for once having thrown a peasant's bullock into this chasm.⁶

¹ E. Meier, *Deutsche Volksmärchen aus Schwaben*, no. 42, p. 151. Cf. Simrock, *Der gute Gerhard u. die dankbaren Todten*, Bonn, 1856, p. 57. On the Thankful Dead, see Hippe, Herrig's *Archiv*, lxxxi. 141 ff., and Kittredge, *Studies and Notes in Philology and Literature*, viii. 250, n.

² Curtin, *Hero-Tales*, pp. 495-6. The incident is really out of place in this tale, which, at this point, is a case of the attempt to resuscitate dead warriors (the "Hilda-saga").

³ Vernaleken, *Österreichische Kinder u. Hausmärchen*, p. 171.

⁴ Bk. xii. ch. 69, Tawney, ii. 141-2.

⁵ Pt. i. ch. 6, Tawney, i. 37.

⁶ Von Alpenberg, *Deutsche Alpensagen*, no. 98, pp. 96-97.

Often a wound that is not sufficient to cause death is enough to effect a disenchantment, so as to make the person who suffers it return to his proper shape. Indeed, the mere drawing of blood may be all that is required. So in a story from Annam, a farmer, while cutting grass, accidentally amputates the tail of a serpent. The snake immediately becomes a fine young man.¹ Again, in a story from Brittany, a beautiful woman has been changed into a turtle. Two men are fighting for her hand. Throwing herself between them to end the combat, she is wounded, and, as soon as her blood flows, her metamorphosis is at an end.² In a legend of Auvergne a wicked baron is condemned for his crimes to wander as a *loup-garou* till a Christian shall make his blood flow. Wounded by a woodcutter, he resumes his human form and dies instantly.³ In a Lapland tale a lad draws blood from the hand of one of two fairy maidens who are dancing about him. Instantly the boatload of persons among whom the women have come vanishes, boat and all. Only the maiden remains. "Now you must take me to wife," says she, "since you have drawn blood upon me."⁴

In a Gypsy story from Transylvania, two wild geese, on being shot, fall to the ground as two beautiful maidens.⁵ In a Maori legend, the god Maui, in pigeon-form, is hit with a stone, and he immediately turns into a man.⁶ A precisely similar incident is found in the Irish *Wooing of Emer*: Derbforgaill, daughter of the King of Lochlann, wishing for the love of Cuchulinn, takes the form of a bird and flies to Ulster, along with one of her maids, who is also in bird-likeness. Cuchulinn wounds her with a stone from a sling. Immediately both resume their mortal shape. The rest of the saga does not now concern us.⁷ In the Latin *De Rebus Hiberniae Admirandis*, as

¹ Landes, *Contes et Légendes Annamites*, pp. 12-13. In a Tyrolese story, a bride accidentally steps on her snake-husband's tail and crushes it, whereupon he becomes a handsome prince: Schneller, *Märchen u. Sagen aus Wälschtirol*, no. 25, p. 65 (see Crane, *Italian Popular Tales*, pp. 324-5, with the references).

² Sébillot, *Contes populaires de la Haute-Bretagne*, [i.] 13-14.

³ Antoinette Bon, *Revue des Trad. Pop.*, v. 217-18 (reproduced by Sébillot, *Litt. Orale de l'Auvergne*, p. 231).

⁴ Friis, *Lappiske Eventyr og Folkesagn*, no. 7, pp. 24-25, cf. p. 39.

⁵ Von Wlislöck, *Märchen u. Sagen der transylvanischen Zigeuner*, no. 14, p. 33. In a Lithuanian tale, St. George (*Jurgis*), tired with hunting, sits down on a stone; out comes a black serpent and creeps towards him; he shoots her down and she immediately becomes a beautiful maid, whom he marries: Veckenstedt, *Mythen, Sagen und Legenden der Zamaiten*, i. 289-90. Veckenstedt's collection is discredited (see Karłowicz, *Mélusine*, v. 121 ff.), but this incident must be substantially correct.

⁶ Buller, *Forty Years in New Zealand*, London, 1878, p. 185.

⁷ *Tochmarc Emire*, translated by Kuno Meyer, *Archæological Review*, i. 304 (same, revised, in Hull, *Cuchullin*, p. 82). Cf. Zimmer, *Haupt's Ztschr.*, xxxii.

well as in the *Mirabilia* in Todd's *Irish Nennius*,¹ there is an account of a man who threw a stone and brought down a swan. Running to pick up the bird, he found it was a woman. She told him that she was thought to have died, but that really she was carried off in the flesh by demons. He restored her to her astonished relatives. In a German story, Hans cuts and slashes among a lot of animals with a sword, whereupon they are disenchanting and become mortals.²

We have already seen that decapitation, etc., must have been regarded as a slaying of the enchanted body (the beast or bird form) and therefore as the release of the human shape, so that the article of the primitive creed which we are studying has its close association with the belief in swan-maidens and werewolves and their feather-garment or beast-skin. The real (human) body was thought of as clad in the enchanted body or covered by it. This comes out with perfect clearness in those stories in which the enchanted animal is to be opened or skinned, and in which, when this is done, the real person emerges from the skin or belly.

Thus the Breton Péronic kills and skins the enchanted horse at its own request. He is much surprised "de voir sortir de sa peau un beau prince."³ In the same collection, a black cat, born of a woman, asks to be placed on its back on a table and to have its belly ripped up with a sword. This done, "il en sortait aussitôt un beau prince."⁴

217-18; Kuno Meyer, *Revue Celtique*, xi. 437-8; Nutt's note in Mac Innes, *Folk and Hero Tales*, p. 477; Hartland, *Legend of Perseus*, iii. 50.

¹ An hexameter list of the Wonders of Ireland, printed by Thomas Wright, *Reliquiae Antiquae*, ii. 103-107. This is no. 18 in the list (p. 105), and no. 21 in that given in Todd's *Irish Nennius*, pp. 210-11. It does not occur in Giraldus Cambrensis, *Topographia Hiberniae*, ii. 4 ff. (*Opera*, Rolls Series, v. 80 ff.), nor in the Norse *Speculum Regale* (see Kuno Meyer, *Folk-Lore*, v. 299 ff.). Clearly by "demons" we are to understand "fairies." The idea that persons thought to be dead have really been abducted by the fairies is common in Ireland and elsewhere. It underlies the beautiful Middle English romance of *Sir Orfeo*, which, as the present writer has conjectured, may be based on a combination of the Irish tale of the *Wooing of Etain* with the story of Orpheus and Eurydice (*American Journal of Philology*, vii. 176 ff.; *Studies and Notes*, viii. 196, note; cf. Brandl, Paul's *Grundriss*, ii. 630; Bugge, *Arkiv för Nordisk Filologi*, vii. 108; Herz, *Spielmannsbuch*, 2d ed., pp. 361-2).

² Vernaleken, *Österreichische Kinder u. Hausmärchen*, no. 54, p. 316.

³ Luzel, *Contes populaires de Basse-Bretagne*, ii. 66-67; cf. the modern Irish *Story of Conn-eda*, translated by N. O'Kearney, *Cambrian Journal*, ii. 101 ff., 1855 (reprinted in *Folk-Lore Record*, ii. 188-90, and by Yeats, *Irish Fairy and Folk Tales*, pp. 306 ff.).

⁴ The same, iii. 166. So also in *Le Chat et les deux Sorcières* (iii. 131), which is in effect another version of *Le Chat Noir*. Something similar may once have stood in *The Red Pony* (Larminie, *West Irish Folk-Tales*, p. 215), where the disenchantment (p. 218) is confused and distorted.

A Catalan story has this feature in a singularly complicated form. A wolf who has guided the cast-off daughter of a king to his palace, gives her elaborate directions for his own disenchantment. Accordingly the girl builds a fire; kills the wolf; rips him up; catches the dove that emerges; puts the dead wolf in the fire; extracts an egg from inside the dove; breaks it, — and there emerges a beautiful prince, who marries the girl.¹

A queer variation of the skinning process occurs in a Swedish tale, *Kidet ock Kungen*. A kid has become the trusted counsellor of a king. One day he bids the king behead him, turn his skin inside out, and force it on the flayed body again. It was a hard job; but when it was finished, there stood a handsome prince whom the king greeted as his son.² Still more elaborate are the directions given by a helpful ass (a prince under enchantment) in a Færøe story: "You must chop off my head and tail, skin me, cut off my legs, put the head where the tail was and the tail in the neck, turn my hoofs up toward my legs, and sew my hide together about me with the hair inside."³ Here the symbolism of reversing a spell is carried out in a grotesquely thoroughgoing fashion. Compare, for a part of the process, the well-known trick of turning one's coat inside out for luck in gaming, or to prevent being led astray by Robin Goodfellow or other errant sprites.⁴ Turning a somersault is a regular preliminary to transformation in Gypsy stories.⁵ In a legend of Derbyshire, a certain treasure chest in an underground passage "can only be fetched away by a white horse, who must have his feet shod the wrong way about, and who must approach the box with his tail foremost."⁶

In the remarkable Zulu tale of *Umamba*, a prince born in the form

¹ Maspons y Labrós, *Lo Rondallayre*, ii. 104, 110. This will be at once recognized as a variant of the folk-tale best known as *Beauty and the Beast*. There is also a forbidden chamber, or cupboard, as in *Blue Beard*. The elaborate directions for liberating the prince are properly directions for putting an effectual end to a monster with a "separable soul" like Koshchei. Here, then, as in *The Bare-Stripping Hangman*, we have a composite (see p. 8, above).

² Eva Wigström, *Sagen ock Äfventyr upptecknade i Skåne*, p. 10 (*Nyare Bidrag*, vol. v.).

³ Jakobsen, *Færøske Folkesagn og Æventyr*, p. 399 (cf. pp. 401, 406, 407).

⁴ There is a good instance in Bishop Corbet's *Iter Boreale* (Dryden, *Miscellany Poems*, 1716, vi. 376; Corbet's *Poems*, 4th ed., edited by Gilchrist, 1807, p. 191). Cf. Tyndale, *Exposition of the First Epistle of St. John*, Prologue: "They wander as in a mist, or (as we say) led by Robin Goodfellow, that they cannot come to the right way, no though they turn their caps" (*Works of Tyndale and Frith*, ed. Russell, 1831, ii. 388).

⁵ See Groome, *Gypsy Folk-Tales*, pp. 16, 24, 40, 58, 59; M. Klimo, *Contes et Légendes de Hongrie*, 1898, p. 243.

⁶ S. O. Addy, *Household Tales*, London, 1895, p. 58.

of a snake asks his young wife to anoint him and to pull off his snake-skin, when he appears in his true shape.¹ The teller of the tale seems partly to have rationalized it, as if the prince wore his snake-skin as a disguise. At all events, there is very instructive confusion between a prince in snake-form and a prince concealing his true form by wearing a snake-skin, and the close psychological connection between the idea underlying the belief we are discussing and that which underlies the belief in werewolves and swan-maidens comes out very clearly. It does not appear that Umamba would ever have abandoned or been released from his snake-form if he had not found a woman willing to marry him. Thus *Umamba* connects itself with *The Frog Prince*² and similar instances of disenchantment. That the animal skin is conceived of as a *covering* to be stripped off comes out clearly in stories in which the bridegroom is enveloped in several such skins and the bride tells him to take them off.³

In an Armenian tale, *Dragon-Child and Sun-Child*,⁴ we have a clear case of an enchanted prince born in monstrous shape, half man and half dragon, who, when released from the spell, issues from the dragon-skin, which bursts. While in dragon form the prince had been a destructive being, devouring a maiden every week (like St. George's dragon). His habitation is a dry well, and this associates him with the familiar class of water-stopping monsters.

It would be useless, as well as wearisome, to multiply examples further. Enough has been said to make it clear that both *The Carl of Carlisle* and *The Turk and Gawain*, whatever their dates may be, preserve, in the matter of disenchantment, a naive and ancient superstition, which may fairly claim universal currency.

George Lyman Kittredge.

¹ Callaway, *Nursery Tales, Traditions and History of the Zulus*, i. 327. This is the tale mentioned, without a reference, by H. Husson, *La Chaine Traditionnelle*, Paris, 1874, p. 130 (cited by Prato, *Bulletin de Folklore*, i. 334). Cf. the Roumanian-Gypsy tale of *The Snake who became the King's Son-in-law*, translated from Constantinescu, *Probe de Limba si Literatura Tiganilor din România*, Bucharest, 1878, no. 3, pp. 61 ff., by Groome, *Gypsy Folk-Tales*, pp. 21-24. See also Giambattista Basile's *Lo Serpe*, *Pentamerone*, ii. 5, ed. Croce, i. 209 ff. (Liebrecht's translation, *Der Pentamerone*, 1846, i. 191 ff.; J. E. Taylor's, *The Pentamerone*, 2d ed., 1850, pp. 153 ff.; Keightley, *Tales and Popular Fictions*, 1834, pp. 185 ff.).

² See pp. 5-6, above.

³ Köhler, *Kleinere Schriften*, i. 318, note 2.

⁴ Seklemian, *The Golden Maiden and other Folk Tales and Fairy Stories told in Armenia*, Cleveland and New York, 1898, pp. 73, 74.

AFRICAN INSTITUTIONS IN AMERICA.

I.

THE great majority of slaves brought to America were from that part of Africa which extends from Sierra Leone to the Congo River, the Guinea Coast. In America, they were distributed over an area reaching from Argentina to New England. About the middle of the eighteenth century the slave trade began to develop very rapidly, and the number of slaves in America grew very fast at the end of the century. The West Indies formed a sort of distributing point whence slaves were procured for New England, Mexico, and the Spanish Main in return for products of those places. In 1780, besides the 1,500,000 whites of New England, New York, New Jersey, and Pennsylvania, it was estimated that there were 43,000 negro slaves; Massachusetts had 10,000, Rhode Island, 5000, Connecticut, 6000, and New Hampshire, 4000 slaves.¹

In New England the slaves were allowed considerable freedom, and were given holidays on certain days for recreation and amusement. One of these days was election day, when the whole community took a holiday and gathered in the towns to vote. These days of relaxation were made the occasion for a pompous and ceremonious parade by the negroes. They decked themselves out in striking or fantastic costumes, and on horseback or on foot accompanied their "governor" through the streets. The parade included an accompaniment of hideous music, and was followed by a dinner and dance in some commodious hall hired for the purpose.² Sometimes, however, the dinner and dance were not preceded by the parade. The central figure in these functions was the "governor," who was a person of commanding importance. Just who this person was and what the origin of these customs was, writers have left in doubt. It has been said that they were the representatives of the kings of the African tribes; on the other hand, it has been thought that "the negroes, having no voice in political affairs, naturally enough fell into the curious habit of holding elections of their own, after the manner of their white masters;"³ and some have gone so far as to say that the election of a "governor" was an annual performance

¹ Stiles, *Diary*, vol. ii. p. 410. Fowler, *Hist. of Durham*, p. 161, quoting from a letter of the Governor of Connecticut to the Secretary of the Board of Trade. Connecticut had 191,372 whites and 6444 slaves in 1774.

² The best single collection of material on this subject is by Senator O. H. Platt, on the Negro Governors, in *New Haven Col. Hist. Soc. Pap.* vol. vi. The same subject is treated in Steiner, *Negro Slavery in Conn.*; F. C. Norton, *Conn. Mag.* vol. v.; J. D. Shelton, *Harp. Mon. Mag.*, March, 1894.

³ *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 318.

in imitation of the annual election of the whites. It has been thought also that these "governors" were elected to preside over the whole body of negroes in the State, but there is no evidence to show that this was so; on the other hand, the evidence does show that their jurisdiction was local rather than over the whole State.

Without going into the question of whether the negroes really had these so-called inaugural parades before the white people used them,¹ it may be said that these customs of the negroes were a direct survival of their practices in Africa. In their own land they had elective kings or chiefs chosen from among descendants of royal blood, and many practices of a judicial and social nature which bear a strong resemblance to those found among them in America.² As time went on these customs were greatly modified, partly by association with different customs, but chiefly through the mere action of time and the failure of fresh arrivals from Africa, until finally the meetings became little more than an opportunity for a good time. The evidence which has been preserved contains some contemporary records, but the great mass of it is recollections recorded long after the events (in some cases over sixty years), and is of little value by itself. These recollections are interesting, however, and aid us with the help of more definite material in forming a picture of the by-gone practices, which began about the middle of the eighteenth century and ceased about the middle of the nineteenth.

A gravestone stood in the burial ground of Norwich, bearing the following inscription: "In memory of Boston Trowtrow, Governor of the African tribe in this town, who died 1772, aged 66."³ Another case on record is that of Cuff, who on May 11, 1776, at Hartford, resigned the governorship in the following words: "I, Governor Cuff of the negro's in the province of Connecticut, do resign my governmentship to John Anderson, negor man to governor Skene. And I hope that you will obey him as you have done me for this ten years past, when colonel Willis' negor dayed I was the next. But being weak and unfit for that office do resign the said governmentship to John Anderson."⁴ The manifesto of the new governor follows: "I, John Anderson, having the honor to be appointed governor over you I will do my uttermost endeavor to serve you." The appointment of a slave of a British officer on parole in the town led to some uneasiness, and a committee was appointed to investigate.

¹ *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 320. Senator Platt thinks the inaugural parade of the whites commenced about 1830 in Connecticut.

² Details may be found in Spencer, *Sociology, African Races*, Table 23, 25, 26.

³ Caulkins, *Hist. Nor.* p. 330.

⁴ Hinman, *Am. Rev.* p. 31 *et seq.* This abdication is duplicated in the case of King Cæsar at Durham. *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 326.

Their report of the examination of the persons concerned makes it clear that Cuff had been advised by some of the negroes to resign to Anderson, and that he had appointed the latter without an election. On the other hand, Anderson stated that he had told the negroes that if they would elect him governor he would treat them to the amount of twenty dollars, and that he had done it as a matter of sport. Cuff appointed him because some of the negroes declared that they would not have a Tory for governor.

From these two documents it is probable that there was a governor in Norwich and Hartford at the same time, for Cuff says that he has been governor for ten years, and succeeded another man on death. In the next place it appears that Cuff *resigned* on the very day of so-called "election," so that it is clear that he did not know of any cause why there should be an election on that day. The cause of his resignation was his feebleness and the desire of many for a younger man, who could give them more fun. If there was no election in 1776, there was none the year before, and Cuff, who had been elected in 1766, was expected to hold his office until death.

In Derby, Tobias Bassett, the grandson of an African prince, was governor, and his son after him;¹ the latter "was of the very finest physical mould, being over six feet tall and admirably proportioned. He was, besides, ready of speech and considered quite witty." In Seymour, "Juba served a number of years, and his sons, Nelson and Wilson, were likewise honored, Wilson . . . being the last governor, a few years before our late Civil War."²

To proceed now to the secondary evidence: Professor Fowler says the negroes "had their holidays and amusements; they would stately or occasionally appoint a king, who was decorated with some of the emblems of royalty. One of these kings the present writer recollects to have seen. He had the appropriate name of Cæsar, and held his court on the west side of the town."³ "The person they selected for the office in question was usually one of much note among themselves, of imposing presence, strength, firmness and volubility, who was quick to decide, ready to command, and able to flog. If he was inclined to be a little arbitrary, belonged to a master of distinction, and was ready to pay freely for diversions — these were circumstances in his favor. . . . The precise sphere of his power we cannot ascertain. Probably it embraced matters and things in general among the blacks, — morals, manners, and ceremonies;"⁴

¹ Letter of Hon. Eben D. Bassett, *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 331.

² *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 330; "Quosh held the office for many years;" p. 334.

³ *Hist. Durham*, p. 161; *Hist. Status of the Slaves in Conn.*, p. 16.

⁴ Stuart, *Hartford in the Olden Time*, p. 38.

"it kept the blacks in good order, while it at the same time innocently gratified their fondness for enjoyment."¹ In their courts they decided cases "generally with a leaning towards severity," whipping being a common punishment.²

The last cases show the presence of the element of heredity in the elections, and establish the probability that the elections were not annual, and were of an African derivation. We have the names of five governors at Hartford, and the likelihood that there were governors at Huntington, Middletown, Wallingford, and Farmington, besides those mentioned herein.³ There is evidence that the institution was present in Massachusetts and New Hampshire;⁴ in Rhode Island, where the negro population was densest, it was closely observed. Not long after the Revolution the negro population began to decrease, owing to the removal of slaves to the South, and the lack of fresh importations caused the institution to die out; indeed, the circumstances in the case of Cuff show that it was even then on the wane; the customs attendant upon it lasted longest where the negro population was largest and communication with the West Indies most direct, namely, in New Haven and Rhode Island.

The two attendant circumstances which observers never failed to recall were the "election" parade and ball. They could not have failed to impress people in those times. "His parade days were marked by much that was showy, and by some things that were ludicrous. A troop of blacks, sometimes an hundred in number, marching sometimes two and two on foot, sometimes mounted in true military style and dress on horseback, escorted him through the streets. After marching to their content, they would retire to some large room which they would engage for the purpose, for refreshments and deliberation. This was all done with the greatest regard for ceremony."⁵ This function occurred annually; but it was

¹ Stuart, *Hartford*, 43 *et seq.*

² *Ibid.* The following is quoted by Platt from a Rhode Island source, but, no reference having been given, it is not possible to verify it: "The judicial department consisted of the Governor, who sometimes sat in judgment in cases of appeal. The other magistrates and judges tried all charges brought against any negro, by another, or by a white person. Masters complained to the governor and magistrates of the delinquencies of their slaves, who were tried, condemned and punished at the discretion of the court. The punishment was sometimes quite severe, and what made it the more effectual was that it was the judgment of their peers; people of their own rank and color had condemned them, and not their masters, by an arbitrary mandate. The punishment was by bastinado. . . . Execution was done by the high sheriff or his deputy — and what made it more salutary in restraining the immorality, infidelity, petty larceny, or other delinquencies, was the sneers and contempt of their equals." *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 324.

³ Stuart, *Hartford*, pp. 39, 41, 37.

⁴ *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 321.

⁵ Stuart, *Hartford*, p. 38; Caulkins, *Norwich*, p. 330. "At dinner the Governor

this which at Hartford led people to suppose that the election was annual, because the arrival of many outsiders there on the annual election day made a fitting occasion for the parade and dance over which the governor presided.

How easy it was to confuse the election and the parade and ball, can be seen from the record in French's Journal: ¹ "The next day the negroes, according to annual custom, elected a governor for themselves, when John Anderson, Gov. Skene's black man, was chosen; at night he gave a supper and ball to a number of his electors, who were very merry and danced till about three o'clock in the morning." French was one of the Ticonderoga prisoners at Hartford, and his record shows that the gathering and ball of the negroes was known in the locality as "annual election," although it is clear that there was neither a forecasted nor actual election at the time.

Considerable search has failed to reveal any very satisfactory material relating to these institutions in the South. The laws repressing meetings of negroes appear to have been severe.² The following account of an African "wizard" in Georgia is interesting and important, but the fact that he is said to have operated "many years ago" may detract somewhat from its value. An old Guinea negro, a horse-trainer and hanger-on of sporting contests, "claimed to be a conjurer, professing to have derived the art from the Indians after his arrival in this country from Africa." The only use he made of this valuable accomplishment was "in controlling riotous gatherings" of negroes, and "in causing runaway slaves to return, foretelling the time they would appear and give themselves up." He would get the master and overseers to pardon their erring slaves.³ This shows a powerful control in this man over his fellows, and one that could be put to good use if properly directed. The basis of his power undoubtedly lay in some combination in the *mores* of the negroes themselves. Traces of this individual power seem to be present in the Gabriel revolt in Virginia in 1800, and in the Nat Turner revolt at a later date.⁴ It is not to be supposed that the negroes would have submitted to a form of conjuration derived from Indians. The great prosperity of the South came after the period of active importation of slaves, so that in recent times there was not

was seated at the head of the long table, under trees or an arbor, with the unsuccessful candidate at his right and his lady at his left. The afternoon was spent in dancing, games of quoits, athletic exercise." Updike, *Hist. of the Episcopal Church in Rhode Island*, p. 178.

¹ *N. H. Col. Hist. Soc. Pap.* vol. vi. p. 329. The record is the same date as the resignation of Cuff.

² Brackett, *Negroes in Maryland*, p. 100; Gayarré, *Louisiana*, p. 539.

³ *Journ. Am. Folk-Lore*, vol. xiv. p. 177.

⁴ *Calendar of Virginia St. Pap.*; Drewry, *Southampton Insurrection*.

a large number of negroes with the practices of Africa fresh in their minds.¹

II.

In Brazil and the West Indies the slave trade lasted longer than it did in New England, especially in Brazil and Cuba, where the introduction of negroes from Africa did not cease until after the middle of the nineteenth century. There is an abundance of contemporary evidence showing the condition of the negroes in these colonies, and the government, in Cuba at least, legally recognized and made use of their African customs as a part of the local police and as a means of controlling the negro population. "The different nations are marked out in the Colonies both by the master and the slaves. Each tribe or people has a king elected out of their number, whom they rag out with much savage grandeur on the holidays on which they are permitted to meet. At these courtly festivals (usually held every Sunday and feast day) numbers of free and enslaved negroes assemble to do homage with a sort of grave merriment; one would doubt whether it was done in ridicule or memory of their former condition."²

The fantastic parades took place in all parts of Cuba, in the towns and cities and on the plantations. The favorite times for the parades were Carnival and El dia de los reyes, or twelfth day. This is a description of El dia de los reyes at Guñes in 1844: "Almost unlimited liberty was given to the negroes. Each tribe, having elected its king and queen, paraded the streets with a flag, having its name and the words *Viva Isabella*, with the arms of Spain, painted on it. Their majesties were dressed in the extreme of the fashion, and were very ceremoniously waited on by the ladies and gentlemen of the court, one of the ladies holding an umbrella over the head of the queen. They bore their honors with that dignity which the negroes love so much to assume."³ Three of these tribes paraded at Guñes, and an athletic negro in fantastic dress accompanied the procession, performing a wild dance and all sorts of contortions.⁴ Here is one at Havana in 1856: the negroes were free by law until four o'clock in the morning; they decked themselves out in the oddest kinds of costumes and paraded the streets, screeching out the songs of their nations to the music of rattles, tin pans, and tambourines; one had "a genuine costume of a king of the Middle Ages, a very proper red,

¹ Cf. Du Pratz, *Louisiana*, vol. ii. p. 255. The old negroes tended to break down the superstition of the new negroes.

² *Letters from the Havana, during the Year 1820*, p. 21. There is a translation of these letters in Huber, *Aperçu sur l'île du Cuba*, under title of *Lettres sur la Havane*, pp. 57-60.

³ Wurdiman, *Notes on Cuba*, p. 83.

⁴ *Ibid.* Dr. Wurdiman spent three winters in Cuba, and his work seems careful and accurate.

close coat, velvet vest and a magnificent gilt paper crown. This negro, who was enormously tall, and had a tolerably good-looking head, gave his hand gravely to a sort of feminine blackamoor who represented some queen or other. He walked with a deliberate, majestic step, never laughed, and seemed to be reflecting deeply on the grandeur of his mission to this world."¹

After the parade the negroes proceeded to their hall. These reunions on Sundays and festivals were called Cabildos, and were known under the distinctive name of the tribe, Cabildo de Arara, Cabildo de Congo, Cabildo de Lucumi.² The laws gave the slaves certain hours and parts of certain days for amusement and recreation, and they gathered in these halls to enjoy themselves in their own way and to practice their customs. One custom followed upon another, and when a large body was gathered together some system of control was necessary and they inevitably fell back on their own devices. "In the houses which face the rampart, to the right and left of the main gate of Havana, the negroes assemble to dance Sundays and feast days. Each different nation has its Cabildo or chapter; the meeting is attended by a frightful uproar. Old and young, man and woman, even the spectators follow the movements of the dance. Without, the sounds of the tamtam, of the bamboula, the noise of the kettles, animate those who have been unable to find a place in the dance hall. The mirth of these poor slaves is very open; there are few disputes among them. A master readily gives permission to his negroes to gather at the cabildo, unless they are inclined to be wild."³

Frederika Bremer spent some time in Cuba in 1851. She was curious to learn about the negroes, and she wrote of them and the island in a sympathetic way. She visited several of their cabildos at Havana. She learned that many of the slaves had been princes and chiefs, and that their fellow tribesmen on the plantations showed them great respect and obedience.⁴ The cabildo of the Lucumis was

¹ Beauvallet, *Rachel in the New World*, p. 363 ff.; Marmier, *Cartas sobre America*, vol. ii. pp. 39-56. "El gefe adornado con el gran penacho de plumas hace mil contorsiones." This person performed the so-called devil's dance: "El diablito, el negro vestido ridiculamente a modo de marmarracho ó arlequin, que el día de Reyes anda por las calles con su cabildo, dando brincos y haciendo piruetas, algunas veces con un muñeco de la misma figura y nombre."—*Dicc. de Vozes Cubanas*.

² Maddon, *Poems by a Slave*; word "Cabildo" in Glossary.

³ Masse, *Cuba et la Havane*, p. 369. Cabildo. — "Reunion de negros y negras bonales en casas destinadas al efecto los días festivos, en que tocan sus atabales ó tambores y demas instrumentos nacionales, cantan y bailan en confusion y desórden con un ruido infernal y eterno, sin intermision. Reunen fondos y forman una especie de sociedad de pura diversion y socorro, con su caja, Capataz, Mayordomo, Rey, Reinas (sin jurisdiction). Cada Nacion tiene su Cabildo."—*Dicc. de Vozes Cubanas*.

⁴ *Homes of the New World*, vol. iii. p. 142.

held in a room large enough for one hundred people. At one end there was a throne with a canopy over it, and on the wall above a large crown was painted. The throne contained seats for the king and queen, and in front the customary dancing went on, to the sound of drums, gourds filled with stones, and beating of sticks, — all of which made a very great din. The cabildo was governed by one or two queens, but the cabildo elected its king, who managed the financial affairs of the tribe and had a secretary and master of ceremonies for assistants. Here too there was a very conspicuous figure in fantastic dress, before whom all made way, who with many contortions danced up to welcome such visitors as were allowed to enter. The Cabildo de Congo had two very fine-looking queens.¹

In Matanzas, on Sunday afternoons, flags on high staffs pointed out the places about town where the negroes gathered to indulge in their national dances. The meetings were under the protection of the civil authorities. Good order generally prevailed; they were governed by a king and queen, who had great influence and could stop the vicious habits of their subjects. "Complaints made to him of the idle or vicious habits of any particular individual, not infrequently through his remonstrances, correct the evil."²

In Cuba the practice of African customs undoubtedly began early in the eighteenth century at least; so that with the great increase of African negroes due to the removal of restrictions on the slave trade at the end of the century, it became necessary to regulate the cabildos. The number of the negroes had grown to such an extent that it seemed dangerous to allow them to gather in large masses without any restraint, and they used these meetings, too, for practising some forms of fetishism and mourning for dead which were at variance with the attempts being made to Christianize them. The use of drink at the cabildos was another evil that had to be forbidden, as it seemed beyond the power of the chiefs.

These regulations first appeared in the Bando de buen gobierno of Captain-General Luis de las Casas, in 1792. The frequency of elaborate street parades was very much restricted, and also visits to the houses of the chiefs. The Spanish local police officers and magistrates were ordered to communicate the prohibitions of the law to the chiefs, with strict orders to execute them, and heavy fines were placed upon offenders. Dances after the fashion of Africa were allowed on feast days only, from ten to twelve, and from three in the afternoon to eight at night.³

¹ *Homes of the New World*, vol. iii. pp. 183-185; Davey, *Cuba*, pp. 140-142.

² Wurdiman, *Notes on Cuba*, p. 114.

³ Bando de buen gobierno, 1792. Artículos, 8, 9, 10, 36, 37, 38. Art. 8. — "Menos se permitirá á los negros de Guinéa que en las Casas de sus Cabildos,

The greatest danger connected with these gatherings was in the presence of free negroes, and heavier fines were placed on infractions by them. These regulations sufficed for the period between 1792 and 1820, but in the stormy period which began at that time it became customary to greatly restrict the freedom of the slaves in this respect, although it is probable that the negroes in the cities always enjoyed more latitude in this matter than their fellows in the country. However, in the legislation of 1842 and 1843, when it was the purpose of the government to improve the condition of the slaves, special attention was given to this point, and masters in the country were required to allow their slaves to have "el baile conocido con el nombre de tambor," on feast days at customary hours, under the care of the Mayorales.¹

In St. Lucia, as late as 1844, the negroes had "societies" for dancing, which once had a political character; each society had three kings and three queens, who were elected by the suffrages of the members. The first or senior king and queen appeared only on solemn occasions. Any member guilty of improper conduct was

levanten altares de Nuestros Santos para los bailes que forman al uso de su tierra; cuya prohibición intimarán los Comisarios sin pérdida de tiempo á los capataces de cada Nacion; . . . " Art. 9. — "los Comisarios intimarán tambien á los capataces de estos Cabildos, que en lo adelante con ninguno motivo, ni pretexto, conduzcan, ó permitan conducir á ellos los cadaveres de Negros, para hacer bailes ó llantos al uso de su tierra; " . . .

Capataz; "se aplica con frecuencia y principalmente entre la gente de color y vulgar de la parte occidental á cualquiera persona que tiene alguna empresa, establecimiento, cuadrilla, &c., que necesita de subalternos." — Pichardo, *Disc. Prov. de Vozes Cubanas*.

A noted Cuban lawyer and author writes as follows about these customs in Cuba: —

"Las *reinas* y capataces de los cabildos con sus plumas y quitasoles, y aquel aturdimiento de infelices esclavos que eran menos infelices por la protección de los leyes y la presencia de otros de sus semejantes ya libres, y la esperanza de serlo algun dia, ofrecía un cuadro interesante en consideraciones. La mayor parte de las casas de la Habana se quedaban sin servidumbre y sus habitantes se resignaban, como en los tiempos de Roma antiqua, à ser sus propios servidores un dia del año.

"Cuál fué el origen de esa costumbre que ha llegado hasta nuestros dias? No lo he podido averiguar como concesión: todas las disposiciones que he visto se han reducido á sancionarla como existente: deduzco por lo tanto que los negros que vieron pedir *aguinaldo* á la tropa el dia de Reyes con pitos, tambores y cornetos la incitaron. Las asociaciones ó *cabildos* negros eran una concesión á los negros africanos que se establecían con conocimiento y autorización del gobierno." Antonio Bachiller y Morales, *Los Negros*, pp. 114-115. It is noteworthy that the Creole negroes, or those born in the island, took no part in these demonstrations of the raw African negroes; they looked upon these practices with contempt, or had their own meetings and other functions.

¹ Bando de buen gobierno, 1842, Art. 51. Reglamento de esclavos, 1843, Art. 23.

censured at the meetings by the king. The attendance of the women was more regular than that of the men.¹

In Brazil "the negroes brought their languages and usages, which were found as original as on the coast of Africa."² The patriarchal feeling remained very strong. The tribes seemed to be families, considering the prince as the father; the tie never died. "These princes are frequently seen sitting on a stone in the street, surrounded by a crowd who come to them for judgment. At the corner of the Travessa de S. Antonio is a stone or post, for many years the throne of an African prince from Angola. . . . The natives of Congo elect a king among themselves, to whose decrees they submit in a similar manner."³

The coffee carriers are reported to have been extremely well organized. They were mostly Minas from the Benin region. They had a system by clubbing together of buying the freedom of any one of their number who was highly respected. "There is now a Mina black in Rio remarkable for his height, who is called 'the Prince,' being in fact of the blood royal of his native country. It is said his subjects in Rio once freed him by their toil."⁴

The negroes of Jamaica had gatherings of tribes on the plantations, each with its king and queen dressed in hideous attire, at which dancing was the most noticeable feature. In the towns the processions were headed by a tall, athletic man with hideous headdress, surmounted by a pair of ox horns and boar tusks. He was called John Cornu, from a celebrated African character, carried a large wooden sword, and executed many evolutions and freaks.⁵

III.

In most of the French West Indies the slave population was too small to afford good opportunities for observation, and they ceased to receive large numbers of Africans at an early date. The famous Père Labat visited many of the smaller islands and Haiti about the year 1700, and has given us many examples of African customs surviving in the islands.⁶ They kept up their idolatrous religious prac-

¹ Breen, *St. Lucia*, p. 191 *et seq.*

² Walsh, *Notices of Brazil in 1828 and 1829*, vol. ii. p. 185.

³ *Ibid.* vol. ii. pp. 187, 188.

⁴ Kidder and Fletcher, *Brazil and the Brazilians*, 1857, p. 135; Ewbank, *Brazil*, p. 439.

⁵ Phillippo, *Jamaica; its Past and Present*, p. 242. There is also a good account of an African funeral as practised in Jamaica. The person described above may be the Mumbo Jumbo of the Mandingoes, whose duty was to execute public authority in the hall of the tribe upon the female offenders. The punishment was by whipping in public. Spencer, *Af. Races*, p. 11; from Park, vol. i. pp. 38, 39.

⁶ *Voyage aux Isles Françaises*, vol. ii. chap. 7.

tices, had obiism, sorcerers, poisoners, funeral festivals, and showed great reverence or fear for old men. Dancing was their favorite exercise; one of these dances, called the Calenda, the father states, came from Guinea, and was accompanied with a furious racket of tambours and bamboulas; it was thought to be very indecent, and, because the negroes were likely to become intoxicated and lead to revolts, the authorities forbade it, without complete success, however. The Congo dance was less objectionable. The men exacted a great show of respect from their families. "I have often taken pleasure in watching a negro carpenter at Guadaloupe when he eat his meals. His wife and children gathered around him, and served him with as much respect as the best drilled domestics serve their masters; and if it was a fête day or Sunday, his sons-in-law and daughters did not fail to be present, and bring him some small gifts. They formed a circle about him, and conversed with him while he was eating. When he had finished, his pipe was brought to him, and then he bade them eat. They paid him their reverences, and passed into another room, where they all eat together with their mother. I reproached him sometimes for his gravity, and cited to him the example of the governor, who eat every day with his wife; to which he replied that the governor was not the wiser for it; that he supposed the whites had their reasons, but they also had theirs; and that if one would observe how proud and disobedient the white women were to their husbands, it would be admitted that the negroes who kept them always in respect and submission, are wiser and more experienced than the whites in this matter."¹ The father says that the negroes were often very eloquent, and that they all spent much time in ridiculing the whites and their customs.

A letter of the governor of Martinique in 1753² speaks of the parades and processions of the negroes in the island, which afforded means of amusement and disorder. The negroes were decked out with a great deal of ostentation, many were armed with wooden weapons, and they seemed to be under a remarkable discipline. "Several others dressed in very rich garments represented the king, the queen, and all the royal family, up to the grand officers of the crown." The thought that there were 18,000 negroes in the island, thus trained and disciplined and only needing a leader, made the governor feel uneasy, and he took the first chance he had to forbid the processions. But the slaves then gathered in secret, and it was necessary to resort to severe punishment to enforce the law.³

The most remarkable instances of the survival of African political

¹ Labat, *Voy.*, vol. ii. p. 54.

² Peytraud, *L'esclavage aux Antilles françaises*, p. 182.

³ *Ibid.* p. 301.

institutions are to be found in Haiti. The new inventions and processes introduced into the making of sugar by Père Labat in the first two decades of the eighteenth century had made this industry very profitable, and the French soon turned their attention to their foothold in Haiti, ultimately getting a recognition of their claims to the western part of the island of Santo Domingo from the king of Spain. After the middle of the century the march of its prosperity was very rapid, negroes were introduced very fast, and at the outbreak of the French Revolution it was one of the richest colonial possessions on the globe.

Side by side with the development of the island had proceeded a rapid increase in the number and wealth of the people of mixed blood, who chiefly occupied the southern part of the colony. In 1789 the population has been estimated at from 571,708¹ to 614,429;² there were between 509,642¹ and 434,529² slaves, 27,000 to 40,000 people of free color, and 35,000 to 40,000 whites. The great mass of the mulatto people lived in the south and the adjacent parts of the west department, that is, in the region about Port au Prince; the mountainous north, with the interlying department of the west, had the greatest percentage of negro population. In 1805 the population was reported to be 480,000 blacks, 20,000 colored or mulatto, and 1000 whites;³ the republic of the south had 261,000, and the kingdom of the north had 240,000 souls;⁴ of the two higher classes of population, including the old freemen and administrative, judicial, and military officers of government, and the soldiers, sailors, artisans, domestics, and laborers in the town and ports, the south had 120,000, but the north had only 50,000;⁵ the remainder were cultivators of the land held under a strict régime to till the soil.

The mulattoes occupied a decidedly inferior position in the colony compared to that held by the whites, laboring under political and social disabilities, and, at the beginning of the revolution, when it became apparent that the whites, who, for various reasons, were divided among themselves, would not allow them to receive the benefits granted by the National Assembly, they revolted. Two weeks later, August 22, 1791, the revolts amongst the blacks at the north began. There was probably no concerted action between the two outbreaks;⁶ the mulattoes struck for equality, the blacks for liberty.

For many years there had been bands of runaway negroes in the mountains under their chiefs. The earliest known of these chiefs

¹ St. Amand, *Rev. d'Haiti*, vol. i. p. 8.

² Lacroix, *Mém.* vol. ii. p. 273. Edwards, *St. Domingo*, p. 154, estimates 165,000 slaves in north, 193,000 in west, 77,000 in south, and 241,000 mulattoes in south.

³ Lacroix, vol. ii. p. 276.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ St. Amand, *Rev. d'Haiti*, vol. i. p. 317.

was Polydor in 1724; he was succeeded by Macandal, of whom the negroes seemed to stand in superstitious dread:¹ The great chief of these maroons at the time of the revolts was Jean Français, and he was followed by another black called Biassou. One of their agents said to the French commissioner, "I am the subject of three kings: of the king of Congo, master of all the blacks; of the king of France, who represents my father, and of the king of Spain, who represents my mother. If I passed into the service of the republic, I would perhaps be brought to make war against my brothers, the subjects of these three kings to whom I have promised fidelity."²

Toussaint when he fled from his plantation joined this band, where he was known as "the doctor of the armies of the king,"³ and soon became aid to Jean Français and Biassou. Upon the death or withdrawal of the other chiefs, Toussaint rose to the chief command. He soon acquired complete control over the blacks, not only in military matters but an absolute dominance over politics and social organization;⁴ "the soldiers regarded him as a superior being, and the cultivators prostrated themselves before him as before a divinity. All his generals trembled before him (Dessalines did not dare to look in his face), and all the world trembled before his generals."⁵ Toussaint passed into the north, and in an astonishingly short time the whole district was under his control, the negroes began to return to work on the plantations, and security was in sight. The English who held Mole St. Nicolas made some overtures to Toussaint, but he quickly gave them to understand that he would be no dupe of theirs. A reconciliation was brought about between Toussaint and the French, recognizing the freedom of the blacks, but provisions were made for confining the black population to the estates and compelling them to till the soil.

The mulattoes of the south under Rigaud still refused to submit. If the whites and negroes had settled their differences, it left the mulattoes in the same relative situation as before the outbreak. There was no bond of sincerity uniting the whites and mulattoes, nor the mulattoes and the negroes.⁶ There was a universal preva-

¹ Brown, *Hist. St. Dom.* vol. i. p. 119.

² Lacroix, *Mém. sur la Rév.* vol. i. p. 253. This agent appears to have represented Pierrot, black, under whom Jean and Biassou acted, cf. p. 303. Pierrot died, 1794.

³ *Ibid.* p. 302.

⁴ *Ibid.* pp. 310, 311; Brown, *St. Dom.* vol. ii. p. 108.

⁵ Quoted from Lacroix by Mackenzie, *Notes on Haiti*, vol. i. p. 45, and confirmed by the latter; Brown, *St. Dom.* vol. ii. p. 29; Lacroix, vol. i. p. 408.

⁶ Castonnet des Fosses, *St. Dom.* p. 199. Manifesto of Toussaint, 21 Feb., 1799: "'Le général Rigaud,' s'écria-t-il, 'refuse de m'obéir parce que je suis noir. Mulâtres, je vois au fond de vos âmes; vous étiez prêts à vous soulever contre moi.

lence of distrust. Toussaint was now a general of the French army. Whether Napoleon really intended to violate this agreement has not been shown, but his colonial scheme required the presence of a large force in the island. Upon the arrival of these forces, Toussaint told his officers that the French were coming to reënslave them, and that resistance to the last must be made.¹ Shortly afterwards Toussaint was seized and sent to France and imprisoned, where he soon died from old age, melancholy (which is singularly characteristic of the proud spirits of African chieftains when placed in captivity), and the change to a severer climate.

Toussaint was succeeded by the black, Dessalines, in 1802, who declared himself emperor. Dessalines, like Toussaint and his lieutenant Christophe, was noted in his days of slavery for his severity toward his fellow slaves and for the discipline which he exercised over them. He had other characteristics of African chieftains. "There were seasons when he broke through his natural sullenness, and showed himself open, affable, and even generous. His vanity was excessive, and manifested itself in singular perversities. He was delighted with embroidery and ornaments. At times he appeared to his subjects clothed in magnificent decorations, and upon other occasions his costume was plain even to meanness. A ridiculous propensity of the black emperor was displayed in his desire to manifest himself to his subjects as an accomplished dancer. . . . His courage in the field was that of the headlong fury of the tiger. The events which conducted him to his high elevation all had their origin in the terror, and perhaps confidence, inspired by his determined fierceness. . . . For the slightest causes both blacks and mulattoes were put to death without mercy and without the forms of trial."² The population prostrated themselves before him.³

On the 1st of January, 1804, the blacks and mulattoes united to issue the declaration of independence of Haiti; the act was signed by Dessalines, the black general-in-chief, by Christophe, his black lieutenant, by Pétion, the leader of the mulattoes, and by many others.⁴ The mulattoes and negroes seem to have agreed that the expulsion of the white man was necessary to the peace of the island.

In 1805 a constitution was drawn up and accepted by both mulattoes and negroes, placing all power in the hands of the emperor. The severity with which Dessalines enforced the laws soon began to turn many against him. The mulattoes did not wish at any price to

Mais en quittant le Port-Républicain pour me rendre au Cap, j'y laisse mon œil et mon bras; mon œil pour vous surveiller et mon bras pour vous atteindre.'" Cf. p. 166.

¹ Lacroix, vol. ii. p. 63.

² Brown, vol. ii. pp. 158, 159.

³ Lacroix, vol. ii. p. 192.

⁴ Printed in Mackenzie, vol. ii. p. 263.

submit to the domination of the negroes, part of whom, being natives of Africa, had preserved their savage *mores*.¹ Dessalines started to suppress this revolt of the mulattoes led by Pétion, but was killed in ambush in October, 1806.

A new constitution was drawn up in 1806, providing for the election of a president for life; the presidency was offered to Christophe,² the next of the great black chiefs after Dessalines, but the office was too much burdened with limitation of power to suit him, and he withdrew into the north, leaving Pétion to set up his republic. In the north a new constitution was drafted, establishing the kingdom of Haiti, and Christophe was declared the first king, with the title of Henry I., 1811. A former constitution drawn up in 1807 had made the president hold for life, with right to appoint his successor. It was now declared advisable to erect an hereditary throne and provide for the reëstablishment of customs, morals, and religion. The constitution provided for hereditary succession to the crown in the family of Christophe, through the direct male line, in failure of which it was to pass into the family of the prince next related to the king's family, or the oldest in dignity. It provided for a royal family, a regency, a grand council, and a privy council, officers, ministers, oaths, etc. All power was centred in the hands of the king. In the south the separation of powers was the basis of the government.³

Some writers have thought that this was purely an act of grandiloquence and mimicry on the part of Christophe, but it is truer to say that in it he was actuated by a clear insight into the needs and peculiarities of the people with whom he had to deal. There is nothing in the constitution which did not have its companion in Africa, where the organization of society was truly despotic, with elective-hereditary chiefs, royal families, polygamic marriages, councils, and regencies. But, undoubtedly, the form in which these things were put into writing was influenced very much by the language and systems which were known in Europe. Toussaint, Dessalines, and Christophe had ministers and others in their employ who were men educated in France.

But we have now to consider that which was the foundation of this

¹ Castonnet des Fosses, *Rév. St. Dom.* vol. i. p. 201.

² Christophe was the son of a mulatto and a negress, thus preserving the hereditary line of black descent. Christophe exercised the same rigid control over the blacks as Toussaint and Dessalines, yet in spite of his ferocity, the old chiefs retained a yearning toward him for years after his death; he was spoken of in awe, and called "l'homme" and "le roi." Mackenzie, *Haiti*, vol. i. p. 178; vol. ii. p. 71; Brown, vol. ii. p. 210.

³ Many documents relating to the government of Haiti are collected in *Brit. and For. State Pap.* vol. xvi. pp. 661 ff. They are also given in Mackenzie, *Notes on Haiti*.

system, which at once marks the insight of Toussaint and Christophe, and the African origin of their government. This is the system of agriculture. This system was adopted at the time of the reconciliation between the French and the blacks, under the advice of Toussaint. Some writers have called it an attempt to establish feudalism in the island, and the system does have a resemblance to it, but it also has many points of similarity with the organization of society in many African tribes. There was a division of the population into military and civil or laboring classes, the latter including both free and slave laborers. The territory was parcelled out to chiefs or lords, and the laborers were bound to the soil, which they were compelled to work under a rigorous system of inspection; for their support a part of the produce was set aside, the rest going to the chiefs, and for the support of the king or general government and the army. The army was kept under stern discipline, which made it possible to arm the free men and laborers; the women did a large part of the agricultural labor. Under Toussaint the administration of this labor system was committed to Dessalines, who carried it out with the utmost rigor, and it was afterward followed by Christophe in the same manner. The latter went so far as to import 4000 negroes from Africa, which he took means to bind to his person and form into a national guard, for patrolling the country.¹ These regulations brought back for a time a large part of the prosperity which the island had enjoyed.

The comparison of their lot with the easier and more indolent life of the south brought dissatisfaction into the ranks of Christophe's people, so that at his death Boyer, the president of the south, was able to assert his sway over the whole island. The following quotation is taken from the book of Dr. Brown, who spent the year 1833-34 in the island, and whose work shows many marks of care and accuracy:—

"A distinction is recognized by law between the class of laborers and that of proprietors; and the regulations established by Toussaint and Dessalines for the prosperity of agriculture, and to make a just division of its avails, are still preserved in the laws of the country under the denomination of the code rurale. But the aristocratical principle which makes such invidious distinctions, and enables the proprietors to compel the laborer attached to the soil of his plantation to perform a daily task and receive one fourth of the harvest as the reward of his season's toil, has been discovered to be uncongenial with the institution of a republic based upon the maxim that all men are equal. Thus 'the toe of the peasant comes near the heel of the courtier,' and it is found impossible to enforce regulations against

¹ Brown, vol. ii. p. 204. They were called the "Dahomet."

it without a restoration of such arbitrary despotism as that experienced under the sway of Christophe. The negroes are thus permitted to roam at large, legally independent of each other, and invested with the full enjoyment of their beloved indolence. An exception to this is said to exist within two districts in the north of the island, those namely of Grande Rivière and Port de Pai. The commanding generals of these arrondissements are black chieftains once attached to the service of Christophe, and convinced by the results which they saw acquired by his rigid severity toward the lower classes of the population, that no means are so effectual as absolute compulsion to induce the negroes to labor, they still continue the policy of their royal master, and make coercion the basis of their measures for the prosperity of the districts under their command. Delinquent laborers, vagrants, and petty offenders are in these two arrondissements seized and punished by scourging instead of imprisonment; and this severer punishment is found to produce much greater effects than incarceration, which has in it no terrors to the black. In consequence of this more summary government, the condition of things in these two districts is deemed to a great extent better than that which exists in other parts of the country. . . . Upon these working days the negroes are prohibited from assembling to amuse themselves by dancing or any mode of festivity, — such seasons of merriment being exclusively confined to the religious feasts or national anniversaries established by the rules of the church or the laws of the republic. The dances introduced from Africa are still in vogue, and upon Sundays and fête days the monotonous, thumping sound of the bamboula is heard in all directions. . . . With this characteristic orchestra a ring is formed in the open air, and the voluptuous African dances commence with shrill, drawling outcries, the sound of which is more plaintive than exhilarating or lively. . . .

“In no other country perhaps is there such entire absence of all enormous crimes among the population. . . . The unexampled security of a traveller among the population of the interior is almost incredible, for he may journey from one end of the island to the other . . . without the least danger of violence or of any interruption whatever. . . . Almost the only prevalent crime is petty theft. . . . As is the case with all barbarous nations, the females are compelled to perform most of the labor. Those of the country employ themselves in cultivating the soil, while the men spend their time in traversing the country on horseback, in drinking, smoking, and other habits equally unprofitable. The females of the towns perform all the retail traffic of the country.”¹

¹ Brown, vol. ii. pp. 278–280. Cf. Mackenzie, vol. i. pp. 38, 79; vol. ii. pp. 146–154. In the south, the decline in agriculture followed the excessive relaxation of

One great difficulty in dealing with this question lies in the fact that observers did not know just what they were describing. A chief is called indiscriminately, governor, king, marshal, or fetishman. But what their material does make certain is that the negroes did keep their *mores* and practised them whenever they were allowed to do so, and that such practice was usually attended with beneficial results. Of course, the incompleteness of our data does not permit us to affirm that Toussaint, Dessalines, and Christophe were princes of royal blood, but it is very probable that they were. A striking instance of the effect of an election upon the conduct of a negro chief is seen in the example of Soulouque, president and emperor of Haiti.¹

Soulouque was a negro born in Haiti, of the Mandingo tribe. He became a general under several mulatto presidents. In the anarchy which followed the fall of Boyer, he was elected president by the mulattoes because he was old, could not read or write, and it was thought he would be a weak president and an easy tool. Upon becoming president he developed an exceedingly strong will and began to attach the negroes to himself. This did not suit the mulattoes, and a series of conspiracies was begun. Soulouque, although his antecedents were all with the mulatto party, retaliated by executions and massacres in true African style. In spite of his failure to conquer the Dominican Republic, he was allowed to proclaim himself emperor in 1849, with the will of the people apparently in his favor and by unanimous consent of the legislature. He proceeded at once to form a numerous court, a military and a civilian class, and to proclaim his right to rule as he pleased at any time he saw fit. The marvellous extent of the power of these kings and emperors leaves no room for doubt that it was based upon something more than mere personal excellence. According to African customs it might not always happen that the successor of a chief was chosen from among his kin. A chief might be selected, on account of his ability or prowess, from outside the royal line, but he of course succeeded to all the prerogatives of the office.

In Cuba, Brazil, and the United States the absence of opportunity to engage in war and the comparatively confined life that the negroes led left them small latitude for the exercise of their customs, which was confined to the regulation of the morals of the people.

Hubert H. S. Aimes.

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the law in regard to idleness. In the north, 1826, the people in the mountains were still "excessively addicted to Obeah." Mackenzie, vol. i. p. 96. Christophe is said to have had great faith in Obi. *Ibid.* vol. ii. p. 167.

¹ *Dict. Am. Biog.*

THE PASSOVER SONG OF THE KID AND AN EQUIVALENT FROM NEW ENGLAND.

WE are told that Jesus and his disciples, while gathered for the Passover celebration, sang a hymn. (Matt. xxvi. 30.) The reference, doubtless, is to the *Hallel* or psalm of praise (Psalms cxiii.-cxvii.). In later centuries were added chanted benedictions, such as: "Praised art thou, O Lord, King of the Universe, who hast redeemed us, and hast redeemed our fathers from Egypt." Mediæval manuscripts containing the *Haggadah* (Passover eve) rite include other pieces of a poetical character. At the end of the service were added two folk-songs, included in the Prague edition of 1590 (but not in that of 1526), namely, *Ehad mi jodea* (One, who knows?) and *Had gadya* (One kid).¹ These are still sung, with devotional feeling, not only by orthodox German Jews, but also by those of other countries. The rhymes have numerous equivalents in European folk-lore; the first, a number-song, I have already examined in this Journal;² of the Song of the Kid I shall now give an unpublished English variant, and add brief comparative remarks.

The Jewish chant proceeds as follows (previous terms being repeated with each new agent): —

One kid, one kid, that my father bought for two pieces; one kid, one kid.
Then came the cat and ate the kid that my father bought, etc.
Then came the dog and ate the cat, etc.
Then came the stick and beat the dog, etc.
Then came the fire and burned the stick, etc.
Then came the water and quenched the fire, etc.
Then came the ox and drank the water, etc.
Then came the butcher and slew the ox, etc.
Then came the Death-angel and slew the butcher, etc.
Then came the Holy One, blessed be he! and slew the Death-angel, etc.

As the song was sung with devout feeling, it came to be felt that it must be something more than a nursery rhyme. In 1723, Probst von der Hardt gave a mystical explanation, and interpreted the two pieces as significant of Moses and Aaron, the cat as indicating Assyria, the stick Persia, the fire Alexander, the water Romans, the ox Saracens, the butcher Franks, the angel Turks, and the Holy One God, who would send the still expected Messiah. The principle of the rhyme was found in Jeremiah xxx. 16: "All they that devour thee shall be devoured." This fanciful interpretation found some favor with subsequent writers.³

¹ *Jewish Encyclopædia*, "Haggadah."

² *Journal of American Folk-Lore*, vol. iv. 1891, pp. 215-220.

³ G. Paris, *Romania*, vol. i. 1872, p. 222; J. C. Ulrichs, *Sammlung Jüdische* VOL. XVIII. — NO. 68. 3

From the communication of Halliwell-Phillips in 1842, an English parallel, in the form of a tale, has become very familiar in nursery literature.¹

An old woman was sweeping her house, and she found a little crooked sixpence.² "What," said she, "shall I do with this little sixpence? I will go to market, and buy a little pig." As she was coming home, she came to a stile; but piggy would not go over the stile.

She went a little further, and she met a dog. So she said to the dog, "Dog! dog! bite pig; piggy won't go over the stile; and I shan't get home to-night." But the dog would not.

She went a little further, and she met a stick. So she said, "Stick! stick! beat dog; dog won't bite pig," etc.

The story continues in the same accumulative fashion, with "fire! burn stick," "water! quench fire," "ox! drink water," "butcher! kill ox," "rope! hang butcher," "rat! gnaw rope," and "cat! kill rat."

[At this point of the story, the cat demands milk, which must be sought from the cow, who in turn asks hay, which is obtained from haymakers.]³

As soon as the cat had lapped up the milk, the cat began to kill the rat; the rat began to gnaw the rope; the rope began to hang the butcher; the butcher began to kill the ox; the ox began to drink the water; the water began to quench the fire; the fire began to burn the stick; the stick began to beat the dog; the dog began to bite the pig; the little pig in a fright jumped over the stile; and so the old woman got home that night.

Scottish variants make the tale one of the kid.

There was a wife that lived in a wee house by hersel', and as she was soopin' the house one day, she fand twall pennies. So she thought to hersel', what she could do wi' her twall pennies, and at last she thought she

Geschichte, Basle, 1768, p. 133. Hardt's explanation was repeated by P. N. Lebrecht, 1731, to whom Halliwell ascribes it. For authors who have favored such view, see the *Jewish Encyclopædia*, "Had gadya."

¹ *Nursery Rhymes of England*. Obtained principally from oral recitation. Edited by J. O. Halliwell. London, 1842, p. 159.

² Or, a silver penny.

³ This bracketed material does not belong to the song now in question, but has been introduced by way of "contamination" from another accumulative rhyme, that of the mouse whose tail has been bitten off, and who goes to the cat to reclaim it. The mouse is referred to the cow for milk, thence to the barn for hay, thence to the blacksmith for a key to the barn, to the sea for coal to forge the key, etc. *Journal of American Folk-Lore*, vol. xiii. 1900, p. 229. Halliwell (-Phillips), *Popular Tales and Nursery Rhymes*, London, 1849, p. 33. This rhyme, The Cat and the Mouse, has a separate comparative history in several languages. French, *Revue des Traditions Populaires*, vol. ii. p. 131; E. F. Carey, *Guernsey Folk-Lore*, London, 1903, p. 493; see Cosquin, *op. cit.* below, vol. i. p. 281, No. 29; Provençal, adulterated with the tale (originally Hindu) of the Hermit and the Mouse (see note, below). African (Berber), R. Basset, *Contes pop. berbères*, Paris, 1887, No. 45; *Nouveaux contes berbères*, Paris, 1897, p. 168. This *randonnée* is almost as variable as that of the Kid, with which the series is often adulterated.

couldna do better than gang wi' it to the market and buy a kid. Sae she gaed to the market and coffered [*i. e.* bought] a fine kid. And as she was gaun hame, she spied a bonny buss o' berries growin' beside a brig. And she says to the kid: "Kid, kid, keep my house till I pu' my bonny, bonny, buss o' berries."

"Deed no," says the kid, "I'll no keep your house till ye pu' your bonny buss o' berries."

Then the wife gaed to the dog, and said, "Dog, dog, bite kid; kid winna keep my house," etc.

The series proceeds with staff, fire, water, ox, axe, smith, rope, mouse, cat, and, on the latter's refusal, makes the wife say, "Do't and I'll gie ye milk and bread." "Wi' that the cat to the mouse, and the mouse to the rope, etc., and the kid keepit the wife's house till she pu'd her bonny buss o' berries."¹

A variant represents the wife as anxious to gather sticks.²

"Kid, kid, rin hame, leuk the hoose, an' come again, till I gedder a puckle o' sticks to my fair fire."

"Niver a lenth," said the kid, "will I rin hame, leuk the hoose, an come again; ye can dee't yersel'."

The series here is dog, stick, fire, water, ox, smith, mouse, cat.

I now print for the first time a version obtained by myself, many years ago, from the recitation of Miss Lydia R. Nichols of Salem, Mass., at the time aged 88 years, who retained the words as a reminiscence of her earliest infancy; the date of the rhyme therefore goes back to about 1800.

KID DO GO.

As I was going over London Bridge,
I found a penny ha'penny, and bought me a kid.

Kid do go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Went a little further, and found a stick.

Stick do beat kid,

Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Went a little further, and found fire.

Fire do burn stick,

Stick won't beat kid,

Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

¹ R. Chambers, *Popular Rhymes of Scotland*, p. 57.

² W. Gregor, *Folk-Lore Journal* (London), vol. ii. p. 277.

Went a little further, and found water.

Water do quench fire,
Fire won't burn stick,
Stick won't beat kid,
Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Went a little further, and found ox.

Ox do drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't beat kid.
Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Went a little further, and found butcher.

Butcher do kill ox,
Ox won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't beat kid,
Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Went a little further, and found rope.

Rope do hang butcher,
Butcher won't kill ox,
Ox won't drink water,
Water won't quench fire,
Fire won't burn stick,
Stick won't beat kid,
Kid won't go.

Know by the moonlight it's almost midnight,
Time kid and I were home an hour and a half ago.

Rope began to hang butcher, butcher began to kill ox,

Ox began to drink water,
Water began to quench fire,
Fire began to burn stick,
Stick began to beat kid,
Kid began to go.

Know by the moonlight it's almost midnight,
So kid and I got home an hour and a half ago.

There is a class of rhymes of this sort which increase and then reverse, and which in English are called accumulative. The French have a better word, *randonnée* (dialectically *rengaine*). An anonymous writer from Tarn and Garonne remarks, in connection with a tale of this class: "This old *rengaine* was a favorite in all the country-side; every peasant wife used it, as soon as she had children to suckle or nurse. The child remained serious and attentive as long as lasted the part called the ascent (*mountado*, i. e. *crescendo*), and burst into explosive laughter during the descent (*dabalado*, *diminuendo*). The ascent was merely spoken, every phrase on the same monotone, and the descent chanted on one elevated note."¹

To the kid song belongs an extensive literature. An excellent bibliography is furnished by J. Bolte, in addition to an article of R. Köhler.² Since new versions continually appear, while the number of unpublished variants must be innumerable, a writer cannot be perfectly informed. As Bolte has not discussed the forms he notes, I shall briefly set forth the results of a comparative examination.

The very numerous German versions exhibit several types. A common form is that in which a farmer sends his servant Jack to perform some agricultural labor, and Jack refuses.

Der Bauer schickt den Jäckel naus,
Er solt den Haber schneiden;
Jäckel wolt nicht Haber schneiden,
Wolt lieber zu Hause bleiben.³

The farmer sends Jack to mow oats. Jack will not mow oats, would rather stay at home.

The farmer sends his man to fetch Jack. The man will not fetch Jack, Jack will not mow oats, would rather stay at home.

The song proceeds in the usual cumulative form. The farmer sends the dog to bite the man, the stick to beat the dog, the fire to burn the stick, the water to quench the fire, the ox to drink the water, the butcher to kill the ox, the vulture to carry off the butcher, the witch to enchant the vulture, the hangman to burn the witch, the doctor to kill the hangman, and the verse concludes:—

Rather than be killed, I will burn witch,
Rather than be burned, I will enchant vulture,

¹ *Revue des Traditions Populaires*, vol. ii. 1887, p. 131. The rhyme given is a version of that in English called the "Cat and the Mouse," though in the French the cat does not appear. "I am going to find Madame that she may give me bread." "Madame will not, unless I bring her the keys of Monsieur."

² R. Köhler, *Kleinere Schriften zum neueren Literaturgeschichte volkskunde und wortforschung*, ed. by J. Bolte, Berlin, 1900, No. 45: Der Bauer schickt den Jäckel aus, vol. iii. p. 355.

³ Köhler, *loc. cit.*

Rather than be enchanted, I will carry off butcher,
 Rather than be carried off, I will kill ox,
 Rather than be killed, I will drink water,
 Rather than be drunk, I will quench fire,
 Rather than be quenched, I will burn stick,
 Rather than be burned, I will beat dog,
 Rather than be beat, I will fetch Jack,
 Rather than be fetched, I will mow oats.

Equally common is a variation, in which the duty required is to gather pears.

The master sends his huntsman
 To knock down pears;
 Huntsman will not knock down pears,
 Pears will not fall,
 Huntsman will not pick.

The rhyme proceeds with dog, stick, fire, water, ox, and the devil, who will fetch all. This form of the song has had a sort of sacred use, being chanted on the eve of St. Lambert, September 17, in the public place of Munich, about greenery with lighted candles; the great circle of dancers, who performed this and other chants, was headed by monks of various orders. "Number-stories" (*Zählgeschichten*) of this sort were also employed in gatherings of spinners, to accompany movements of the hands. A clever spinner would spin off a skein and recite the long stanzas, while an awkward worker could hardly get through the shorter ones.¹

Other German forms, in which Jack figures as the first actor, give a series accordant with the English, in that the cat is made to catch the mouse, the mouse to gnaw the rope, the rope to hang the butcher, etc.²

Some versions that have this series (ending with the cat) dispense with Jack, and make the history recite the adventures of Chanticleer and Partlet. Thus, in a Low German rhyme, the cock and hen proceed to the wood, where the latter finds a grain of malt. Beer is brewed, which the cock begs to partake, but falls into the tub. The hen then appeals for help to the man, who refuses, and the series proceeds with the dog, stick, etc.³

A Flemish variant makes Pouledinnetje and Pouledannetje go to pick up sticks (after the manner of the wife in the Scottish variant). After they have proceeded a long way, the latter refuses to return without being carried, and the dog is appealed to. The series ends (as in English) with rope, mouse, and cat.⁴

¹ L. Erk and F. M. Böhme, *Deutscher Liederhort*, Leipsic, 1894, vol. iii. p. 530.

² E.g. J. M. Firmenich, *Germaniens Völkerstimmen*, Berlin, 1854, vol. iii. p. 22.

³ K. Müllenhoff, *Schleswige Sagen*, Kiel, 1845, p. 470.

⁴ L. de Baecker, *De la Religion du Nord de la France avant le Christianisme*,

A version from Alsace, instead of a kid, treats of a pig.¹

There was a wife who had a pig. Once on a time the pig ran into the wood to eat acorns. After it had eaten enough, the wife said: "Pig, you must go home." But the pig would not.

Then the wife went to the dog, and said: "Dog, bite pig, pig won't go home." Then said dog: "The pig would n't, and neither will I."

Stick, fire, water, cow, butcher, and hangman are appealed to; rather than be hanged, the butcher consents, and the impulse is propagated.

A German parody introduces the finding of a coin, as in the English.²

Yesterday I swept,
I found a kreutzer;
The kreutzer I gave to my mother,
My mother gave me corn,
The corn I gave to the miller,
The miller gave me meal,
The meal I gave to the brook,
The brook gave me water,
The water I gave to my father,
My father gave me a stick,
The stick I gave to my teacher,
My teacher gave me a beating. . . .

Some Dutch versions closely answer to the English.³

There was once a little man who swept his little stable. What did he find? A little golden penny. What did he buy with it? A fat pig. But the pig would not go, unless it were carried on a litter. Then he went to the dog: "Dog, will you bite pig," etc.

Or, still more nearly correspondent: —

An old woman had bought in the market a suckling pig, and was driving it home. On the way, she came to a hedge and said: "Pig, will you jump over the hedge?"

Scandinavian forms offer little that is especially characteristic. In a Danish variant, a boy who is set to keep a recalcitrant goat appeals to a dog:⁴ —

Lille, 1854, p. 122. (The last term of this series is a little old man, who is asked to seize the cat; according to a method of interpretation fashionable in a preceding generation, Baecker took this personage to be Odin.)

¹ A. Stöber, *Elsässische Volksbüchlein*, Strassburg, 1842, No. 236.

² E. Meier, *Deutsche Kindereime und Kinderspiele aus Schwaben*, Tübingen, 1851, p. 65.

³ In French translation, *Revue des Traditions Populaires*, vol. vi. 1891, pp. 103, 104.

⁴ J. Kamp, *Danske Volkeminder*, Odensee, 1877, p. 241. Asbjorsen, translated by G. W. Dasent, *Tales from the Fjeld*, London, 1894, p. 238, has an elaborated tale of a goat who is in the habit of coming home late.

"Dog, won't you bite kid?
 Kid won't go home,
 And I can't get any supper."
 "No," said the dog.

The confused series ends with the cat.

So far, the variants have not thrown much light on the evolution of the tale. But the case is different with French versions.

The earliest printed (in 1853) made the story one of a wolf who was to be driven from a wood:—

J'y a un loup dedans un bois,
 Le loup n' veut pas sortir du bois.
 Ha ! j' te promets, compèr Brocard,
 Tu sortiras de ce lieu-là.¹

The series continues with dog, stick, fire, water, calf, butcher, Devil.

However, other forms show that in this rhyme a verse has fallen out; it is properly the kid who must be driven from the wood.²

Ya t'un bicquet dans notre bois,
 Qui ne veut pas sortir du bois.
 Par la sambler, monsieur l' bicquet,
 Vous sortirez de notre bois.

Il faut aller chercher un loup,
 Ce sera pour manger l' bicquet, etc.

The terms are, stick, fire, water, calf, butcher, hangman (*bourreau*).

With more propriety, it is from the cabbage-patch rather than from the wood that the kid should be expelled.³

Biquette ne veut pas sortir du chou;
 Ah ! tu sortiras, Biquette, Biquette,
 Ah ! tu sortiras de ce chou-là.

The title Biquette (kid) seems not always to have been understood, and to have given rise to the proper name Brocard, as above, and in a Provençal rhyme to Bricou, who, by confusion, is required to plant cabbages: "Tell Bricou to come and plant cabbages; Bricou will not come. Ah! coquin of a Bricou, in spite of this, you shall plant cabbages!"⁴

The series ends with butcher, Moor.

¹ E. L. Rockholz, *Alemannisches Kinderlied und Kinderspiel, aus der Schweiz*, Leipsic, 1857, p. 152.

² C. Beauquier, *Chansons populaires recueillies en Franche-Comté*, Paris, 1894, p. 117.

³ Du Mersan, *Chansons et Rondes enfantines*, Paris, 1891, p. 35.

⁴ *Revue des Langues Romanes*, vol. vi. 1874, p. 314.

In a variant, Jean (a farm-hand) is required to drive the pig from the garden where it is eating the grapes.¹

Ha ! Jean, dit le maltre,
Va m' chasser la biquette
Qui mang' tout' not' raisin,
Là bas, dans l' grand jardin.

The next step is to dispense with the kid, and begin the rhyme with Jean, who is represented as declining to perform agricultural labors.²

Jean is clearly identical with the Jäckel, etc., of the German rhymes, which therefore are perceived to be only variations of the Kid song.

A further alteration was effected by turning the kid and its owner into companions with alliterative names.³

It was Poutin and Poutot who lived together. One said : " We will go for strawberries ; " so they went. Poutin ate faster than Poutot. When he had had enough, he said : " Now, will you go back ? " " No, not till I have had as much as you. " " Well, I 'll tell the wolf to come and eat you, " etc.

This form of the narrative is widely spread through Europe, and is often referred to animal actors, as in the story of the cock and hen, above given.

We perceive, therefore, that the German and English rhymes derive from a single source, namely, the story of the kid who enters the cabbage-patch, and cannot be driven out without help.

Since the terms of the series of actors differ, and the variants go back to a common origin, we may inquire which are the earlier.

In many versions the wolf first appears, and is asked to devour the kid ; however, he is evidently interpolated, since no householder would think of employing a wolf to drive his kid home ; and conformably, in the best versions he is absent. From this point the series is uniform, dog, stick, fire, water, ox, butcher ; then arises a divergence ; one set of variants, to which belong the English rhymes, have rope, mouse, cat ; another set, as well as the Hebrew, introduce animate actors. The better versions favor the last form, and in fact, the change can be explained : the butcher is to be controlled by an officer of the law, the hangman ;⁴ instead of the latter could be put the rope he uses ; the rope required the mouse, and the mouse again the cat.

¹ C. Marelle, *Affenschwanz*, Brunswick, 1888, p. 63.

² *Romania*, vol. i. p. 218.

³ E. Cosquin, *Contes populaires de Lorraine*, Paris, 1886, vol. ii. p. 32.

⁴ *Bourreau*, R. d. T. P., vol. x. p. 662. Du Mersan, *loc. cit.*, has judge ; Marelle, sword. The term, which is wanting in the Latin and Hebrew, may be an interpolation.

In the preferable forms, after bringing in human justice, the original series seems to have called first on demonic and then on celestial power.

Many versions end with Death or the Devil, agents who in mediæval folk-lore often exchange.¹

A mediæval series, however, could hardly have ended in this manner; the usual procedure would have been to recognize the supremacy of divine authority. Accordingly, the *Dominus* of the Latin form must have meant *Dominus Deus*.² This conclusion is corroborated by the Hebrew chant.

As the song, ending in this manner, described an effect produced by a chain of forces, acting mediately after the will of the Supreme, it had, according to Middle Age ideas, a character sufficiently serious to allow of its employment as a sacred chant. We find it, therefore, in use at the festivals of saints, as well as for a spinning-song, a game-rhyme,³ and an exercise of memory, while the prevailing use, as it had been the original purpose, was for the amusement and consolation of the nursery.

The Jewish Passover song, as now clearly appears, was only a translation of the *randonnée*. The version is very imperfect, seeing that the essential feature of the whole, the enforcement of a rejected task, is wanting. This deficiency probably resulted from the defects of the version used by the renderer.⁴ After the translation had been made, the sacred use acted as a conservative principle, and in the Hebrew version maintained the serious idea involved in the introduction of Death and of the Almighty, which had once characterized the mediæval French, but which dropped out as the rhyme reverted to mere nonsense.

Inasmuch as Germans of the sixteenth century were familiar with other and later forms of the rhyme,⁵ the rendering must have been effected long before the publication, and may have proceeded from Romance-speaking Jews, seeing that these still sing the piece. In

¹ Death, Rockholz, *loc. cit.*, R. d. T. P., vol. vi. p. 502. In European versions generally the terms vary. Modern Greek has the plague, Passow, *loc. cit.*

² Many versions have for a final term master, which is understood to be the master of the recalcitrant servant, but may originally have had this meaning, Marelle, *loc. cit.*

³ Several rhymes used in different games are made up from the series of the Kid song. So with the English game "Club-fist," Newell, *Games and Songs of American Children*, No. 75. French game of *queue leu-leu*, *Rev. d. Langues Romanes*, vol. iii. p. 313.

⁴ Compare version of A. Montel and L. Lambert, *Chants populaires du Languedoc*, Paris, 1880, p. 536, and the Modern Greek of Passow.

⁵ The song is mentioned among the games of Gargantua by the German Johannes Fischart, in 1575: "Der Baur schickt sein Jöckel aus," so that the words must have been nearly the same as those now current.

applying the *randonnée* to a holy use, these only followed the example of their Christian neighbors. The *Had gadya* contains nothing essentially Jewish.

The impression made by comparison is, that the source was probably Old French, say of the twelfth or thirteenth century; had the beginning of the evolution been much older, the process could hardly have been traced so much in detail, and the derived forms would have presented more variation.

This view is consistent with the character of other European versions.

In Italy, the recorded variants all belong to secondary forms; the kid has fallen out of the story.¹

Spanish variants either agree with the Italian, or belong, not to this particular rhyme, but to other *randonnées* which also have had international diffusion.²

In Northern Europe, the tale is understood to be very familiar in Russia, and doubtless in all Slavic lands; but the examples known to me seem to indicate that the Russians have borrowed the story from neighbors to the south.³

Modern Greek rhymes present a confusion and deficiency which seems to require a similar explanation.⁴

A Breton variety, as might be expected, is nothing more than a rendering from an inferior French form.⁵

Indications, therefore, point to a single Old French root for the European song.

As to other continents, the collection is still too limited to formulate any definite opinion. What may be said, accordingly, should be given merely as an opinion open to future change, in case additional inquiry should point out new facts.

The manner in which European nursery rhymes do easily pass into the folk-lore of simple races with whom Europeans are brought

¹ See texts mentioned by Bolte. In a version of Imbriani, *Conti pomiglianesi*, Naples, 1876, No. 9, the son, offended by his mother's failure to keep his supper, refuses to eat. In other cases, like Jean, the boy refuses to pick cabbages.

² E. G. Coelho, *Jogos e rimas infantiles*, Porto, 1883, No. 109, resembles the English "House that Jack Built": "This is the key which opens the gate of the castle of Chuchurumel," etc.

³ The version of Afanasief, *Skazki*, vol. iv. No. 16, is one in which a couple (here the he-goat and she-goat) quarrel, as in the French Poutin and Poutot, above.

⁴ Passow, *Carmina popularia Græciæ recentioris*, Nos. 274-276. An old man has a cock that keeps him awake; the fox eats it, etc. The original idea of the enforcement of an action is lost (as in the Hebrew song).

⁵ F. M. Luzel and A. Le Bras, *Chansons populaires de la Basse-Bretagne*, 1890, vol. i. p. 61.

in contact, is illustrated in Algeria, where the Kabyls have adopted, not only this *randonnée*, but others of a kindred spirit.¹

In India, the tale is said to be universally familiar in the Panjâb.²

A crow carries off a grain of corn belonging to the wife of a farmer, who seizes the bird and demands restoration. The corn, however, has rolled into a cleft in a tree, whence the thief cannot extricate it; accordingly, he appeals to a forester:—

Man! man! cut tree,
I can't get the grain of corn,
To save my life from the farmer's wife!

As the forester will not interfere, appeal is made, in the accumulative form, to queen, king, snake, stick, fire, water, ox, rope, mouse, cat. "So the cat began to catch the mouse," etc.

In this case, the European rhyme, of which the influence is sufficiently shown by the concluding terms, appears to have amalgamated with some native nursery tale.

In Siam, a boy set by an aged couple to watch the plantation refuses, and the crow carries off the seeds. The boy appeals to crow, hunter, mouse (to bite bowstring), dog, earwig, fire, water, river-bank, elephant (to break the bank), and gnat (to sting elephant). The chain of causes is set in motion, and the crow makes abundant restoration.³

In a Hottentot story, the mouse has spoiled the garments of a tailor, and when accused before the peacock, casts the blame on cat, dog, tree, fire, water, and elephant, in the usual accumulative form. The cat is finally bidden to bite the mouse and does so. Since that time the animals have had nothing to do with each other.⁴

If there were for every European and African country a list of variants as complete as that in France and Germany, it might be possible to trace the manner in which each member of the history is altered and adulterated, and to determine just what originals have combined for such result. Under present conditions, this cannot be done.

In a tale from Zanzibar, Goso the teacher is killed by a calabash shaken from a tree by a gazelle. His scholars, who wish to avenge him, cast the blame on the south wind. The latter replies, that if

¹ One Kabyl version is of a child who refuses to eat (as in the Italian). J. Rivière, *Recueil de Contes populaires de la Kabylie du Djurdjura*, Paris, 1882, p. 137.

² F. A. Steel, *Wide-awake Stories*, Bombay, 1884, p. 209.

³ *Notes and Queries*, 7th ser., vol. ix. p. 461.

⁴ W. H. Bleek, *Reineke Fuchs in Afrika*, 1870, p. 26. The idea of throwing blame of stolen property from one to the other belongs to genuine African tales, whence it is doubtless borrowed. Bleek, *African Folk-Lore*, papers printed in the *Cape Monthly Magazine*, December 15, 1877.

he were the chief (and so able to act independently and responsibly), he would not be stopped by a mud wall. The wall is inferior to the rat (which digs through), and so on with cat, rope, knife, fire, water, ox, tick, gazelle. The latter, being guilty, is silent, and is killed.¹

This story is of interest because it derives in part from a really ancient fiction. The Panchatantra, and other works, informs us of the manner in which a hermit changed a mouse into a maiden. When the girl came to be of marriageable age, the hermit wished to select the most powerful husband. The Sun, first chosen, declares his inferiority to the cloud that obscures him, the cloud to the wind, the latter to the mountain, and the mountain to the mouse. The maiden, who has found serious objections to other proposed bridegrooms, is delighted with the prospect of a congenial marriage, and the hermit is obliged to re-transform her, in order that she may be able to enter the mouse-hole. Thus every creature returns to its own essential nature.²

The Sanscrit tale, which is an apologue with an obvious moral, has had a distinguished literary career, and is responsible for a fable of La Fontaine. In folk-lore, also, it has retained currency to the present day. What is sufficiently curious is, that in Provence as well as in Zanzibar it has been turned into a popular *randonnée*, being "contaminated" from the Kid song. The fly and the ant go on pilgrimage to Jerusalem. They come to a river, which the ant undertakes to cross on the ice, and breaks his leg. He sues for the recovery of this member, but the ice sends him to his superior the sun, the sun to the cloud, the cloud to the wind, the wind to the wall, the wall to the rat; we then fall back on the terms of the Kid series, — cat, dog, ox, fire, water, man, death.³

The conclusion seems to me to be that, according to present evidence, it is likely that the Old French narrator, whose song of the Kid became popular, in a hundred variations, all through Europe, is likewise responsible for its repute in other continents. Doubtless, his (or her) rhyme required no great effort of invention, being only one of a class of similar histories. When and how the type itself, the *randonnée* with its crescendo and diminuendo, came into existence, may be left for future decision with better light; it is enough to say that it is not shown in ancient literature.

¹ E. Steere, *Swahili Tales*, London, 1870, p. 288. Also, G. W. Bateman, *Zanzibar Tales*, Chicago, 1901, p. 67. Mr. Bateman alleges that he has himself translated tales which were recited to him in Zanzibar; the stories, however, exhibit no new features other than an alteration of the titles by which they are designated. The writer does not mention the name of Steere.

² Benfey, *Pantschatantra*, vol. ii. p. 262; Cosquin, *op. cit.*, vol. ii. p. 40.

³ *Romania*, vol. i. p. 108.

To these brief comparisons I may be allowed to add some general observations.

The territory traversed, that of nursery tradition, may seem too humble to deserve scientific survey; yet it is precisely in these lower regions that the abundance of material may enable the inquirer to test wide-reaching theories.

It is not every species of nursery lore for which it is reasonable to expect foreign parallels. Many of the little but witty rhymes which, by a name borrowed from Perrault, we designate as belonging to "Mother Goose," owe their acceptance to a raciness which depends on the accident of rhyme or alliteration; they could not recommend themselves to a stranger, and a nurse in France would employ verses quite different. Even though the English sayings may often prove an ancestry of three hundred years, they are nevertheless essentially local and modern.

On the other hand, other kinds of nursery tradition may claim wide diffusion. Such, speaking generally, is the case with the formulas belonging to games, whether those used by children or by nurses. So, also, with the accumulative stories to which belongs the particular rhyme which has been considered. In such cases the agreement is so close that even the minor varieties have become international. The collector who recorded the English *randonnée* thought that the Hebrew song might explain other series, such as "The Cat and the Mouse" and "The House that Jack Built." We see that this is not the case, but that each of these pieces of nonsense has its separate comparative history in several tongues.

The seriousness of the Passover chant made it natural to presume that it had in some way a serious origin. It seems to represent acts of vengeance inflicted by actor after actor, until the final term is reached in deity. Comparison has been made with the Athenian ceremony of the Diapolia. In this singular rite, an ox (or bull) who ventured to partake of the sacred meal was sacrificed by means of a knife thrown at him by a priest. The animal was then stuffed, put in the plough, and made to be present at a judicial inquiry. The maidens who brought the water were first accused of the murder; they cast the blame on the knife-grinder, he in turn on the executor of the act, the latter on the knife itself; as the knife could not plead, it was adjudged guilty, and cast into the sea. Obviously, the rite was intended to appease the spirit of the sacrifice, whose ghost or kindred might be expected to avenge the deed. Now, as we have a series of agents on whom reproach is thrown, it was thought that such ritual usage might be at the bottom of the nursery rhyme, just as the "counting-out" rhymes of children have been supposed to be relics of formulas employed in sacrificial rites.

In this example, comparative examination seems to establish that the *randonnée* did not so descend from religious custom, but was at first simply a piece of nonsense, which obtained currency through its sprightly character. Whatever sacred significance it obtained, alike as a Christian carol and Jewish hymn, was conferred by process of interpreting sanctity into what is secular, which is responsible for no small part of mythology.

The wide circulation of the piece is a gratifying example of the ease with which even the minor elements of European folk-lore have found their way to simple neighbors. So with folk-tales; I have elsewhere argued that the history of Cinderella, popular though it be, is probably no world-old myth, but a sophisticated story of mediæval romance origin.¹ Civilization, which is light, shines into the darkness, by which it is little affected. For communication of cultivated narratives to savages the door is wide open; in the other direction the valve swings to. The obscurity and mysticism of savage chants renders them incomprehensible; one cannot imagine a European mother using a Hottentot or Berber song. In the same manner Bretons get many of their folk-tales from France, Basques from Provence or Spain, and even modern Irishmen from modern Englishmen. As I have written respecting the tale of the "Bird-wife:" —

The origin and history of a folk-tale common to many countries, such as the one which has been the subject of discussion, may be figuratively represented by the illustration of a species of vegetable, which has originated in an early civilization at a time so remote, that from the first moment of its discernible history it possesses a cultivated character. This vegetable, again, under the influence of civilization, is differentiated into new varieties, arising in different localities, each one of which, on account of advantages which it appears to offer, may in its turn be introduced into different regions, and even supersede the original out of which it was developed, this dissemination following the routes of commerce and ordinarily proceeding from the more highly organized countries to those inferior in the scale of culture.²

These remarks need to be modified by the recognition that in some cases, the process indicated, far from beginning in a remote period, may be comparatively modern. The winged seeds of tradition may suddenly take root, multiply with speed, and soon become abundant. Once firmly established, the new-comers may persist, as in the present example has for three centuries been true of the German rhyme; such obstinacy does not show that the plant is autochthonous, nor

¹ *Journal of American Folk-Lore*, vol. vii. 1894, p. 70.

² *The International Folk-Lore Congress*, 1891. Papers and Transactions. London, 1892, p. 40.

that it had indefinite antiquity prior to the date of record. The immigrant is often variable, and freely amalgamates with the native flora; such "contamination" seems to proceed more easily in unlettered communities, where fancy easily takes oral channels; we then usually find combination with aboriginal histories, introduction of savage motives, and recast into barbaric form. On the other hand, the tradition of civilized lands, as less free, may be more conservative. Thus English lore sometimes maintains characteristics of a history which has perished in its original habitat; so in the Kid rhyme has been preserved the humorous preface which once was a necessary feature of all *randonnées*.

The series under consideration also illustrates the difference of literature and folk-lore as regards method of composition. In some variants we have illustrated a process entirely corresponding to that of written letters; the brief nursery rhyme was expanded into a long story, just as a modern author enlarges a nursery tale into a novelette. The majority of reciters repeated the rhyme with an intention of adherence to their original; but lapse of memory on one hand, influence of association on the other, introduced unconscious changes, which sometimes accumulated in such manner as to alter the form. In general, the tendency was toward confusion; the formula degenerated, so as to forfeit such measure of consistency as it had once possessed. Here, however, appears a certain degree of freedom; reciters appropriated and reproduced the fun of the piece, using their own words, as may be seen in the Scottish variants. On the whole, so far as regards the history now in question, the methods of folk-lore, beyond the difference arising from the oral medium, offer no salient distinction to those of literature.

Since this article has been put into type, I find that the Rhyme of the Kid, in the form above given, has been generally known in New England. Readers of the proof, respectively from White River Valley, Vt., and from Norway, Maine, find the history familiar. The first informant learned the rhyme from a grandmother who originally came from Norwich, Conn. The only difference observed in the words is that the first line of the refrain went:—

See by the moonlight it's almost midnight.

William Wells Newell.

SOME TRADITIONAL SONGS.

IN the present brief article, I shall give an account of four songs or ballads, with presentation of variants for comparison, included in the interesting collection of family songs recently printed by the Allens, of Medfield, Mass., in whose family they have been traditional for many generations. Not alone because of the uniqueness of one or two of them are they objects of interest to the student of folklore, but also because of the authenticity of the tradition that has kept them alive.

I. THE ELFIN KNIGHT.

In the printed collection referred to above, this ballad is given under the title, "Blow, ye Winds, Blow."

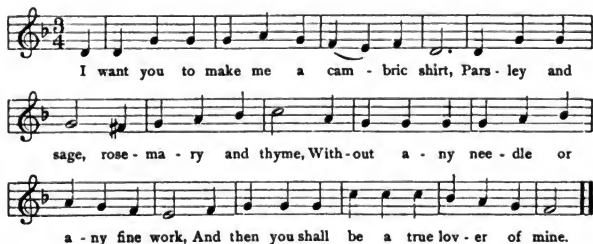
You must make me a fine Hol-land shirt, Blow, blow,
 blow, ye winds, blow, And not have in it a
 stitch of nee-dle work, Blow, ye winds that a-rise, blow, blow.

- 1 You must make me a fine Holland shirt, —
 Blow, blow, blow, ye winds, blow, —
 And not have in it a stitch of needlework, —
 Blow, ye winds that arise, blow, blow.
- 2 You must wash it in yonder spring,
 Blow, blow, blow, ye winds, blow,
 Where there's never a drop of water in,
 Blow, ye winds that arise, blow, blow.
- 3 You must dry it on yonder thorn,
 Blow, blow, blow, ye winds, blow,
 Where the sun never yet shone on,
 Blow, ye winds that arise, blow, blow.
- 4 My father's got an acre of land,
 Blow, blow, blow, ye winds, blow,
 You must dig it with a goose quill,
 Blow, ye winds that arise, blow, blow.

- 5 You must sow it with one seed,
 Blow, blow, blow, ye winds, blow.
 You must reap it with your thumb nail,
 Blow, ye winds that arise, blow, blow.
- 6 You must thrash it on yonder sea,
 Blow, blow, blow, ye winds, blow,
 And not get it wet, or let a kernel be,
 Blow, ye winds that arise, blow, blow.
- 7 You must grind it on yonder hill,
 Blow, blow, blow, ye winds, blow,
 Where there yet has ne'er stood a mill,
 Blow, ye winds that arise, blow, blow.
- 8 When you've done, and finished your work,
 Blow, blow, blow, ye winds, blow,
 Bring it unto me and you shall have your shirt,
 Blow, ye winds that arise, blow, blow.

Comparison of this version with the several others taken down of late years in various parts of this country brings out the fact that it comes from a distinct and separate line of tradition. This appears from the refrain, "Blow, blow, blow, ye winds, blow." In the other versions referred to, — which appear to spring from a line of traditions rather English than Scotch, — the refrain was originally a list of names of flowers, in course of time perhaps becoming much altered.

For purposes of comparison, as showing well the specific points of difference in the two lines of tradition, the following set of the words of this ballad, recently recovered by me,¹ may be of interest.



- 1 I want you to make me a cambric shirt,
 Parsley and sage, rosemary and thyme,
 Without any needle, or any fine work,
 And then you shall be a true lover of mine.

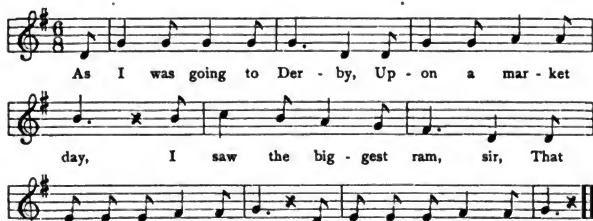
¹ *The Elfin Knight*. Recorded about 1875 by a lady of Providence, R. I., from the singing of an aged man.

- 2 Go wash it out in yonder well,
Parsley and sage, rosemary and thyme,
Where there 's never no water nor drop of rain fell,
And then you shall be a true lover of mine.
- 3 Go hang it out on yonder thorn,
Parsley and sage, rosemary and thyme,
Where there 's never no blossom, since Adam was born,
And then you shall be a true lover of mine.
- 4 Now, since you have asked me questions three,
Parsley and sage, rosemary and thyme,
I pray you would grant me the same liberty,
And then you shall be a true lover of mine.
- 5 I want you to buy me an acre of land,
Parsley and sage, rosemary and thyme,
Between the salt water and the sea sand,
And then you shall be a true lover of mine.
- 6 Go plough it all up with one cuckold's horn,
Parsley and sage, rosemary and thyme,
Go sow it all down with one peppercorn,
And then you shall be a true lover of mine.
- 7 Go reap it all up with a sickle of leather,
Parsley and sage, rosemary and thyme,
And bind it all up with one cock's feather,
And then you shall be a true lover of mine.

II. THE RAM OF DARBY.

This amusing ballad or song is said to have been originally the composition of a malefactor, under sentence of death, in an effort to write a song in which there should not be a single word of truth.

Among the Allen Family songs is a version of this ballad, sung to an air which seems to be a set of the same air to which it is usually sung in England, — an air having some resemblance to the "Hobby Horse Dance."



The musical notation consists of three staves of music in G major (one sharp) and 8/8 time. The melody is simple and repetitive, with a final double bar line and repeat dots. The lyrics are written below the notes.

As I was going to Der - by, Up - on a mar - ket
day, I saw the big - gest ram, sir, That
ev - er was fed with hay, That ev - er was fed with hay.

- 1 As I was going to Derby,
Upon a market day,
I saw the biggest ram, sir,
That ever was fed with hay,
That ever was fed with hay.
- 2 The ram was fat behind, sir,
The ram was fat before,
He measured ten yards round, sir,
I think it was no more.
- 3 The wool grew on his back, sir,
It reached to the sky,
And there the eagles built their nests,
I heard the young ones cry.
- 4 The wool grew on his belly, sir,
And reached to the ground,
'T was sold in Derby town, sir,
For forty thousand pound.
- 5 The wool upon his tail, sir,
Filled more than fifty bags,
You had better keep away, sir,
When that tail shakes and wags.
- 6 The horns upon his head, sir,
Were as high as a man could reach,
And there they built a pulpit, sir,
The Quakers for to preach.
- 7 And he who knocked this ram down,
Was drowned in the blood,
And he that held the dish, sir,
Was carried away by the flood.
- 8 And all the boys in Derby, sir,
Came begging for his eyes,
To kick about the streets, sir,
As any good football flies.
- 9 The mutton that the ram made
Gave the whole army meat,
And what was left, I 'm told, sir,
Was served out to the fleet.

Absurd as it is, this song has a special interest for us Americans, owing to the recorded tradition that General Washington sang it on

one occasion to the children of Chief Justice Ellsworth. This tradition is recorded by the late Senator Hoar, in his autobiography.

The following version comes from Glover, Vermont : —

- 1 As I was going to Derby,
Upon a market day,
I spied the biggest ram, sir,
That ever was fed on hay.
That ever was fed on hay, sir,
That ever was fed on hay,
I spied the biggest ram, sir,
That ever was fed on hay.

Tow de row de dow, dow,
Tow de row de da,
Tow de row de dow, dow,
Tow de row de da.
- 2 He had four feet to walk on,
He had four feet to stand,
And every foot he had, sir,
Covered an acre of land.
Covered an acre of land, sir, etc.
- 3 The wool upon his back, sir,
It reached up to the sky,
The eagles built their nests there,
For I heard the young ones cry,
For I heard the young ones cry, sir, etc.
- 4 The wool upon his tail, sir,
I heard the weaver say,
Made three hundred yards of cloth,
For he wove it in a day.
For he wove it in a day, sir, etc.
- 5 The horns upon this ram, sir,
They reached up to the moon,
A nigger climbed up in January,
And never came down till June.
And never came down till June, sir, etc.
- 6 The butcher that cut his throat, sir,
Was drowned in the blood,
And the little boy that held the pail
Was carried away in the flood.
Was carried away in the flood, sir, etc.¹

¹ In the *American Monthly Magazine* for October, 1897, the above-mentioned anecdote of General Washington is told. A similar version of the ballad is given.

In Derby, England, the ballad of the Ram has continued to be popular, and is sung in much the same manner. There are a number of additional verses. For the sake of comparison, the following stanzas may be cited:—

The space between his horns, sir,
Was as far as a man could reach,
And there they built a pulpit
For the parson there to preach.

This ram jumped over a wall, sir,
His tail caught on a briar,
It reached from Darby town, sir,
All into Leicestershire.

And of this tail so long, sir,
'T was ten miles and an ell,
They made a goodly rope, sir,
To toll the market bell.

The little boys of Darby, sir,
They came to beg his eyes,
To kick about the streets, sir,
For they were football size.

The jaws that were in his head, sir,
They were so fine and thin,
They were sold to a Methodist parson,
For a pulpit to preach in.

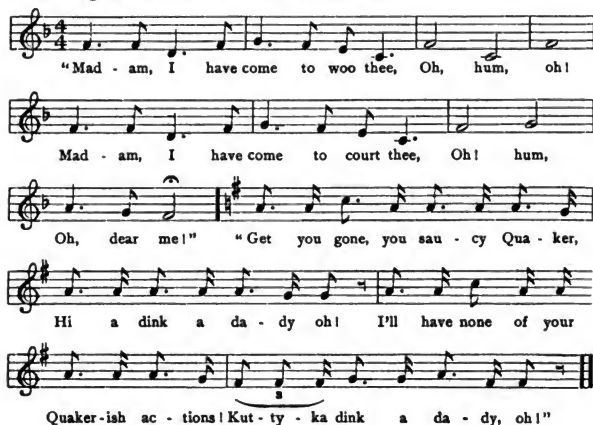
Indeed, sir, this is true, sir,
I never was taught to lie,
And had you been to Darby, sir,
You'd have seen it as well as I.¹

The song belongs to the class of "lying tales," or extravaganzas.

¹ L. Jewitt, *The Ballads and Songs of Derbyshire*, London, 1867, p. 115. Concerning football, the editor explains that this was essentially a Derby game, and was played every year, frequently with highly disastrous consequences, until put down by the authorities a few years back. On Shrove Tuesday business was entirely suspended, and the townspeople being divided into two parties,—All Saints and St. Peter's,—the ball was, at noon, thrown from the Town Hall to the densely packed masses in the market-place, the two parties each trying to "goal it" at their respective places. The fight—for it was nothing less—continued for many hours, and sewers, brook-courses, and even rivers were invaded, and scores of people who were fortunate enough not to get killed or lamed were stripped of their clothing in the fray.

III. THE QUAKER'S WOOING.

The most complete version of this quaint little comic song, for such it evidently is, may be found, with the air to which it was sung, in Mr. Newell's "Games and Songs of American Children." In the Allen songs is a shorter version, as follows:—



"Mad - am, I have come to woo thee, Oh, hum, oh!

Mad - am, I have come to court thee, Oh! hum,

Oh, dear me!" "Get you gone, you sau - cy Qua - ker,

Hi a dink a da - dy oh! I'll have none of your

Quaker-ish ac - tions! Kut - ty - ka dink a da - dy, oh!"

- 1 "Madam, I have come to woo thee,
O, hum, oh!
Madam, I have come to court thee,
Oh, hum, oh dear me!"
"Get you gone, you saucy Quaker,
Hi a dink a dady oh!
I'll have none of your Quakerish actions,
Kutty ka dink a dady oh!"
- 2 "I've a ring cost forty shilling,
Oh, hum, oh,
Thou shalt have it if thee art willing,
Oh, hum, oh dear me!"
"I'll have none of your rings or money,
Hi a dink a dady oh!
I'll have a man that calls me 'Honey,'
Kutty ka dink a dady oh!"
- 3 "Must I then change my religion,
Oh, hum, oh!
And become a Presbyterian?
Oh, hum, oh dear me!"

"You must learn to lie and flatter,
 Hi a dink a dady oh,
 Else you never can come at her,
 Kutty ka dink a dady, oh!"

From Fall River, Mass., I have the following version, which I take occasion to print here for purposes of comparison:—

- 1 "Madam, I have come a-courting,
 You for to see,
 To marry you I have a notion,
 Oh, deary me!"
- 2 "To marry you I've no desire,
 Fal-lal, fal-lal, fal-lal-la,
 I'll sit down and poke the fire,
 Fal-lal, fal-lal, fal-lal-la."
- 3 "Here's a ring cost forty shillings,
 Oh, deary me,
 Thou may'st have it if thou art willing,
 Oh, deary me!"
- 4 "I want none of your rings or money,
 Fal-lal, fal-lal, fal-lal-la,
 Give me the man that calls me 'Honey,'
 Fal-lal, fal-lal, fal-lal-la."
- 5 "Fare you well, for we must part,
 Oh, deary me,
 I don't care if I've broke your heart,
 Oh, deary me!"
- 6 "I'll go home, and tell my mammy,
 Fal-lal, fal-lal, fal-lal-la,
 You may go to the Old Harry,
 Fal-lal, fal-lal, fal-lal-la!"

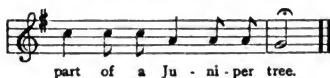
IV. THE TWELVE DAYS OF CHRISTMAS.

Mentioned among the Allen Songs as a Christmas carol, it is, however, neither a Christmas song nor a carol. Mrs. Gomme (*Traditional Games*, vol. ii. p. 319) gives the best account of it, showing that it is originally a game, bearing some resemblance to the game of "Forfeits," and connected with the festivities of the Epiphany.

"The company were all seated round the room. The leader of the game commenced by saying the first line. The lines for the first

day of Christmas were said by each of the company in turn,—then the *first day* was repeated, with the addition of the *second* by the leader, and then this was said all around the circle in turn. This was continued, until all the lines were said all round the circle in turn. For every mistake, a forfeit had to be given up."

The version in the Allen Songs is as follows :—




- 1 The first day of Christmas my true love sent to me
A part of a juniper tree.
- 2 The second day of Christmas my true love sent to me
Two turtle doves, and a part of a juniper tree.

And so on, a different gift being added for each of the twelve days. The last stanza reads as follows :—


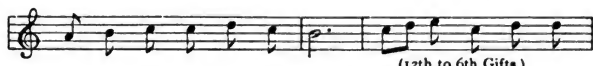
- 12 The twelfth day of Christmas my true love sent to me
Twelve lords a-reaping,
Eleven golden pippins,
Ten fiddlers playing,
Nine ladies dancing,
Eight hounds a-running,
Seven swans a-swimming,
Six geese a-flying,
Five gold rings,
Four college birds,
Three French hens,
Two turtle doves, and a part of a juniper tree.

This song became popular in America at an early date, — as the following melody, copied from a manuscript of 1790, testifies : —

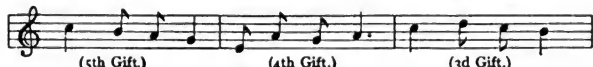
FIRST DAY.




TWELFTH DAY.

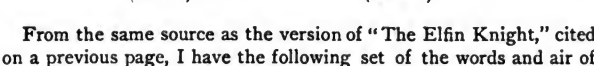
(12th to 6th Gifts.)



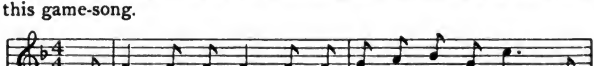
(5th Gift.)



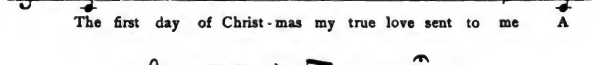
(4th Gift.)



(3d Gift.)




(2d Gift.)



(1st Gift.)

From the same source as the version of "The Elfin Knight," cited on a previous page, I have the following set of the words and air of this game-song.



The first day of Christ-mas my true love sent to me A



part of a Ju - ni - per tree.

TWELFTH DAY.



The twelfth day of Christ - mas my true love sent to me



Twelve ships a - sail - ing, Five gold rings, Four col - ly birds, Three French horns, etc. (Gifts 12 to 6.) .



Two tur - tle doves, And a part of a Ju - ni - per tree.

- 1 The first day of Christmas my true love sent to me
A part of a juniper tree.

And so on, a different gift being added for each of the twelve days.
The twelfth stanza is as follows, —

- 12 The twelfth day of Christmas my true love sent to me
Twelve ships a-sailing,
Eleven bells a-ringing,
Ten girls a-dancing,
Nine fiddles playing,
Eight horses running,
Seven swans a-swimming,
Six geese a-flying,
Five gold rings,
Four colly birds,
Three French horns,
Two turtle doves, and a part of a juniper tree.

Phillips Barry.

BOSTON, MASS.

EDITORIAL NOTE. The pamphlet from which are taken the four songs above given is entitled "Family Songs, compiled by Rosa S. Allen. Music arranged by Joseph A. Allen. As sung by the Allens at the Homestead, Castle Hill, Medfield, Massachusetts, 1899." Pp. 14.

The songs included are as follows:—

1. Katy Cruel.
2. Johnny, the Miller.
3. Blow, ye Winds, Blow.
4. Polly Van.
5. Bingo.
6. The Ram of Derby.
7. Song of a Hunter.
8. A Frog he would A-Wooing go.
9. The Dumb Wife.
10. When Adam was First Created.
11. The Twelve Days of Christmas.
12. The Quaker's Wooing.

This little collection, which includes examples of some ancient ballads, may serve as illustration of the considerable body of folk-song still existing in all parts of the country, and awaiting collection.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Powhatan*. In the "American Anthropologist" (vol. vi. n. s. pp. 670-694) for October-December, 1904, Mr. W. W. Tooker discusses at length "Some Powhatan Names," largely with reference to etymologies recently proposed by Mr. W. R. Gerard in the same periodical for January-June, 1904. Among the words treated are: Appamatuck ("the resting tree"), Quiyoughquo-hanock ("place where the lesser priests were initiated"), Rapahanock ("country of exceeding plenty"), Warraskoyac ("the top or point of the land"), Onawmanient ("a path where they were led astray or betrayed"), Orapikes ("a solitary water-place or swamp"), Werowocomoco ("sachem's house"), Wynauk ("winding about place"), Massawomek ("those who travel by boat"), Chickahominy ("hominy people"), *aitowh* ("plaything"), *attaangwassuwk* ("shining star"), *attemous* (from radical "to hunt"), *cattapeuk* ("sowing time"), *quan-nacut* ("long mantle"), *tapaantaminais* ("satisfied or contented with corn"), *uttapaantam* ("food that contented them"), *cuttsenepo* ("middle-aged person"), *cuttoundg* (an onomatopœtic term), *kekataugh* ("one remains"), *matchcores* ("great mantle of deer-skin"), *pawco-hiccora* ("made from broken or pounded shells"), *matatsno* (typographical error for *menatano*), *nimatewh* ("he is my brother"), *nahapue* ("he that abides"), *aspamu* ("our abode"), *ottawam* ("our possession"), Uttasantasough ("he speaks a strange language"), *paqwanteuwun* ("clean apron"), *bagwanchybassen* ("it bindeth about"), *putterwas* ("he is covered"), *outacan*, *wintuc* ("head-heavy"), etc. Incidentally, Algonkian words for "stream," "dog," "rainbow," "season, time," "man," "dish," etc., are discussed. To the study of the Virginian dialects of Algonkian Mr. Tooker has devoted some sixteen years, and his *flair Algonquin*, no less than his *sprachgefühl*, appears to advantage here, for he seems to have decidedly the best of the argument. — *New Jersey*. In his "Personal Names of Indians of New Jersey" (Paterson, 1904, pp. 83), Mr. William Nelson, whose monograph on "The Indians of New Jersey" (pp. 168) appeared in 1894, publishes "a list of 650 such names, gleaned mostly from Indian deeds of the seventeenth century," thereby earning the lasting gratitude of the onomatologist, and at the same time adding to the rather scanty linguistic records of the New Jersey Lenapé (the author estimates that the dictionaries and vocabularies of the Lenapé tongue extant "furnish perhaps 3,000 different words"). Names prior to 1664 were written by the Dutch (except a few on the Delaware by Swedes), after 1664 mostly by English-

men, though deeds for lands north of Newark were usually drawn up by Dutch scribes, — also many in Monmouth and Somerset counties. Women's and children's names often appear, but "because an Indian squaw or child joins in a deed, it does not necessarily follow that the aborigines recognized the woman's right of dower or the child's inheritance in lands." In comparatively few cases is the etymology of these names known or given. — *New Brunswick*. In the "Bulletin of the Natural History Society of New Brunswick" (no. xxii. 1904, pp. 175-178, 1 pl.) Professor W. F. Ganong writes briefly "Upon Aboriginal Pictographs reported from New Brunswick." Hitherto but four aboriginal pictographs have been reported from New Brunswick, — Gesner's wood picture, the St. George stone medallion, the Passamaquoddy marked boulder now in the University of New Brunswick Museum, and the Oromocto carved sandstone boulder. Of these the third and fourth are most likely not of human but glacial origin, the second is probably not of Indian workmanship, and the first has long ago crumbled to dust. At French Lake Professor Ganong's party discovered, in July, 1903, what may be a real aboriginal pictograph. — *Mascouten*. In a brief paper in the "American Antiquarian" (vol. xxvi. 1904, pp. 84-88) entitled "Site of Mascouten Rediscovered," Rev. Thomas Clifford writes of the "Indian city," described by Dablon in 1675 as located "in the midst of a terrestrial paradise," but which, after the French and Indian wars, vanished utterly. Its location became one of the problems of Wisconsin archaeology. According to the author, Mascouten was "exactly in Seymour's Valley, at the head of Mud Lake, on the banks of the Hihorokera, or Running Swan." The much-sought fortification mounds are at Port Hope. A natural fortress is this valley. — *Arapaho*. Mr. C. S. Wake's article on "Nihancan, the White Man," in the "American Antiquarian" (vol. xxvi. 1904, pp. 225-231), discusses the character of Nihancan (who corresponds to the Ojibwa Manabozho, the Blackfoot Napi, etc.) as he appears in the "Traditions of the Arapaho" recently published by Dr. A. L. Kroeber. In Arapaho *Nihancan* is now "the ordinary word for *white men*," as *Vihuk* (a mythological figure) has given his name to them in Cheyenne. To Nihancan the spider corresponds, as in Ojibwa the rabbit does to Manabozho. Nihancan figures in Arapaho mythology and tradition as creator (or rather changer, perhaps), giver of death, a sensual being, an evil-disposed person, a deceiver, a trickster, an ungrateful individual, etc. The complexion of the whites, resembling the sacred white of certain animals, etc., is suggested as having led to the transference of the name.

ATHAPASCAN. *Nah'ane*. In the "Transactions of the Canadian Institute" (vol. vii. 1904, pp. 517-534, 2 pl.) Rev. A. G. Morice has

an article on "The Nah'ane and their Language." The topics treated are the name ("people of the west"), tribal divisions and numbers (now *ca.* 1000 souls), physical characters, etc. (Nah'ane are pure Déné "neither in blood, customs, nor language"), institutions and customs, language (pp. 526-534). Some evil influences of white contact are very noticeable (syphilis, drunkenness, etc.), and the Tlinkit of Ft. Wrangell have not improved them by intermixture. The eastern Nah'ane differ from the western in physique, culture (the former have not been so adaptive-minded as the latter), etc. The author informs us that in the house of his hosts (western Nah'ane) "were to be seen, besides gilt bronze bedsteads, and laces of all kinds, two sewing-machines, two large accordeons, and, will the reader believe it? — a phonograph! All this in the forests of British Columbia, north of the 58th degree of latitude!" The "new order" of things is also exemplified "in the small travelling-trunks bought from the whites, which are to be seen planted on two posts, in several places along the trails, and which contain some of the bones of the dead picked up from among the ashes of the funeral pile." The language of the western Nah'ane possesses a regular accent, "something quite unknown in all the northern Déné dialects;" this feature, Father Morice thinks, is due to Tlinkit influence. There is also a marked song-like intonation of speech. Nah'ane is an eclectic language, and its vocabulary contains fully 40 nouns borrowed from Tlinkit, besides several terms from the Kutchin, Hare, and Chippewyan dialects, and even one word from Tsimshian, the name for snake, that reptile not being found in the Nah'ane territory. Several English words also have been adopted, and a few others from the Chinook jargon. On page 531 are given the Nah'ane names for the months. Another peculiarity of the language is the possession of the numbers one, two, three, as "perfectly regular verbs, conjugated with persons and tenses." The Nah'ane language is "much less complicated and verbally poorer than the Carrier," — also "less pure in its lexicon, more embarrassed in its phraseology, and, owing to its accent, even more delicate in its phonetics." — *Navaho*. Mr. C. S. Wake's "The Navaho Origin Legend" (*American Antiquarian*, vol. xxvi. 1904, pp. 265-270) résumés the origin-legend of the Navahos as given by Dr. Washington Matthews in his "Navaho Legends," published by the American Folk-Lore Society in 1897. This legend Mr. Wake considers "typically American in its contents, not only containing many incidents as parts of a connected whole, but giving a detailed account of the emergence from underground of the Déné (Navaho), which is the usual explanation of the appearance of men on the earth current among the Indian tribes." — *Hupa*. Mr. P. E. Goddard's two monographs, "Life and Culture of the Hupa" (Univ. of Calif.

Publ. Amer. Arch. & Ethnol. vol. ii. 1903, pp. 1-88, 30 pl.) and "Hupa Texts" (*ibid.* pp. 89-368) are valuable additions to our knowledge of the folk-lore of the Californian Athapaskan. In the first, the author treats environment, history, villages, houses, dress, food, occupations of men (bow and arrow making, net making, hide-dressing, pipe making, etc.), occupations of women (basket making), measures, social customs (sex and motherhood, care of children, dawn of womanhood, courtship and marriage, restrictions for women, daily routine), social organization, amusements, war, diseases and their cures, burial customs, religion (deities, feasts, dances, religious attitude). The Hupa "have no migration myth nor legends relating to a time before their coming to the region" (p. 7), and according to their ideas "their first ancestors came spontaneously into existence in the valley itself." Their seclusion has been so great that "60 years ago the news of the coming of white men had not reached them," and "they knew nothing of the Spaniards to the south nor of the English-speaking people to the east and north of them." They number at present some 450. The dwelling of the Hupa was the *xonta*, besides which they had the *taikyuw*, "sweat-house," and the *minic*, or menstrual lodge of the women. Chin-tattooing was practised by all mature women, and "delicate marks were placed on the chins of quite young girls, the number and size of which increased with later life." The common measure of value was the decorated dentalium shell, — "money" was strung on strings reaching from the thumb-nail to the point of the shoulder. And, "since all hands and arms are not of the same length, it was necessary for the man, when he reached maturity, to establish the value of the creases [used to determine length of shells] on his (left) hand by comparison with money of known length as measured by some one else." Besides this he had also "a set of lines tattooed on the inside of his left forearm," these lines indicating the "length of five shells of the different standards." This shell-money was carried in boxes of elk-horn. The women slept in the *xonta*, the men in the *taikyuw*. Small children are seldom punished or handled roughly, — "they are thought to be above the natural and likely to disappear, going to the world of immortals if they are ill-used." The dances of young girls are very curious. Courtship "often extended through a summer and a winter," and a man's standing in the world "depended on the amount of money which had been paid for his mother at the time of her marriage." The typical family "consisted of the man and his sons, the wife or wives of the man, the unmarried and half-married daughters, the wives of the sons, and the grandchildren; and in addition to these, sometimes, "unmarried or widowed brothers and sisters of the man and his wife." The next unit above the family

was the village. Personal insult or injury is followed by "absolute non-intercourse," and matters are ultimately settled by a go-between. The chief games of the Hupa are four, and "the contestants are not individuals but social or ethnic units (village against village, tribe against tribe)." In war "medicine-making" had an important rôle. Disease was due to an invisible foe, and pain was a substance to be removed from the body, wherein it had come to be lodged. There were two kinds of "medicine men," the "dancing doctor" and the "sucking doctor," the diagnoser and the curer. The Hupa had a great wailing ceremony for the dead. The chief divinity is Yimantūwīñyai ("the one who is lost across the ocean"), a sort of "transformer." Among the festivals are "salmon feast" and "acorn feasts;" also three great dances, "winter," "summer," and "fall." On these dance occasions the Hupa "maintains a pious frame of mind." These people have also "a reverence for language," and for them also "the trails were sacred." An undercurrent of deep religious feeling belonged to them in many respects. In "Hupa Texts," Mr. Goddard publishes native version, interlinear translation, and free English rendering of 14 myths and tales, and 37 texts relating to dances and feasts, "medicine" formulæ, etc. These texts, which are "offered primarily as a basis for the study of the Hupa language," were collected chiefly in 1901, a few in 1902. Of the "creator and culture hero" myth we learn that but one Hupa, a woman, knows it in its collective form. Yimantūwīñyai, though the first person to exist, had a grandmother, to whom he returned after his labors. In the "dug-from-the-ground" myth appears the boy-hero. "Rough-nose" is a story of the "world above." In some of the other legends figure owl and coyote, three sisters, etc. Fire was discovered by Old-man-across-the-ocean, who twirled a stick on a piece of willow. In some of the other legends the origins of various dances are told. The collection of "medicine formula" is particularly valuable for comparative study. The folk-lore data have their value enhanced by the fact that they are given in the native language.

PUEBLOS. In his article on the "Archæology of Pajarito Park, New Mexico" (*American Anthropologist*, vol. vi. n. s. 1904, pp. 629-659) Professor Edgar L. Hewett devotes some space to pictographs (pp. 651-653, with figs.) and mortuary customs (pp. 655-656). Petroglyphs are found all over the Park, but are particularly numerous and well preserved at Puye. One of the glyphs "pictures an ancient Tewa legend, which, in modern times, has been developed into the 'Montezuma' legend of Pecos, Taos, and other pueblos." On Tehrega cliff is a fine petroglyph of the plumed serpent. Some of the pictographs are pecked, others incised with a sharp tool. At Tehrega and Tsankawi four modes of burial occur, — communal mounds,

caves or crypts, intra-mural chambers, under fireplaces in living-rooms.

SALISHAN. *Si'ciatl.* To the "Journal of the Anthropological Institute" (vol. xxxiv. pp. 20-91) for January-June, 1904, Mr. Charles Hill Tout contributes a "Report on the Ethnology of the Si'ciatl of British Columbia, a Coast Division of the Salish Stock," containing, "with the exception of a few folk-tales, all that may now be gathered of the past concerning this tribe." They are now, "outwardly, at least, a civilized people, and their lives and condition compare favorably with those of the better class of peasants of western Europe." They number some 325 souls and are Catholics, having been converted by the Oblate Fathers (to whose efforts their present welfare is due) more than forty years ago. The ethnographic and sociological section of the Report treats of tribal names, genealogy and septs, castes and classes, shamanism and *sulaism*, dress, dwellings, food, household utensils, puberty customs, mortuary customs, beliefs, times and seasons, etc.; the archæology of middens, cairns, and fishing works. In the section on traditions, the native text, interlinear translation, and free English versions are given of tales and legends concerning: The Beaver, the Wolf and the Wren, The Sun Myth, The Salmon Myth, The Eagle and the Owl, The Seal and the Raven, A Si'ciatl Prophecy. Of the following the English text alone is given: The Thresher Myth, The Eagle People, The Mink and the Wolf. Linguistics occupy the rest of the paper, a sketch of phonology and grammar and an extensive vocabulary (pp. 78-90, two columns to the page).

SONORAN. *Cora.* In the "American Anthropologist" (vol. vi. n. s. 1904, pp. 744-745) Dr. A. Hrdlicka has a note on "Cora Dances." The Cora or Nayarit Indians of the territory of Tepic (western Mexico), who number some 3000, and belong to the more primitive tribes of the country, have characteristic dances, "held on special occasions, such as feasts, or, as in the instance witnessed by the writer, during a visit by strangers," in the evening by the light of a bright fire. The dancing is done on a box (hollowed from a single log) called a *tarima*, in a way suggestive of an Irish jig. The dances known as *charaves* and *sones* were witnessed by the author at Guainamota in October, 1902. The music is "semi-Indian" and the dances have Spanish elements, "but enough of the aboriginal remains to make them worthy of ethnologic interest."

UTO-AZTECAN. *Mexican.* In "Globus" (vol. lxxxv. 1904, pp. 345-348, 5 figs.) H. Fischer writes about "Eine altmexikanische Steinfigur," describing a nephritoid figure of Quetzalcoatl, the ancient Mexican wind-god, now in the Stuttgart Museum. Its exacter origin is unknown. The god is represented in part as a skeleton.

The workmanship is excellent. — In the same periodical (vol. lxxxvi. pp. 108–119) Dr. K. Th. Preuss has an article on “Der Ursprung der Menschenopfer in Mexico.” The topics considered are the renewing of the sun and fire gods, the death of the deities of rain and vegetation, the origin of the sacrifice of deities, etc. In Mexico human sacrifice had the same sense as animal sacrifice. The sun-renewal ceremonies with their god-killings are dramatic acts of “magic.” When gods are “opened,” as in sacrifice, their efficacy is great, — so, too, with men and other victims, — and gods can charm with blood as well as other beings. The real object of the death of the god, the increase of his divine gifts to men, was later complicated with other ideas. — In his “El monolito de Coatlinchan” (Mexico, 1904, pp. 27), presented to the International Congress of Americanists at Stuttgart (August, 1904), Dr. Alfredo Chavero discusses the question whether this “idol” represents the god Tlaloc, as has been supposed, reaching a negative conclusion on this point. The divinity figured in the monolith is female, not male, and represents Chalchiuhtlicue, the goddess of waters. — In the “Mitteilungen der Anthropologischen Gesellschaft in Wien” (vol. xxxiv. 1904, pp. 222–274, 71 figs.) Dr. Edward Seler publishes a detailed study of “Die holzgeschnitzte Pauke von *Malinalco* und das Zeichen *atl-tlachinolli*,” in which he criticises Preuss’ recently expressed ideas concerning the gods of fire as fundamental in ancient Mexican religion. The usual translation of the sign in question as “water and fire” is not exact, *tlachinolli* signifying not “fire,” but “the burned.” The whole expression *atl-tlachinolli* probably means “prisoners have been taken; (the town) is burnt,” which could readily enough take on the signification of “war,” which the term had in the dictionaries, etc. A noteworthy example of this sign occurs on the wooden drum from Malinalco, in the Tenancingo District (State of Mexico). This drum is described in detail. — As vol. i. no. vii. of the “Papers of the Peabody Museum” (Cambridge, December, 1904, pp. 26, 5 pl. and 8 figs.) is published Mrs. Zelia Nuttall’s “A Penitential Rite of the Ancient Mexicans,” in which is presented valuable material collected from Sahagun, Motolina, Duran, Mendieta, the Chronicles of Tezozomoc, etc., concerning the rites of tongue and ear-piercing among the ancient Mexicans, a painful rite practised by young and old in every-day life and not confined to priests.

CENTRAL AMERICA.

MAYAN. In “Globus” (vol. lxxxv. 1904, pp. 361–363) E. Förstermann discusses “Die Stela I von Copan,” which he assigns to a date 1496–1510 A. D., and interprets the inscription as relating to the appearance on the coast of unknown foreigners. This inscription

resembles that of Piedras Negras, which dates from almost the same period. — In the "Journal de la Société des Américanistes de Paris" (vol. i. n. s. 1904, pp. 289-308) M. Désiré Charnay discusses "Les Explorations de Téobert Maler," — his researches in the Usumasintla Valley, etc. Charnay objects to the displacement of the name of Lorillard for the ruined city, also to what he calls a "Washington mania for changing or modifying names consecrated by use." The term *acropolis*, used by Maler, is also objected to, since the structures in question were "not at all fortresses." He agrees with Maler in thinking Palenque in existence at the time of the Conquest, but holds that "Lorillard city" was not the scene of the visit of Cortes. Palenque, formerly called Tula or Tollan, was, he thinks, "the capital of Tulapan. Tikal also is "Toltec," but Tayasal Maya. Copan is for Charnay the most modern of these "cities," and "Toltec." The most ancient civilization of this region (Comalcalco) dates from the eleventh century of our era, the latest (Tayasal) from the seventeenth, — the whole civilization being relatively quite modern. — As vol. iv. no. i. (Cambridge, Mass., December 1904, pp. 47, 1 pl. 65 figs.) of the "Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University," appears Dr. Paul Schellhas's "Representation of Deities of the Maya Manuscripts" (second edition, revised), translated by Miss Selma Wesselhoeft and Miss A. M. Parker, and revised by the author. The deities considered are the death-god (with whom are associated the war-god, the *moan*-bird, the dog, a blindfolded human figure, two isolated figures, and the owl), the god with the large nose and lolling tongue, the god with the ornamented face, the moon and night god, the maize-god, the god of war and of human sacrifices, the sun-god, the *chichan* god, the water-goddess, the god with the ornamented nose, the old, black god, the black god with the red lips, the god of the end of the year, the old-woman goddess, the frog god, — these various gods are numbered A to N. Of mythological animals the following are discussed, the *moan*-bird, serpent, dog, vulture, jaguar, tortoise, snail, owl, ape, scorpion, bee, bat (only on pottery). The god B appears twice as frequently in the MSS. as any other. Next in order come D and E. — To the "Transactions of the Department of Archaeology, Free Museum of Science and Art" (vol. i. 1904, pp. 61-66), of the University of Pennsylvania, Dr. George B. Gordon contributes a brief article on "Chronological Sequence in the Maya Ruins of Central America." The later migrations of the Mayas were from south to north, and at Copan is the earliest date known. From Copan to Chichen Itza measures about three centuries. While such a movement was going on, however, the older cities continued to flourish. Geometrical ornament is later than the highly

decorative if distinctly conventional style. The strongest evidence of the greater antiquity of Copan is to be found, according to Dr. Gordon, in "the conditions underlying the foundations of the ruined buildings that occupy the surface." Maya culture was developed *in loco*. The author is confident that dates earlier and later than any now known will be discovered in the future.

COSTA-RICA. In the "Journal de la Société des Americanistes de Paris" (n. s. vol. i. 1904, pp. 153-187), M. Raoul de la Grasserie discusses at some length "Les langues de Costa Rica et les idiomes apparentés." The grammatical peculiarities of Bribri, Terraba, Brunca, Guatuso, Chibcha, Cuna, Koggaba (Arvak type), are briefly set forth, and on pages 175-182 lexical and other resemblances are considered, while pages 183-187 are occupied with comparative vocabularies of Bribri, Cabecar, Terraba, Brunca, Guatuso, Chibcha, Dorasque, Guaymi, and Cuna. Uhle, Thiel, and Pittier's comparisons are repeated, and the table of tribes on pages 156-158 is from Brinton.

WEST INDIES.

CUBA. Dr. J. Walter Fewkes's article on "Prehistoric Culture of Cuba," in the "American Anthropologist" (vol. vi. n. s. pp. 585-598, 4 pl.) for October-December, 1904, is based on studies and collections made by the author during a visit to the island in 1904. After a brief introduction and a historical sketch of Cuban archæology the author discusses various archæological objects (stone idols, ceremonial celts, clay heads, etc.). Dr. Fewkes recognizes three phases of aboriginal life in the original colonization and prehistoric culture of Cuba: (1) the primitive cave-dwellers of the central region and western extremity of the island, (2) the fishermen living in pile-dwellings in some places, (3) the Tainans, having the true Antillean stone age culture, derived from Hayti and Porto Rico. While "the connection of the coast fishermen of Cuba with the shell-heap and the key population of Florida was intimate," the question still remains open as to which was derived from the other. Concerning the cave-dwellers and "the rude savage race of Cuba," little can be said, but "it is probable that these people were lineal descendants of those whose semi-fossil skeletons found in caves have excited so much interest, and no evidence has yet been presented to prove that this race had vanished when Cuba was discovered by Columbus." The Tainan or Antillean culture, which reached its highest development in Porto Rico and Hayti, "came to both these islands from South America, but had grown into a highly specialized form in its insular home." The resemblances of the coast peoples of Florida and Cuba were probably due to contact and interchange of culture.

SOUTH AMERICA.

ANDEAN CHACO. In his article, "Einiges über das Gebiet, wo sich Chaco und Anden begegnen" (*Globus*, vol. lxxxvi. pp. 197-201), E. Nordenskiöld describes flint implements from the Puna de Jujuy, the stone-heaps of the Puna Indians where sacrifices to Pachamama are made, the pottery-making of the Chiriguanos, the fire-making of the Chorotes, etc. In this region there are many evidences of the former existence of a culture higher than that of the makers of the flint implements, — the fine pottery, etc., indicate this. In one of the graves the author found a skeleton with a pipe-like object in his mouth, "made of the arm-bone of a man."

AYMARAN. In his article on "The Cross of Carabuco in Bolivia," in the "American Anthropologist" (vol. vi. n. s. pp. 599-628) for October-December, 1904, Mr. A. F. Bandelier endeavors to "place on record all known information on this topic as an incentive to more complete investigation." The wooden cross of the Aymaran village of Carabuco, on the eastern shore of Lake Titicaca, north of La Paz, is first mentioned in the latter half of the sixteenth century. Since then the facts indicate that "the origin of the cross is connected with *Indian* lore purporting to be *primitive*, in the sense that it *antedates Spanish colonization*." Mr. Bandelier discusses also "a series of tales (mostly told *ca.* 20 years, or less, after the coming of Pizarro) related by the aborigines of Peru and Bolivia to the Spaniards at an early day, and which are connected with the cross of Carabuco and the story of Juan Rubio," — the last was told to the author by a Peruvian Quichua. These tales embrace "the traditions about Tonapa," etc. The *Tonapa* of Salcamayhua and Ramos is probably the *Viracocha* of Betanzos and Creza. *Viracocha* seems to be a Quichua word, the interpretation of the first syllable of which as "froth or foam" the author considers "entirely gratuitous, the whole word signifying really something that will not sink, but floats on the surface of water" (cf. the tale of Tonapa floating on the waters of Lake Titicaca). *Tonapa*, apparently, is neither Quichuan nor Aymaran. This valuable and interesting paper adds to our knowledge of South American folk-lore, and will help to solve the problem of the aboriginal origin of the lore of Viracocha and Tonapa, the question of the influence of the first Europeans upon the minds and legends of the Indians.

CARIBAN. *Bakairi*. In "*Globus*" (vol. lxxxvi. pp. 119-125, 16 figs.) Dr. Max Schmidt has an article, "Aus den Ergebnissen meiner Expedition in das Schingúquellgebiet," giving an account of his observations among the Indians of the head-waters of the river Xingú in Brazil. Ornamentation and lead-pencil drawings are dis-

cussed, with some detail. The latter include a "picture" of the author, who is also given a necklace like the Bakairí men, and also another of him on horseback, and a third as archer. Interesting is the use of maize straw and cobs to make forms of animals, birds, etc. The geometric patterns of the wall-friezes of the Bakairí, like the patterns on the fire-fans, have their origin in the technique of manufacture.

GUIANA. In the "Journal de la Société des Américanistes de Paris (n. s. vol. i. 1904, pp. 133-151) M. Gabriel Marcel publishes "un texte ethnographique inédit du xviii^e siècle," being an account of the Indians of Guiana in the end of the eighteenth century from a MS. of La Croix, a surgeon at Approuage, 1785-1787. Physical characters, clothing, religious ideas, marriage, man child-bed (now called *couvade*), festivals and dances, chiefs and captains, Indians as laborers, are briefly considered. Besides their own tongue these Indians had a sort of French-Indian jargon, and they also understood Galibi, "the general language of the Indians of Guiana." Round dances in imitation of animals were in use among them.

TUPI-GUARANI. In the first section of his article on "Die Indianer des Oberrn Paraná," in the "Mitteilungen der Anthropologischen Gesellschaft in Wien" (vol. xxxiv. 1904, pp. 200-221), Father Fr. Vogt discusses the Kaingúá (name, dwellings, activities, hunting and fishing, mental characteristics, religious ideas, "magic" and shamanism, language, — vocabulary, pp. 208-214), the Guayakí, the Guayaná on the river Pirá pytá, — on pages 218-220 the Lord's Prayer and the Credo in old and modern Guarani are given, — and the so-called Chirripá. The Kaingúá have more marked religious ideas than the other tribes of the Upper Paraná, — their highest being is called Tupá, in whose honor they have festivals, particularly dances, in front of the dwellings of their caciques. The shaman, who is also healer, is greatly venerated among them.

GENERAL.

AMERICAN ORIGINS. To the "American Antiquarian" (vol. xxvi. 1904, pp. 105-115) Mr. C. Staniland Wake discusses "American Origins." Among the topics considered in relation to Old World culture are the Mexican merchants' staff, the god of trade, the swastika, astronomic ideas, stone monuments and sculpture, bronze objects, copper "money," the Votan and Quetzalcoatl legend, the winged globe, etc. The conclusion is reached that "early American culture was derived from the Asiatic stock to which the early Babylonians, who probably originated in Central Asia, belonged, or from the Phoenicians, who appear to have been intermediaries between Asia and the western world." *Arcades ambo!*

ART. Rev. S. Peet's illustrated article in the "*American Antiquarian*" (vol. xxvi. 1904, pp. 201-224), on "The Ethnography of Art in America," deals in a general way with the totem-figures of the Northwest coast, the animal fetiches of the Pueblos, the human effigies of the "mound-builders," the Iroquoian human-image pipes of Canada and New York, the pottery human-images of the Gulf Coast, the stone *semes* of the Antilles, the figures of human beings, gods, etc., of Mexico and Central America, etc. Pictographs, graphic art, hieroglyphs, personal decorations, dress, textile arts, pottery, ornaments, basketry, musical instruments, are also discussed. The author endeavors to picture aboriginal American art "as it was before the discovery."

CODICES AND PICTOGRAPHS. In the "*American Antiquarian*" (vol. xxvi. 1904, pp. 137-152) Rev. S. D. Peet has an article on "Comparison of the Codices with the ordinary Pictographs." Between the "codices" of the Mayas and the pictographs of the more northern tribes, "a very close connection exists," and the religious rites and ceremonies suggested or portrayed in both were not so dissimilar as has often been supposed. The author discusses calendar, cardinal points, number 13, altars and costumery, day and month symbols, etc., representations of industries and occupations, symbols of particular divinities, astronomic ideas, etc.

FIRE-WORSHIP. Rev. S. D. Peet's article (*American Antiquarian*, vol. xxvi. 1904, pp. 185-192) on "The Suastika and Fire-Worship in America," discusses in a general way the fire-brand race of the Navahos and their sand-painting with its hooked cross, the Aztec ceremony of "new fire," etc.

INTERNATIONAL CONGRESS OF AMERICANISTS. In "*Globus*" (vol. lxxxvi. pp. 199-202) Dr. K. H. Preuss writes of "Der xiv. Internationale Amerikanistenkongress in Stuttgart, 18. bis 23. August, 1904," résuméing briefly the chief papers (there were 45 read). Among the topics treated were: The Share of the Swabians in the Colonization of America (P. Kapff), Discoveries of the Northmen (Y. Neilsen), Prehuman Period in the Equatorial Andes (H. Meyer, — "no traces as yet of 'diluvial man'"), The Age of the Megalithic Structures of Peru (C. R. Markham), Contributions of American Archæology to the Science of Man (W. H. Holmes, — "five stages of world-culture, pre-savage, savage, barbarian, civilized, enlightened"), The American Origin of Syphilis (I. Bloch), The Ancient Settlement of Castillo de Teayo in Northern Vera Cruz (E. Seler), Paintings of Chichenitza (Miss Breton), Excavations in Tiahuanaco (Count G. de Créque-Montfort), Archæological Investigations on the Argentine Bolivian Frontier (E. von Rosen), Finds in Northeast Greenland (H. Stolpe), The Influence of the Social Divisions of the Kwakiutl

Indians upon their Culture (F. Boas), The Customs and Usages of the Pokonchi Indians of Guatemala (K. Sapper and V. A. Narciso), Peruvian Mummies (A. Baessler), The Chorote Indians of the Bolivian Chaco (E. von Rosen), Myths of the Koryaks and those of the Indians of the Northwest Pacific Coast and of the Eskimo (W. Jochelson), Ideas in the Myths of South American Indians compared with those of the North American Indians, the Japanese, etc. (P. Ehrenreich), The Occurrence of European Tale-Elements among the Argentine Indians (R. Lehmann-Nitsche), The Religious Ideas of Primitive Man (W. Bogoras), Hopi Prayer-Sticks (O. Solberg), Sun-Festivals of the Hopi compared with those of the Ancient Mexicans (K. Th. Preuss), An Ancient Mexican Green-Stone Idol (E. Seler), The Art of the Xingú Indians (H. Meyer), Eskimo Dialects and Migrations (W. Thalbitzer), Indian Linguistic Stocks in the United States (W. Currier), etc. The next Congress will be held in Quebec in 1906.

"IRELAND THE GREAT." With the title "*La Grande-Irlande, ou pays des blancs pré-colombiens du Nouveau-Monde*," M. Eugène Beauvois publishes in the "*Journal de la Société des Américanistes de Paris*" (vol. i. n. s. 1904, pp. 189-229) an article resuméing the accounts and references extant concerning the *Hvitramannaland*, or "Ireland the Great," of the old Norse records, — said to have been situated near "Vinland the good." The evidence of Aré Marsson, Bjoern Bredvikingappé and Gudleif, etc., is cited and the probable situation of the country discussed at some length. The author, who accepts the story of the Gaelic colony, places "Great Ireland" in the neighborhood of the present city of Quebec, rejecting the opinion of Storm, who looks on the "Great Ireland" tale as made up on the basis of monkish relations (the passage of Dicuil).

LEGENDS. In the "*American Antiquarian*" (vol. xxvi. 1904, pp. 23-28) Mr. C. Staniland Wake treats, in general fashion, the "Legends of the American Indians." The author holds that "although some Indian stories furnish evidence of contact with the white race, yet they may be regarded, on the whole, as embodying the early ideas of the native race and, therefore, as throwing valuable light on its past." Topics of domestic and social life, food, clothing, social relations, activities and amusements, government, etc., constitute one set of ideas embodied in these legends; character-depicting another; nature-beliefs a third.

NUMBERS. In the "*American Antiquarian*" (vol. xxvi. 1904, pp. 153-164) H. L. Stoddard has a rather curious article on "The Abstruse Significance of the Numbers Thirty-six and Twelve," intended as a summary of "some data which has a bearing upon the Discoidal Stone and Statues, uncovered near Menard's Mound, Ar-

kansas" (in the spring of 1901). The discoidal "is wrought out of jasper beautifully engraved, showing symmetry and perfection of design." The statue of the man, in the attitude of prayer, is of jasper, that of the woman, in the sitting posture, is of marble. The man "has a Mongolian cast of features," the woman "an Egyptian style of head-dress." The discoidal "has 36 principles of half circles composing one full circle," and on its under side "is a Phallic symbol showing the *yoni* conventionalized." The author's final conclusion is that "the synthetic hypothesis of the concomitant analogies indicate that there was an exchange of culture between Asia and America, and that the discoidal and images are an example of Asiatic culture."

SUPERSTITION. In the "American Antiquarian" (vol. xxvi. 1904, pp. 48-56) Rev. S. D. Peet writes of "Superstition a Means of Defence." The author considers that among the American Indians "the most interesting method of defence was that which came from the combination of religious symbols and mechanical contrivances," and holds that a good example of this may be seen at Ft. Ancient, Ohio. The totem-poles of the Northwest coast are other illustrations; also the peculiar figures carved on house-front posts in Polynesia, etc. Religious influence, rather than a physical or material barrier, served here as a protection.

URN-BURIAL. To the "American Anthropologist" (vol. vi. n. s. pp. 660-669) for October-December, 1904, Mr. Clarence B. Moore contributes a brief article on "Aboriginal Urn-Burial in the United States." Urn-Burials are reported from Sta. Barbara (vessels of stone), Arizona, New Mexico (?), Mississippi, Tennessee, Michigan, Alabama, Florida, Georgia, South Carolina. The facts indicate that "urn-burial occasionally was practised in the southern part of the United States, from ocean to ocean, though as yet a continuous line of occurrence has not been traced. It seems to have been "almost unknown in the north." This may have been due to the "much greater use of pottery in the south." In part of the southwest and in the extreme southeast cremated remains were placed in urns. Burial in urns occurs in conjunction with other forms of burial.

A. F. C. and I. C. C.

SIXTEENTH ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Society met in Philadelphia, Pa., conjointly with Section H, Anthropology, A. A. S., and the American Anthropological Association, during Convocation week, from December 27, 1904, to January 1, 1905. On Thursday, December 29, the societies met in joint session with the American Anthropological Society, and on Friday, December 30, with the American Folk-Lore Society. During the same week met the American Association for the Advancement of Science and affiliated societies.

The Council of the Society met at 12 M., December 30, in the rooms of the Museum of Science and Art.

At 2 P. M. the Society met for business, in the Museum.

The Secretary presented the Report of the Council, including reports made to the Council by the Secretary and Treasurer.

During the year 1904, publication of the series of *Memoirs of the American Folk-Lore Society* has been continued with Vol. VIII., being "Traditions of the Skidi Pawnee," collected and annotated by George A. Dorsey.

The number of members remains about the same; it is hoped that in the near future an increase may be effected, especially by the formation of local branches.

Herewith is presented, in substance, the Report of the Treasurer, from December 26, 1903, to December 27, 1904.

RECEIPTS.

Balance from last statement	\$2,313.85
Receipts from payment of annual dues	705.00
Subscriptions to the Publication Fund	147.00
Sales of <i>Memoirs of the American Folk-Lore Society</i> , through Houghton, Mifflin & Co., to January 30, 1904	51.80
Interest on bonds	51.38
Postage from members24
	<hr/>
	\$3,269.27

DISBURSEMENTS.

Houghton, Mifflin & Co., for manufacturing <i>Journal of American Folk-Lore</i> , Nos. 63 to 66	\$831.03
Houghton, Mifflin & Co., for manufacturing Vol. VIII. of <i>Memoirs</i> (400 copies)	1,073.97
E. W. Wheeler, Cambridge, Mass., printing of circulars, etc.	37.50
W. W. Newell, Secretary, clerk hire, stamps, etc.	31.00

To secretaries of local societies, rebates of fees :—

E. W. Remick, Boston, Mass.	36.00
M. L. Fernald, Cambridge, Mass.	16.00
Second National Bank, New York, N. Y., collection	3.20
Treasurer, extra postage	10
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	\$2,028.80
Balance to new account, December 27, 1904	1,240.47
	<hr/>
	\$3,269.27

No nomination for officers having been offered through the Secretary as provided for in the rules, the Council presented their nominations, and the Secretary was instructed to cast a single ballot for officers of the Society during the year 1905, as follows :—

PRESIDENT, Miss Alice C. Fletcher, Washington, D. C.

FIRST VICE-PRESIDENT, Dr. Roland B. Dixon, Harvard University, Cambridge, Mass.

SECOND VICE-PRESIDENT, Professor William A. Neilson, Columbia University, New York, N. Y.

COUNCILLORS (for three years) : Professor Franz Boas, American Museum of Natural History, New York, N. Y. ; Dr. J. Walter Fewkes, National Museum, Washington, D. C. ; Mr. James Mooney, Bureau of Ethnology, Washington, D. C. ; Mr. A. N. Tozzer, Peabody Museum of American Archæology, Cambridge, Mass.

The Permanent Secretary and Treasurer hold over.

The Secretary was empowered to select the time and place of the next annual meeting, in conjunction with Section H and with the American Anthropological Association

No other business coming up, the Society proceeded to listen to an address of the retiring President, Professor George Lyman Kittredge of Harvard University, on "Disenchantment by Decapitation."

Papers on folk-lore were read, as follows :—

"The Kiowa Supernatural," JAMES MOONEY, Washington, D. C.

"The Tale of the Three Wishes," WILLIAM W. NEWELL, Cambridge, Mass.

"Superstitions of School Children," WILL S. MONROE.

LOCAL MEETINGS AND OTHER NOTICES.

TREASURER OF THE AMERICAN FOLK-LORE SOCIETY. From the year 1892, John H. Hinton, M. D., has acted as Treasurer. At first accepting the position only for a single year, Dr. Hinton finally consented to accept an election for a term of five years, and again a reëlection to the position. In this office his exactness and repute for sagacity have been of great aid and continued service to the Society, of which he has, by election of the Council, been made an honorary Life Member. Since the Annual Meeting in December, Dr. Hinton has felt that the state of his health made it advisable for him to retrench his duties, and has requested that he be relieved of further responsibility. Accordingly, Mr. Eliot Remick, the Treasurer of the Boston Branch, has been asked by the Council to serve in the same capacity, and has consented to do so. Mr. Remick will therefore act as Treasurer during the current year. His address is 300 Marlboro Street, Boston, Mass.

The following are regular monthly meetings of the American Folk-Lore Society, Boston and Cambridge Branches, held since the last report:—

Boston, Friday, December 9, 8 P. M. The Branch met at the house of Mrs. H. E. Raymond, 16 Exeter Street. Professor Putnam introduced Miss Emily Hallowell, who gave a brief account of certain folk-songs collected by herself from negroes of Alabama in the neighborhood of Calhoun. Miss Hallowell, assisted by Mrs. McAdoo, sang a number of these songs, which were interesting as folk-lore and pleasing as music.

Tuesday, January 17, 8 P. M. The Branch met at the house of Mrs. J. A. Remick, 300 Marlboro Street. In the absence of the President, Mr. W. W. Newell introduced the speaker, Mr. V. Stéfansson of Iceland, now Hemenway Fellow in Anthropology at Harvard, who spoke on "The Animal Folk-Lore of Iceland." Mr. Stéfansson began with an exceedingly clear account of the history and present condition of Iceland and its people. In the realm of folk-lore account was given of the part played by the bear, the bull, snipe, plover, the raven, the kite, the eagle, and many dwellers in the water, including the silver mullet and whale. Mr. Stéfansson related a number of entertaining myths, and at the close of his address showed several ancient articles of dress and household adornment, and photographs of Iceland scenery.

Tuesday, February 28, 8 P. M. The Branch met at the house of Mr. and Mrs. William G. Preston, 1063 Beacon Street. In the absence of Professor Putnam, Mr. Newell introduced Dr. Arthur W. Ryder of Harvard University, whose subject was "Sanskrit Fables and Epigrams." Dr. Ryder's paper consisted largely of original renderings, in verse, from several works.

In many of these ancient fables the view-point is notably like that of the moderns, and the wit of the fables has a caustic quality applicable to the present time. A discussion followed the paper.

Helen Leah Reed, Secretary.

CAMBRIDGE, *November 22, 1904.* The Branch met at the house of Miss Batchelder, 28 Quincy Street. Dr. George N. Chase of Harvard University treated "Greek Religion in the Light of Recent Discoveries in Crete." Since 1900, under Prince George, the Greek government has made explorations possible on the same terms as in Greece itself. Crete, accordingly, has been the ground of archæological exploration, which has been fruitful of discoveries. The customs, costumes, houses, and even diet of the Mycænæan age, a period prior to the Hellenic, have been brought to light. Among Americans occupied in this manner, the speaker mentioned an expedition from the University of Pennsylvania, and Miss Boyd and Mr. Evans. Mention was made of the recently discovered palaces and palace-shrines, dating between 2000 and 1000 B. C., which show the king evidently as father of his people and legate of the gods; of doll-like images representing different cults, and exhibiting the gods in human form; of a cult of the dead shown by tombs and rings, etc.

December 13, 1904. The Branch met with Miss Bumstead, 12 Berkeley Street. Dr. A. W. Ryder was the speaker of the evening, his subject being "Sanskrit Fables and Epigrams." His translations elicited discussion from guests, who found in the early Hindu lore much which reminded them of European equivalents.

Constance G. Alexander, Secretary.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE OLD FARMER AND HIS ALMANAC. Being some observations of life and manners in New England a hundred years ago suggested by reading the earlier numbers of Mr. Robert B. Thomas's Farmer's Almanac. Together with extracts curious, instructive, and entertaining, as well as a variety of miscellaneous matter. By GEORGE LYMAN KITTREDGE. Boston, Mass.: William Ware & Co. 1904. Pp. xiv, 403.

It opportunely happened that in the year of publication, the distinguished writer of this volume served as President of the American Folk-Lore Society. The book, which only in a small proportion is concerned with folk-lore proper, contains an infinity of information in regard to the changes of New England life and manners illustrated in the Almanac, which from the date of its first appearance for 1793 has continued its annual issue. Thomas (1766-1846) was brought up in the North Parish of Shrewsbury, Mass.; it illustrates the frequent changes in New England local topography, that the district he lived in was successively transferred to four different towns. He began life as a schoolmaster, and set up in his native place as a bookbinder, obtaining work from publishers in Boston, whither he migrated in 1792; having already the ambition to prepare an almanac of his own, he entered a mathematical school taught by Osgood Carleton, himself the author of an almanac. At this point may be noted

one of the amusing anecdotes abundantly furnished by Professor Kittredge. Carleton spoke English so correctly as to make his birthplace the subject of wagers, and subject him to some inconvenience ; he thought it worth while publicly to explain in print that he was born at Nottingham-west in the State of New Hampshire, and had lived in that locality for sixteen years ; but in the course of subsequent travel, "being (while young) mostly conversant with the English, he lost some of the country dialect." The astronomical studies of Thomas resulted in the publication of his almanac, "calculated on a new and improved plan, for the year of Our Lord 1793 ; being the first after Leap Year, and seventeenth of the Independence of America. Fitted to the town of Boston, but will serve for any of the adjoining states." The one hundred and thirteen issues of this publication, as Professor Kittredge observes, almost exactly cover the period of United States history under the Constitution, so that the change and development of a century may be followed in its pages ; to extract such notices, compare them, and comment on them, is the task which he has undertaken. As a result, the contents of his book are very varied ; whatever may be the field in which the reader is interested, he will be sure to find something that bears on his own particular theme, whether manners or beliefs, teaching or law, food and festivals, jests and witticisms, travel and agriculture.

The artistic embellishment of the Almanac shows the permanence of tradition. In 1800, cuts were introduced to illustrate verses which had previously been made to stand at the head of each month ; these at first represented scenes and occupations suited to the month in question. In 1804 were substituted illustrations depending on the zodiacal signs, which, however, were realistically treated, as figures having an environment of landscape. Both these methods of designation, whether by the animal signs or by the labors of the year, have an ancient and curious history, going back to southern Europe and to Roman times ; on this subject Professor Kittredge briefly touches, with reproduction of certain designs.

Some of the chapters are directly connected with folk-lore. Under the heading "Murder will out," Professor Kittredge shows that the ancient ordeal by touch, in which an accused person is made to come in contact with the corpse, under the belief that contact with the murderer would cause a flow of blood from the wound, was in force and apparently legalized in New England as late as 1769. In that year, Mrs. Jonathan Ames of Boxford died suddenly, and suspicion was directed against her mother-in-law and the son of the latter ; these were invited to touch the body, but refused ; they were committed, but in the end acquitted for want of evidence. In 1646, a mother was forced to touch the face of the dead child she was suspected of having destroyed ; the blood came freshly into the face, and she confessed ; no doubt to produce such avowal on the part of the guilty had been one effect of the superstition.

An ancient folk-anecdote recites the warfare of the toad and the spider ; a narration of this sort is given in the Almanac of 1798. We are told how the toad, after being bitten by its antagonist, sought out and devoured

a piece of a plantain ; a spectator, out of curiosity, pulled up the plant ; the toad, once more wounded, vainly sought for its remedy, and immediately expired. This duel had been already put into verse by Richard Lovelace, whose poetry was printed in 1659. Sir Thomas Browne also knew the history. In this connection, Professor Kittredge cites from Winthrop a tale concerning a combat between a mouse and a snake. Mr. Wilson, pastor of Boston, gave it as his opinion that the struggle was significant : the snake represented the devil, and the mouse the Puritan immigrants, an humble folk, but destined to deprive the Evil One of his kingdom. That American Indians, like other pagans, were worshippers of the Devil was a common tenet of New England divines, in which they did but reflect the usual attitude of the Church, which some missionaries retain even to the present day. It is odd to encounter among unimaginative Puritans the mystical tendency of the Middle Ages, in which actual and external events might be interpreted as only symbols of spiritual forces.

As to the treatment of witches, New Englanders only shared the universal belief and practice. This is better understood than of old, although ignorant persons continue to make the executions of Salem a reproach against Massachusetts. As Professor Kittredge remarks, the wonder is, not that such an outbreak should have taken place, but that it should so suddenly have come to an end ; the real fact being that, as compared with the mother country, or any European land, the colonists exhibited a remarkable moderation and good sense, for which they deserve credit.

The maker of the "Farmer's Almanac" was not a superstitious person. The custom of almanac-makers required him to insert something regarding lunar influences, as related to the labors of the house and the farm ; but this he does perfunctorily, with a suspicion of irony ; and in course of time the whole matter came to be passed over in the pages of his work. Thus we read in 1800 :—

August 19. *Mow bushes, mow bushes now!* If you have any faith in the influence of the moon on them.

In 1803, we find him saying :—

January 18. Old Experience says (and she generally speaks the truth) that pork, killed about this time, will generally come out of the pot as large as when it was put in.

However, in such attitude Thomas was in advance of his day. At the close of the eighteenth century, even scientific farmers, who thought they had the attestation of experiment, considered that the state of the moon ought to receive attention. In 1790, Dr. Deane, author of an octavo volume called "The New England Farmer," a work of real merit, having put the matter to a practical test, decided that it was most effectual to cut bushes during the old moon, when the "sign is in the heart." He considered that even though zodiacal signs may be a mere convention, yet these might be of service in pointing out the proper time for the undertaking. Professor Kittredge remarks that the attitude of these sober experi-

menters is not to be confused with the superstitious theories of earlier centuries.

In regard to astrology, he shows how important a part this had in the daily life of the eighteenth century, more especially in navigation. It was still the usual practice to employ an astrologer, who should cast a horoscope, in order to determine the exact day and hour on which a vessel ought to weigh anchor. In the beginning of the nineteenth century, a publication which received the title of the Book of Knowledge circulated freely among New England people; this included popular astrology, prognostications, palmistry, etc. Indeed, as is observed, almanacs existed largely for the purpose of designating the days and hours when the particular influence of one or another planet would be operative.

Only the title need be mentioned of a chapter on "Indian Talk," in which is discussed the character of the English familiarly spoken by Indians in New England. In dealing with this question, as all other topics, Professor Kittredge has employed abundant learning, with the result of producing an exceedingly entertaining book.

W. W. N.

GEOGRAPHISCHE NAMENKUNDE. Methodische Anwendung der namenkundlichen Grundsätze auf das allgemeine zugängliche topographische Namenmaterial. Von J. W. NAGL. Leipzig und Wien: Franz Deuticke, 1903. Pp. vii, 122.

The three sections of this monograph treat: Geographic names of peoples remote from us (Germans), those not related culturally (Chinese, Japanese, American Indians, Turks, East Aryans), and those culturally so related (Hebrews, Phœnicians and Punic peoples, Semites in Spain, Magyars, etc.), geographic names of peoples racially and culturally related to the Germans (Portuguese and Spaniards, Italians, British and Irish, peoples of Balkan peninsula, Russians, Austro-Hungarian Slavs), geographic names of Germans and Scandinavians. A brief bibliography and an alphabetical list of all geographical names discussed are appended. The only aboriginal American names considered are: Mexico, Popocatepetl, Tehuantepec, Zacatecas, Chicago, Mississippi, Missouri, Ohio, Chimborazo, Chiquisaca, Chocachacra, Andes, Hayti, for which more or less exact etymologies are given. Our *Japan* and cognates in the modern languages of Europe go back with the older *Zipangu* to the Chinese *Ji-pèn-kōuē*, "Land of the Rising Sun,"—so too *Nippon*, by dialectic variation. The names of the continents, Europe, Asia, and Africa, are all probably of Semitic origin, but their exact etymologies are not at all clear. The author rightly accepts the derivation of *America* from *Amerigo*, probably=Gothic *Amalrich*. As a place-name *Bismarck* (p. 78) signifies "a mark on the Biese (a little river)." Of words which, in English, have achieved more than a lodging as place-names or ethnic terms, the following are discussed by Nagl: Alp, Arras, Atlas, Brussels, Cologne, Croat, Nanking, Slav, etc. On the whole, this little volume seems to be much above the average in accuracy, and contains a good deal of valuable matter. The sections (pages 68-91) on

the metamorphoses and transferences of geographical names will interest the student of folk-etymology.

Bibliothèque des Écoles et des Familles. UNE FRANCE OUBLIÉE: L'ACADIE, par GASTON DU BOSQ DE BEAUMONT. Paris: Hachette, 1902. Pp. 191.

Besides historical data and travel notes this work contains a brief section on the language and customs of the Acadians, and some items concerning the Micmacs of Cape Breton, the Hurons of Loretto, the Montagnais of Pointe-Bleue, and the Iroquois of Caughnawaga. The author's derivation (p. 64) of *Lac Bras d'Or* from *Labrador* needs elucidation. On page 72 is recalled the marriage of the Chevalier de La Nouée in 1754 to a Micmac *métisse*. At Pointe-Bleue there is abundant evidence of the intermixture of the Hudson Bay men and the Montagnais women. The old conical birch-bark wigwams of these Indians have given way to cloth tents in imitation of the whites. The younger generation of the Iroquois at Caughnawaga are letting their beards grow. Here, too, "the blond *métis*" are in evidence.

U. S. Department of Agriculture (Bulletin No. 33. — W. B. No. 294). Weather Bureau. WEATHER FOLK-LORE AND LOCAL WEATHER SIGNS. Prepared under the direction of Willis L. Moore, Chief U. S. Weather Bureau. By EDWARD B. GARNOTT, Professor of Meteorology, Washington: Government Printing Office, 1903. Pp. 153. With 21 charts.

Pages 5-47 of this interesting little volume are devoted to "Weather Folk-Lore," i. e. proverbs and sayings of the folk concerning wind and storm, clouds, atmospheric changes, temperature, humidity, animals, birds, fish, insects, plants, sun, moon, stars, moon and weather, stars and weather, animals, birds, etc., and weather, days, months, seasons, and years. Alongside the folk-thoughts are given the words of poets and philosophers. Few proverbs of American Indians have ever been published, for which reason the following may be reproduced here: —

1. When the clouds rise in terraces of white, soon will the country of the corn-priests be pierced with the arrows of rain (Zuñi).
2. When oxen or sheep collect together, as if they were seeking shelter, a storm may be expected (Apache).
3. When chimney-swallows circle and call, they speak of rain (Zuñi).
4. When grouse drum at night, Indians predict a deep fall of snow.
5. When the sun sets unhappily (with a hazy, veiled face), then will the morning be angry with wind-storm and sand (Zuñi).
6. The moon, her face if red be,
Of water speaks she (Zuñi).

DAS ASYLRECHT DER NATURVÖLKER, von A. HELLWIG. Mit einem Vorwort von J. Kohler. Berlin: R. von Decker's Verlag, 1903. Pp. viii, 122.

This little monograph endeavors to describe the nature and purpose of the "right of asylum" among savage and barbarous peoples all over the
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globe. This "right of asylum" has also had an important rôle in the development of higher human civilizations, — *e. g.* in the Greek and Roman period, in the Middle Ages in Europe, and particularly among some of the Semitic peoples, with whom the "city of refuge" (known also to the Creeks and the Iroquois, etc., in primitive America) was an approved institution. Hellwig recognizes three divisions of this "right of asylum," — those for criminals, strangers, slaves, all very intimately related. The division into local, personal, and temporal "right of asylum" is rejected by him.

Among people so low in the stage of culture as the Australian blacks the "right of asylum" for strangers occurs. Strangers in limited numbers are permitted by the tribe in whose land alone the red earth used for mourning is found, to visit the place unmolested and take as much of it as they can carry away. In Polynesia the "right of asylum" appears in many interesting forms, rising often to the dignity of the sanctuary of the old Israelitish sort. The African Bushmen are probably without this idea, but the author attributes it in some form to the Hottentots. In various parts of Negro and Negroid Africa all varieties of the "right of asylum" appear, based sometimes on religious and sometimes on selfish and material grounds. Eastern Africa has had a relatively high development of this institution for strangers for more than 600 years. The right of the slave to asylum has had an ethical influence upon his master in the way of inducing better treatment. Often wives have right of asylum against their husbands who have abused them. "Right of asylum" naturally leads often to arbitration, etc. The *anaya* of the Kabyles is "the safe-guard of fugitives, those threatened by vengeance, those in imminent or present danger." The responsibilities the right imposes upon those who avail themselves of it are very great; violation often causes every privilege to cease. The mass of Hellwig's data relates to Africa, which continent takes up pages 25-105 of the book. America is treated at pages 105-122 under the rubrics: general, criminal, stranger, slave. The Cherokee and the Creeks are chiefly referred to, — in the next edition Mooney's work on the former ought to be used; also Gatschet for the latter. In the "peace towns" of some of these Indians of the southeastern United States, as also in the corresponding "city" of the Iroquois, we meet with rather high conceptions of the idea of asylum. In some form or other, the "right of asylum" was well-known among many American Indian tribes. This section of Hellwig's work can easily be enlarged and improved. His forthcoming work on the "right of asylum" among the "higher races" will be awaited with interest.

KARTOGRAPHIE BEI DEN NATURVÖLKERN. Inaugural-Dissertation zur Erlangung der Doktorwürde der hohen philosophischen Fakultät der Friedrich-Alexanders-Universität, Erlangen vorgelegt von WOLFGANG DRÖBER. Erlangen: Junge & Sohn, 1903. Pp. 80.

The five chapters of this discussion of map-drawing among primitive peoples (the author's thesis for Ph. D., at the University of Erlangen) treat the following topics: Qualities capacitating primitive peoples for map-drawing, the first traces of cartographic attempts (rock-drawings and their signifi-

cance for cartography, primitive way-marks), cartographic figures on the ground ("sand maps," relief maps, etc.), "sea-maps" ("sailing-charts," "stick maps," etc.), map-drawing with European means (birch-bark, chalk-drawings, drawings with lead-pencil on paper, primitive conception of modern maps). Dr. Dröber agrees with Dr. K. E. Ranke in attributing the keen sense of sight of primitive peoples, where it exists, not to peculiar anatomical constitution, etc., of the eye, but to exercise and individual "education," — though this develops in the savage a marked gift of observation. Of like origin is also the much-discussed "sense of orientation" of primitive peoples. Add to these qualities the art of drawing, and the capacity for cartographic representations of a rude and crude order is present. And many primitive peoples have more or less artistic instinct for drawing. It may be said, indeed, that they often possess the three qualities named in a rather highly developed form. Nor is the sense of exactness and of distances lacking, and that they are not without geographical knowledge appears from their tales and legends, particularly many of the so-called "observation-myths." Some of the maps made by primitive peoples compare much to their advantage with similar efforts of the ignorant European peasant. In petroglyphs might be seen the origin of cartography, marks on the rocks, etc., passing over to other more easily inscribed substances, way-marks on trees, in the sand, etc. "Sand maps" are found among many primitive peoples, African Negroes, Australians, Pacific Islanders, American Indians, etc. Stone relief "maps" are reported from Torres Straits, Loango, etc. Relief maps in sand are known to the Eskimo, some North African peoples, some Pacific Islanders, and others. "Sea maps" of several kinds were much in use with the Polynesian navigators, particularly the *mattang*, the *rebbelib*, and the *meddo*, the first of which is a general, the last a special "map," all characteristic of the Marshall Islands, but not entirely restricted to them. "Maps" on birch-bark or skins are known to several Indian tribes (*e. g.* Montagnais and Naskapi), to the Yukagirs, etc. Chalk-written "maps" are reported from Laos, the Caroline Islands. Pencil "maps" have been brought by travellers from many Indian tribes of North and South America, — the reviewer possesses such made by the Kootenay of British Columbia in 1891. Some of the Eskimo deserve almost the name of geographers, like the Polynesian "map-maker."

The ability to "read" or "sense" maps made by white men is found among the Eskimo, the Maori, Bechuana, etc., and, as the reviewer can say from personal experience, the Kootenay and probably many other American Indian peoples. To the facts here recorded much might be added.

A. F. C.

INDIAN FOLK-LORE. (Being a collection of tales illustrating the customs and manners of the Indian people.) By GANESHJI JETHABHAI. Limbdi, Jaswatsinhji Printing Press, 1903. pp. xv, 236.

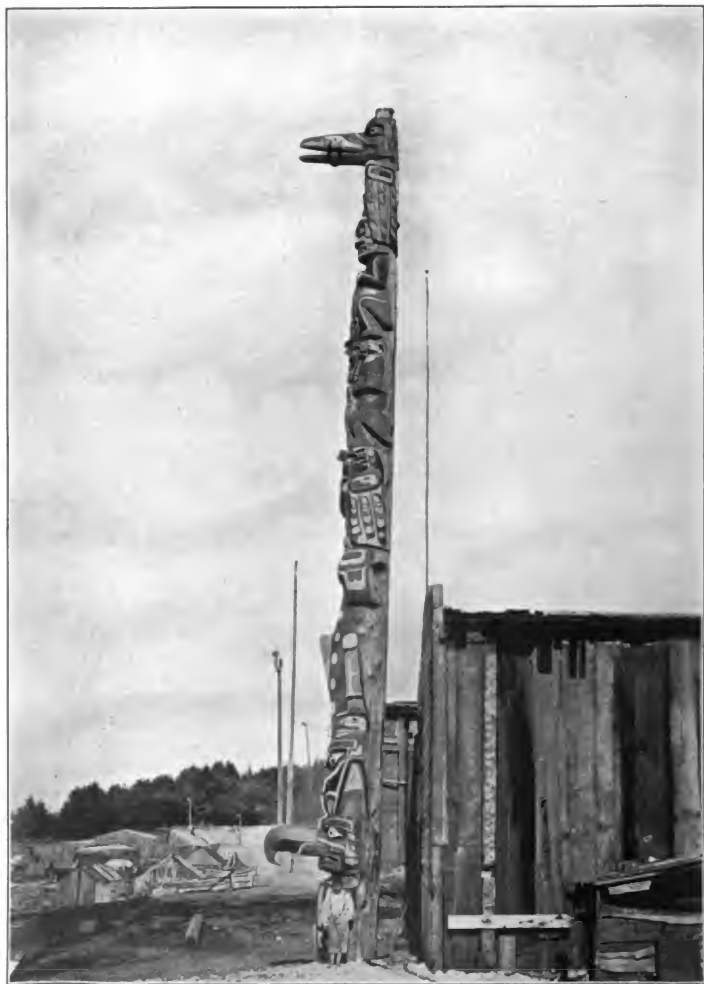
This little book, scarcely described by the rather pretentious title, is a collection of folk-anecdotes, ninety-four in number, illustrating maxims and

proverbs, or satirizing the faults and extravagances of Hindu village society. The narratives are translated by the collector from the vernacular in which they originally appeared, making, as the writer says, the first Gujarati book of its type rendered into English. The scope of the tales may be shown by a few examples. Blindness to one's own faults is illustrated by the case of a sluggard who lies under a fruit tree, but is too indolent to put out his hand in order to grasp the fallen berries. He begs a hasty traveller to dismount and supply him, and when the rider refuses, observes that he will next apply to some one who is less lazy. The village of Gambhu was formerly owned by tailors; when the place was taken by an enemy, these formed an army of rescue, each man armed with his scissors and measuring wand. They form in line, with the intention of attacking the foe at day-break. The head of the row, however, argues that the rear would be a safer position for himself, and accordingly retires to the end of the line; as each foremost person follows his example, by morning the army has retreated ten miles. The minister of a native state, knowing well that his term of office will be short, stipulates that when accused of peculation the trial shall take place before peasants of the lowest class. When his greed has borne its natural fruit in the clamors of the people whom he has oppressed, the charge is brought before the arbitrators already selected. These are honest folk, who know that the state has been cheated, and that the minister has amassed a fortune; not wishing to be too severe, they impose what to them seems the large fine of twenty-five rupees, which, as they think, may be the half of his gains. The master of ceremonies in a Jain temple observes that the statues of the twenty-four saints or Tirthankers are of gold and silver, with the exception of one, which is of marble. He cannot resist the temptation of taking and melting some of the figures. When called to account, he explains that he has had a dream, signifying that the Tirthankers, tired of this present world, have determined to abandon it; at his intercession, however, they have consented that the marble figure may remain. The Jains tremble at the divine wrath, and regard the thief as their saviour.

We are requested to add that orders for this book may be addressed to the Harvard Coöperative Society, Cambridge, Mass.

W. W. N.

RECEIVED,
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TOTEM POLE AT FORT RUPERT, VICTORIA, VANCOUVER ISLAND, B. C.

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WISHOSK MYTHS.

INTRODUCTION.

THE Wishosk Indians of the coast of Humboldt County, in north-western California, inhabited a very restricted territory. They held the shores of Humboldt Bay, on which the city of Eureka is now situated, and the mouths of Mad and Eel rivers. Their frontage on the ocean extended a few miles north and south of these rivers with a total length of about thirty-five miles, all of it flat and sandy. Inland their territory extended in general to the top of the first range of hills, nowhere more than twelve or fifteen miles from the ocean, and for the most part varying in distance between five and ten. Their own name for themselves as a linguistic group is Sualtek. Wishosk they declare to be the name that some of their Athabascan neighbors give them. Most of the tribes of the region know them or their territory by some variation of the name Wiyot, which is one of the few native geographical or tribal names in northern California that is without apparent signification and known to a number of linguistic groups. Roughly speaking, the territory of the Wishosk surrounds Humboldt Bay, and popularly they are usually known as Humboldt Bay Indians. Their territory was entirely covered, almost down to the beach, with redwood, and this fact, combined with the circumstance that Humboldt Bay is the only sheltered harbor on the coast of California north of San Francisco, has made this bay the centre of population for Humboldt and the contiguous parts of adjacent counties. Almost all the traffic between this region and the outside world, including a large lumber export, passes through the prosperous settlements on this harbor; for the district is as yet unconnected with the rest of the State by railroad, and other than trails only three wagon-roads lead out from it. In consequence, while the narrow valleys and canyons of the Klamath and Trinity and other rivers of this region were early overrun by miners, the white population along these streams being much greater forty or fifty years ago than it is now, where in many parts the Indians are

still in the majority, conditions have been very different on Humboldt Bay, where there have been permanent settlement and steady development of the country. The greater half of the population and of the productive agricultural land of Humboldt County is probably within the small territory that once belonged to the Wishosk. Naturally these Indians have suffered from this overwhelming contact with civilization. Their numbers have been reduced very much more than on the Klamath and Trinity, and their old life has almost entirely disappeared. They now live like their white neighbors, and an occasional basket, usually made for sale, is about the only visible evidence of their culture of fifty years ago that one is likely to find among them. They number all told a few dozen, with hardly any children. On the whole they present a greater aspect of physical infirmity than the other tribes of this region. Most of what could have once been learned about them ethnologically has perished, and the broken and incomplete nature of their myths, as they remain, is only too evident from the material here presented. It is possible that individuals with better knowledge of the old beliefs are still alive, but of the six or eight persons, all of them of middle age or more, with whom work was attempted, some knew nothing, and not one had any knowledge that went very far.

In general culture the Wishosk resembled the other tribes of the region which constitutes the northwesternmost corner of California. It must be borne in mind that the culture of this comparatively small area is very different from that of the rest of the State, showing certain affiliations with the culture of the coast to the north, and being in many respects unique. These special characteristics are not each confined to a single tribe or group, but for the most part are common to all the tribes in the region. As compared with this distinct northwestern culture, the Indians of at least the greater part of the remainder of California, in spite of their numerous divisions, must be considered a unit in their culture. On the material and technological side of their life the Wishosk were certainly very similar to the other tribes in the northwestern ethnographical province. Their houses and boats, their tools and basketry, were practically identical with those found on the Klamath and Trinity. In other respects, especially on the religious side, there were greater differences. The northwestern culture finds its highest development and greatest specialization among the Yurok living along the Klamath from Weitchpec down, among the Karok on the same river above Weitchpec, and among the Hupa on the confluent Trinity from Weitchpec up for some twenty-five miles. For instance, it was only these three tribes that held the elaborate deerskin dance; and the almost equally important jumping or woodpecker-head dance did

not extend far beyond their borders. The position of the Wishosk is illustrated by the fact that they held the jumping dance only at the mouth of Mad River at the northernmost end of their territory, where they were in contact with the Yurok. In other places other ceremonies were held. Whether these were similar to the ceremonies of the tribes to the south and southeast, or whether they were largely peculiar to the Wishosk, is not known. The food and daily habits of the Wishosk, who lived along flat ocean shores backed by heavy timber, must of necessity have been somewhat different from those of the other tribes of the region, who lived along permanent and rapid rivers, or rocky coasts, or grassy and oak-covered hillsides; but such differences due directly to locally varying environment need hardly be taken into consideration where the fundamental characteristics of cultures are in question.

A considerable body of the myths of the Indians of northwestern California have been collected, but as yet there is no published material of any value available other than a number of stories in the first part of Dr. P. E. Goddard's *Hupa Texts*.¹ The first five of these, including a long creation and culture-hero story, may be regarded as typical also of the mythology of the other more developed tribes of the region, these five myths all being found, either in whole or in part, among the Yurok or Karok or both. One of the most fundamental characteristics of the mythological beliefs of these three tribes is the idea of a former distinct race, conceived of as very human in nature although endowed with supernatural powers, who inhabited the world before the coming of men, and then either left the inhabited world to become spirits or turned into animals. This race is the *Kixûnai* of the Hupa. In a general way this previous race is held responsible by the Indians for everything now existing in the world, and it is often stated that all the characters in myths were members of it. Actually this idea is carried out very inconsistently, and does not seem to have been used by any tribe to work the body of its myths into a system; and so, as a matter of fact, origins are generally explained simply by growth or appearance in the time of this previous race. The most prominent characters in the several mythologies are one or more culture-heroes, of whom the Hupa *Yimantuwiñyai*, "Lost-across-the-ocean," by another name "Old-man-over-across," is a typical illustration, except for the fact that he approaches a little more closely to being a creator than do his analogues among the Yurok or Karok. The Yurok and Karok characters that correspond to him are called "Widower-across-the-water." The stories almost universally told about him include among their

¹ *University of California Publications in American Archaeology and Ethnology*, i. 1924.

chief incidents accounts of how he obtained by trickery salmon from the woman who was keeping them shut up; of how he first brought about birth, women having been previously killed at the birth of their children; of how he tried to kill his son by causing him to climb a tree, in order that he might obtain his wife; of how his son thereupon left the world for the one across the sea; and how he himself was finally carried off to the same place after having succumbed to the temptation of a woman who was a flat fish. This character is always represented as erotic and tricky, but does not show the other despicable qualities, such as gluttony and cowardice, usually attributed to Coyote, and often to the trickster in the mythologies of other tribes. A second culture-hero, who is more respected, is primarily a destroyer of evil beings; but in the common versions he has less part in the shaping of the world. A third character, whose function and importance vary considerably even in myths told by different individuals of the same tribe, is the dentalium-shell. Occasionally this personage is raised to the rank of a creator. Coyote appears fairly frequently, but, although he sometimes destroys monsters, is usually of contemptible character. The myths in which the culture-heroes do not appear are of course of very varied character, but the most typical are mainly hero stories of a certain sort. In the great majority of these the hero is distinctly conceived of as human and is not identified with an animal. This is evident in such Hupa stories as "Dug-from-the-Ground" and "He-lives-South." Among the Yurok there are exceedingly few animal characters; among the Karok they are more numerous. These heroes are very rarely destroyers of monsters or enemies. In most cases their achievements are of such a nature as rising from a state of oppression to great wealth and power, or receiving and establishing a ceremony. The two Hupa stories just mentioned are typical of this class of tales. The idea so prevalent on the North Pacific coast, and at least in parts of California, of a hero encountering and overcoming direct dangers, is very little developed in this region. It also appears from what has been said that the hero myths sometimes grade insensibly into ceremonial origin myths.

The myths of the great central region of California contain some incidents and ideas found also in the northwestern part of the State, but on the whole are of a very different character; and, as compared with the northwestern myths, they show considerable uniformity from all sections. Mythological material from the Wintun, Maidu, and Yana, of the Sacramento valley, has been published by Curtin¹ and Dixon;² and other material, not yet published, has been col-

¹ *Creation Myths of Primitive America*, Boston, 1898 (Northern Wintun and Yana).

² Maidu Myths, *Bull. Am. Mus. Nat. Hist.* xvii. pt. ii. 33-118, 1902.

lected from the Pomo, the Yuki, and other stocks, including in part those of the south central portion of the State. Generally these Indians have a well-developed idea of a creator, such as the Wintun Oelbis and the Maidu Earth-Initiate or Earth-Namer. Both the powers and deeds of this creator distinguish him quite markedly from the culture-heroes of the northwestern region. The character next in consequence, and usually more frequently mentioned in stories, is Coyote. In certain cases, as among the Maidu, he is more or less antithetical to the creator, bringing death and other evils into the world, though through foolishness rather than from malicious intent. In other cases, as among the Yuki, this relation between him and the creator is replaced or added to by a division of their functions, by which the creator is the author of the world and of mankind, while Coyote originates what is characteristic of life and culture. In this phase he is virtually equivalent to a culture-hero. Sometimes his rôle in this capacity is so much developed as to reduce the actual part of the creator in the myths to a very slight element. In all cases, however, at least in northern central California, there seems to be a conception of a single supreme or original creator, however much or little he may appear in the myths, and this conception can be said to be totally wanting among the northwestern tribes. In addition to his other rôles, Coyote invariably appears in the central region as a trickster and a butt for ridicule. The myths of central California that do not refer to the origin of things may be characterized as danger stories. Sometimes the life of the hero is attempted by his father-in-law, or by the enemies that have killed all his family; sometimes he is of supernatural birth and powers, and his achievements consist in destroying numerous monsters and evil beings and overcoming a hostile supernatural gambler. In very many cases the characters in the myths are animals. A very favorite and typical story found over the greater part of California is that of the two deer children whose mother had been killed by a grizzly bear and who in revenge killed the bear's two children, and then fled and finally escaped from their pursuer. The idea of a previous race occurs in central California, as pointed out by Curtin, but differs from the conception of the northwestern tribes. The individuals of this race generally turn to animals, and very frequently, as they appear in the myths, have animal qualities even before the transformation which marks the close of this earlier period. On the whole, the idea of such a previous race is much more clearly defined among the northwestern Indians, but does not affect their myths; in central California the idea is less clear, but is more frequently used to systematize the myths of a tribe.

In summary, the mythologies of the two ethnographical regions

can be contrastingly characterized as follows. In northern California there prevail conceptions of an earlier race parallel to mankind and of origin by growth or appearance, culture-heroes, human hero stories, and the explanation of the origin chiefly of human institutions. In central California the mythologies show a creator, accounts of the creation of nature and of physical rather than of social man, Coyote as a trickster and marplot to the creator or as a supplementary culture-hero-creator, numerous animal tales, and supernatural hero or danger stories. In both regions historical or pseudo-historical traditions and migration legends are lacking.

The mythology of the tribes immediately adjacent to the Wishosk is very little known. On the north the Wishosk are bordered by the Coast Yurok, who hold a strip of shore line as narrow as the Wishosk. The mythology of the Coast Yurok in great part lacks the culture-hero stories of the Klamath River Yurok, and seems to be characterized even more strongly by their peculiar type of human hero stories. On all other sides, except the ocean, the Wishosk are surrounded by a group of Athabascan tribes, which extend from immediately south and west of the Hupa as far as to the Wailaki, who are in Mendocino County in contact with the Yuki. Almost all the tribes in this group inhabit the interior rather than the immediate coast, and are as much reduced in numbers as the Wishosk themselves. They are very little known. In their general material culture they undoubtedly resemble to a considerable degree the more highly organized Yurok, Karok, and Hupa, with allowance for such differences as are directly due to a different natural environment. In their beliefs, however, so far as known, they approximate the tribes of the central region. It is certain that the ideas of a creator and of Coyote in his antithetical relation to the creator, as they exist among the central tribes, are found at least among the more southerly of these Indians, being known to occur as far north as lower Eel River; and in accord with this circumstance there does not seem to exist among the Indians in this place any strongly developed idea of a previous race.

The Wishosk myths here presented give but a broken idea of what the beliefs of these people must have been fifty years ago. Even as they are, however, they bring out several salient characteristics of this mythology. The collection is too incomplete to allow of deductions based on the absence of any mythical incidents or conceptions; but it suffices for certain comparisons with other tribes.

The stories were obtained from the following informants: Nos. 1 to 6 from a man named Bob; Nos. 7 to 8 and 10 to 19 from an old man called Bill; No. 9 from an old woman; Nos. 20, 21, 23, and 25 from Jennie; and Nos. 22 and 24 from her husband, Aleck. The first informant was utterly unable to give any connected accounts;

the material presented in the first creation myth has been collected from incoherent statements which occupied him the greater part of a day to make and in part were not to the point. This man had been somewhat influenced by the religious ideas of the whites. For this reason the information obtained from him has been separated from that of the other informants, but on the whole it is undoubtedly good Wishosk. This is evident from a comparison of his account of the creation as given in No. 1 with that told by Bill in No. 7. Nos. 2 and 10 also show considerable similarity, with some differences.

Perhaps the most marked characteristic of these myths is the important rôle assigned to the creator and supreme deity, Gudatrigakwitl, "Above-old-man." Sometimes he is also called Gurugudatrigakwitl, "That-above-old-man." It will be seen that he represents a well-developed idea of true creation. He cannot be included in the class of culture-heroes, but is distinctly a deity. The general statements made by other informants confirm the conception of this character as he appears in the two creation stories and leave no doubt that the idea of him is purely aboriginal. In accord with this occurrence of a creator deity is the absence among the Wishosk, so far as known, of the typical northwestern conception of the previous race.

The presence of a creator should naturally reduce the functions of a culture-hero, and to a certain extent this is the case among the Wishosk. Nevertheless, their culture-hero-trickster, Gatswokwire, corresponds quite closely to the chief culture-hero of the Yurok, Karok, and Hupa. Like these characters, he is responsible for the origin of birth and of the distribution of fish, and is carried across the ocean by a woman. The Wishosk myth material obtained is as a whole so fragmentary that there is every reason to believe that the tales dealing with this character are not exhausted, and it seems very probable that if more myths are obtained further incidents told of him by the other tribes will come to light. Coyote also appears in the Wishosk myths, but only in his lower character. ✓

The Wishosk myths not connected primarily with the origin of the world and culture can best be characterized as animal stories. The incidents in them are frequently trivial, but almost always show character. The number of animals appearing as personages in this small collection of myths is rather remarkable, reaching thirty besides Coyote, namely: the spider, otter, frog, mole, panther, fisher, fox, raccoon, wildcat, civet cat, dog, blue jay, meadowlark, blackbird, robin, sea lion, grizzly bear, crow, eagle, eel, sea otter, porpoise, raven, pelican, skunk, flies, elk, chicken-hawk, and abalone, besides the insect spinagaralu. All the tales other than the creator, culture-hero, and Coyote myths belong to this class of animal stories, except the last two given, which are human hero stories. These two stories are very

similar in their ideas and tone to those most characteristic of the Hupa, Yurok, and Coast Yurok. It will, however, be observed that both of them also contain animals as characters.

✓ Passing now to specific comparisons between myths of the Wishosk and other tribes, tales 1 and 7 are without parallel among the northwestern tribes, because these lack creation myths. Of the two Wishosk versions of the origin of death, No. 2 resembles closely that of the Yurok, while No. 10 is similar to that of the Yuki, Maidu, and other tribes of central California. The Athabascan Sinkine of Eel River also tell the story in similar form. No. 3, the flood, also finds analogues to the south, rather than on the Klamath or Trinity. The typical northwestern conception is that one survivor was saved from the flood in a boat or box, with his dog. The Sinkine, however, say that a couple was saved on a mountain-top, and, according to Bancroft,¹ the Mattole, an Athabascan tribe still nearer the Wishosk, had a similar belief. Nos. 4, 5, and 6, dealing with Gatswokwire, are all told of the northwestern culture-heroes. No. 8 is without an exact parallel, but the idea of the spider reaching the sky, or descending from it, by the string which he makes, occurs among the Sinkine and certain of the tribes of the northern Sacramento valley region. The idea of No. 11, that the mole's forefeet are turned from having held the sky, is again a central Californian conception not known to occur in the northwestern region. The Yuki and other tribes tell the incident. No. 12, in which the culture-hero-trickster changes his shape in order to be given food several times, is widespread in North America. Nos. 13 and 14, telling of Coyote's attempts to marry, show character rather than well-defined incidents. No. 15, in which the Coyote breaks his leg in supposed imitation of the panther, has partial parallel among some of the northwestern tribes, but similar ideas occur among Indians far east of California. No. 16, in which Coyote is stuck in a stream of pitch, is without known specific parallel. No. 15 is evidently a fragment of a longer myth. The Yurok and Karok tell a form of the widespread story of the origin of fire by theft. The Hupa deny this, and it is seen that the Wishosk agree with them. The idea of the dog having fire and of his refusing it to the panther is related to a Yurok and Karok conception, according to which the dog surpassed both the deer and the panther in a contest of powers, thereby obtaining for mankind the bow with which to kill animals. The idea of something distinctly human as opposed to animal faculties having its origin from the one domestic animal in opposition to other animals, is what is common to this Yurok and Karok myth and the present Wishosk fragment. Nos. 18, 19, and 20 are as yet all without parallels, though their general character distinctly

¹ *Native Races*, iii. 86.

resembles that of myths from central California. No. 21, in which the raven catches a woman, is a distant approach to the swan-maiden story. No. 22 is again an animal character tale. The idea of No. 23, that the skunk pretends sickness and shoots the summoned medicine-man, has parallels outside of California. As yet the conception is not known to have been utilized by the northwestern tribes. No. 24, telling of an oppressed boy who became powerful, is more similar in general character than in specific incidents to Yurok tales. No. 25, telling of a man who was carried across the ocean, is very similar to a number of northwestern versions even in details. For instance, the Yurok tell of ten men crossing the ocean nightly in a boat, and the idea that the world across the ocean is one of unceasing dances is deep-seated among them. ✓

It will be seen that the mythology of the Wishosk occupies a place between the mythologies of central and those of northwestern California, sharing with one a considerable development of creation myth and animal tales, and with the other especially certain episodes of a specific culture-hero cycle. The greater number of actual parallels seem to be with the central tribes. The general character of the mythology and the conceptions underlying it are also more closely akin to those found in central California than those among the distinctly northwestern tribes. The occurrence of almost exact parallels between the Wishosk and the Yurok, Karok, and Hupa culture-hero stories can be explained by the great importance of these myths among the latter tribes and the close geographical proximity, and in part contiguity, of these to the Wishosk. Altogether it would seem that this tribe, although in its material life and in its social structure clearly most nearly related to the other northwestern tribes, is in its religious beliefs so far different from them as to be closer, all in all, to the great central group of stocks occupying the larger part of the State. The extreme localization of the typical northwestern culture is thus apparent, and it is evident that unless, as does not seem probable, its culture has close affiliations with the Athabascan tribes along the immediate coast northward from the mouth of the Klamath, its most characteristic development is confined to the Yurok, Karok, and Hupa.

I. GUDATRIGAKWITL AND THE CREATION.

At first there were no trees nor rivers and no people on the earth. Nothing except ground was visible. There was no ocean. Then Gudatrigakwitl was sorry that it was so. He thought, "How is it that there are no animals?" He looked, but he saw nothing. Then he deliberated. He thought, "I will try. Somebody will live on the earth. But what will he use?" Then he decided to make a boat

for him. He made things by joining his hands and spreading them. He used no tools. In this way he made people. The first man was wat, the abalone. The first people were not right. They all died. Gudatrigakwitl thought that they were bad. He wanted good people who would have children. At first he wanted every man to have ten lives.¹ When he was an old man he was to become a boy again. Afterwards Gudatrigakwitl found that he could not do this. He gave the people all the game, the fish, and the trees. He said: "As long as people live, if an old man will tell his boy about me it will be as if I were there, for he will tell him, 'Do not do so and so.'"

In other places there are different people, but they were all made by Gudatrigakwitl at one time, all over the world. That is why there are different tribes with different languages. So the old men used to say.

When Gudatrigakwitl wanted to make people, he said, "I want fog." Then it began to be foggy. Gudatrigakwitl thought: "No one will see it when the people are born." Then he thought: "Now I wish people to be all over, broadcast. I want it to be full of people and full of game." Then the fog went away. No one had seen them before, but now they were there.

Gudatrigakwitl used no sand or earth or sticks to make the people; he merely thought and they existed. (In answer to a question.)

Gudatrigakwitl thought: "When something is alive, like a plant, it will not die. It will come up again from the roots and grow again and again. So it will be with men and animals and everything alive."

Gudatrigakwitl said to the people: "This kind of plant is medicine for you. When something is wrong, or when a person is sick, call to me." Whatever he made is good.

Gudatrigakwitl said: "I want it to be that there will be dances. When they begin, people will call me. I want them to call me then. At that time I will make them have a dance." That was the word that he left to the people. That is why the people dance near the mouth of Mad River.

Gudatrigakwitl said: "If it is warm and you are hot and the water is cold, do not drink or you will die. Drink only a little of it." Therefore the people say, "Do not drink too much." They say the same about food. Gudatrigakwitl told them: "Do not forget my instructions."

Gudatrigakwitl made string for people. String is a person.

Gudatrigakwitl thought: "How shall I make deer? I think I will make them like this." Then he made deer.

At first there were no acorns growing. Gudatrigakwitl made them also.

¹ Cf. Nos. 2, 7, 10.

Gudatrigakwitl also made it that people pay when some one is killed.

At first there was no fire. Gudatrigakwitl thought : "What shall we do? There is no fire." He took a stick, spat on it, and it began to burn.¹

Gudatrigakwitl left the people all kinds of dances. He said : "When there is a festivity, call me. If some do not like what I say, let them be. But those to whom I leave my instructions, who will teach them to their children, will be well. Whenever you are badly off, call me. I can save you in some way, no matter how great the difficulty. If a man does not call me, I will let him go." So he left dances and good times. That is why the people dance. They used never to miss making a dance.

Gudatrigakwitl went all over the world looking. Then he made everything. When he had finished everything he made people.

Gudatrigakwitl is not called on every day. He is called only when a man is in difficulty.

Whatever things must not be said or done are forbidden because Gudatrigakwitl so directed in the beginning.

Gudatrigakwitl is alive to-day. He does not die. He does not become sick. He is the same as formerly. As long as the world exists he will live. The reason some people (Indians) are still alive is because some of them still follow his word a little. Therefore they tell their children : "Do not do so and so." Gudatrigakwitl has a good place to live in, where it is shining and light. There is no darkness there. It is white there, but never black. He does not like the dark. There are flowers there. He is alone. Whatever he thinks exists.

Gudatrigakwitl said : "This sort of cloud will make rain ; this kind will make snow ; when there is this kind it will be very warm." That is how the people know the weather.

Gudatrigakwitl made everything by wanting it. He did not work with his hands.

When a man wants to go on the ocean and it is rough, he takes a stick and strikes the water several times and says : "Gudatrigakwitl, you made people be born long ago. You made it that they go on the water. I want it to be calm now." Then he launches his boat. When he is going to land again, he says : "Stop the waves for a little while."

2. GUDATRIGAKWITL AND SPINAGARALU.

Gudatrigakwitl said : "I want people to live so that an old man will be a boy again over and over again, and everybody will live ten

¹ Cf. No. 17.

times." One who was evilly disposed said: "Ha! I do not want them to live." Gudatrigakwitl said: "I do not want that, I want it only as I say. I want them to have ten lives." The one who wanted people to die is called Spinagaralu. He is one of the vakirashk, the bad ones. He is an insect that lives in the ground. It is wingless and dark and has long arms like a spider. People kill it when they see it. It is bad and must not be played with.

3. GUDATRIGAKWITL AND THE FLOOD.

Gudatrigakwitl thought: "I do not know what people will do." He made a great flood. He wanted to destroy the people, to sweep them off, so that there would be new people, better ones. The first people were bad. That is why he made the flood. Then he made people again. Only three mountain peaks projected above the water. One was Yerded'hi, Bald Mountain near Redwood Creek; another was Shelton Butte (a not very high but prominent peak on the Klamath River, between Orleans and Weitchpec); the third was Bear River Mountain (or a peak in that vicinity). From this flood are the lakes in the mountains and the plants in the lakes. From it also are the shells in the mountains. Before the flood the earth was smooth and flat without mountains.

4. GATSWOKWIRE.

After the world was made by Gudatrigakwitl and there were many people, Gatswokwire, or Rakshuatlaketl, went about. He was foolish. He made women pregnant by his supernatural power. Gudatrigakwitl made the world and Gatswokwire went about afterwards. He was not bad; he did not kill people, but sometimes he thought about a woman: "I wish you were pregnant," and then she was pregnant.

Gatswokwire always wanted to see the people dance. He helped them make their dance, then went on. He had many medicines. Most medicines (probably formulas) belong to him. If he was drowned he came to life again. People would tell him: "Do not go there." He would say: "I can go there; they cannot harm me." Then he would go.

Gatswokwire was always following women. The first time he went about he found no women. Later he found many women. As he went about he would see people holding a small child, but there never was a mother. He saw this often. Then he thought: "What is the matter that the babies have no mothers?" He came to the middle of the world. Then he saw a woman being held by the arms. A man had a flint and was ready to cut her open to take out her child. In this way people were born. Gatswokwire did not like this. It was the first time that he saw it. He said: "Stop! Wait!"

He thought: "I know why it is that the children have no mothers." He went outside and sat down. He thought: "It is too bad that they do like that to women. They kill too many." He looked and saw a plant. He took it. He threw it into the house and at once the baby cried.¹ So now children are born and women are no longer cut open. Therefore women in labor call Gatswokwire.

5. GATSWOKWIRE AND THE ORIGIN OF SALMON.

Gatswokwire took seeds of the madroña that look like salmon eggs. There were no fish in the world. Gudatrigakwitl had not let them out. He wanted to keep them a little longer. Gatswokwire, carrying the dry seeds, came to where the fish were kept. There he took them out. Then the one that was keeping the fish thought: "Oh, they are already out. They are about the world." The fish were kept in a hollow rock, all kinds of them. Gudatrigakwitl had made them. Gatswokwire came there because he wanted the fish to be all over the world. Gudatrigakwitl thought: "Well, let it be. Let him make them be all over the world." Then it was foggy and no one saw how the fish went out. Then the sun shone again. Gatswokwire went on and came to a place and saw fish. He came to another place and saw many fish there too. Some of the people had spears, some had set nets, some dip nets. Then he was glad. But Gudatrigakwitl had done it. Some say that the person who kept the fish was a woman, some say that it was a man.

6. GATSWOKWIRE CARRIED ACROSS THE OCEAN.

When Gatswokwire first went about he found no women. Then later he found ralowitlikwi (a flat fish, probably the skate). She lay on the beach with her legs spread. Gatswokwire thought he could use her. He began to have intercourse with her, when she turned over and carried him off across the sea. She took him to the other side and left him there. Then Gatswokwire, regaining consciousness, thought: "What place is this? Where have I gone to?" He started back, walking on the water. So he came to this world again. Then he went about as before, looking for women. The skate had lain there to carry him off, but did not succeed in keeping him away from this world.

7. GUDATRIGAKWITL AND THE CREATION.

Everything was water. Gurugudatrigakwitl thought: "It is bad that there is no land, but all water." That is why he made this earth. He took a little dust and blew it. Then there was land all about. He looked over it and nobody was there. Then he thought. He thought:

¹ Having been born immediately through the power of the medicine.

"I will make some one to be about." He made a man. His name was Chkekowik. When he was finished he let him go. He gave him bow and arrow. It did not look well to Gurugudatrigakwitl to see the man going about alone. He thought again and said: "I will make another one." Then he made a woman. When she was grown he let her go and gave her to the man to go with him. Then they went together, the man first, the woman behind. Therefore women follow men. Then Gurugudatrigakwitl thought: "What will he kill to eat?" Then he made elk for him. He made two female elk and a bull elk. Then Chkekowik saw them. He thought: "There are elk; I will kill them." Gurugudatrigakwitl gave them to him to kill and he thought: "I will kill them." Just as boys want to kill everything they see, so Chkekowik was.

Gurugudatrigakwitl made all fishes, birds, and animals. He had them covered up in a round basket, dalitlen. He took them out one by one, set them down, and they ran off.

Gurugudatrigakwitl makes snowstorms in winter by shaking his head. Snow comes out from his hair and there is snow over the world.

He made old people young again by sneezing. He thought: "I want them to be young," and sneezed, and they were young. He sneezed and made old clothing and skins new.¹

He can make all the deer come to him. He makes the white deer by chewing deer tendon. It swells and grows in his mouth. He spits it out and says: "Hello, white deer." Soon he raises it up on the end of a stick. Then it goes off as a white deer. He keeps it in the sky. Therefore a poor man does not kill it. If a man is rich, Gurugudatrigakwitl may let him see the white deer and kill it.

8. GUDATRIGAKWITL AND THE SPIDER.

The spider was here on this earth without any way of catching flies and other insects. He went up to Gurugudatrigakwitl. He asked him to make him a means of catching them. Gurugudatrigakwitl told him: "Sit here for a time and work for me." Then he gave him a string to make. The spider put some into his mouth and swallowed it. He continued to swallow string. He kept it in his large belly until he had a great quantity. Gurugudatrigakwitl saw him and knew what he was doing, but thought: "Let him keep it if he wants it so much." Then the spider thought: "There is no way to get down from here." So he drew the end of the string from his mouth, tied it fast, and then let himself down, going farther and farther. When he reached the earth here he made his webs and caught flies and lived.

¹ Cf. Nos. 1, 2, 10.

9. GUDATRIGAKWITL AND THE OTTER.

The otter ate Gurugudatrigakwitl's fish. Gurugudatrigakwitl knew it was he who had done it. He told him: "Now live in the water and eat fish."

10. THE FROG AND SPINAGARALU.

The frog had a single child. Spinagaralu had one child. The frog's child became sick. It died. The frog saw that it was dead. He went to Spinagaralu and said: "What do you think? My child is dead." Spinagaralu said: "Well, let it be dead." The frog was sorry. He did not want to see his child dead. After a time the child of Spinagaralu became sick too. Then he too saw his child dead. Then he came to the frog's house. He said: "Well, what do you think?" The frog said: "It is all right. Let it be dead," and Spinagaralu went into the fire and burned himself dark; then he went into the ground.

If, when the frog's child died and he went to Spinagaralu, the latter had said: "It is too bad that your child is dead; let it live," then people would not die, but all would live. But Spinagaralu said: "Let it die," and then when his own child died, the frog said the same. That is why people die, die, die, and do not come back.

11. THE MOLE AND THE SKY.

The mole is ashamed to come out in the daytime. Once the sky fell and it held it up with its hand. Under the weight of the sky its hand turned bottom up. Hence its hand is twisted now.

12. GATSWOKWIRE EATS.

Gatswokwire as he was going met a woman carrying a basket full of boderush roots. Gatswokwire asked for some of them, and she gave them to him. They tasted good to him, so he made a circuit and headed off the woman so as to meet her again. This time he looked different. The old woman again gave him some roots. He ate all she gave him and then went on fast so as to meet her again. Again he had a different appearance and she thought him another man and gave him some more. After a time all her roots were gone. But it was he who had eaten them all. Then the old woman got home. Gatswokwire came to her house and said: "I am sick. I ate too many boderush." The woman said: "But I gave you only a few." "You gave me all you had," he said. "Oh! you were the same man?" she said. "Yes, I was the one."

13. GATSWOKWIRE AND COYOTE.

Two girls were living on top of a high hill. The hill was as steep

as a tree. The girls did not want anybody to come to them. They did not like men. Gatswokwire went to the hill. He failed to climb to where they were, and returned. Coyote was going about, always inquisitive. He came to where Gatswokwire lived and said to him : "I hear you would like to get those girls." "Yes, I tried to, but I cannot get up. I cannot get close to them," said Gatswokwire. "I will go with you," said Coyote. Next day Gatswokwire said : "Let us start. I want to see you climb up there." "Very well, I will go with you," said Coyote. When they reached the mountain, Coyote went ahead singing. He sang as he went on up. His song became broken by gasps. At last he fell over. He rolled down like a stone, and lay at the bottom. Gatswokwire started slowly. He reached the top. He took one of the girls and came down. Coyote was lying there asleep. Gatswokwire prodded him with a stick. Coyote awoke. "Well, did you get a girl?" "Yes, I got one." "Are there any more?" "Yes, the prettiest one is still there." "I will go to get her." "Yes, go on. You can reach the place easily." Then Coyote started to go up. He was part way. Then he began to dig in the ground; he saw mice. Gatswokwire called to him : "What, is there down there? Do you see any girls down there?" Coyote said : "Yes, there are girls." The girl who was with Gatswokwire said to him : "I think he is no man." Gatswokwire said : "Oh, he goes everywhere. He has no home. He is always travelling looking for pleasure."

14. COYOTE MARRIES.

Coyote went north. He found a woman. He said : "I am very anxious to have a woman." The girl said : "I want a man." Coyote said : "You can have me. I am a fine man." The woman said : "Yes, you look like a fine man." Coyote said to her : "I will take you to my house." So they went. Coyote said : "Far off there, where you can see, is my house." The woman thought : "We will soon be there." They reached that place and Coyote said : "Oh, my house is farther on." They were going along near the beach and Coyote told her : "Sit down here." She sat and he went down to the beach. When he came back he said : "Come, let us go on. There is my house." When they came to that place Coyote said : "Oh, my house is farther on." The woman became very tired. Soon Coyote said to her again : "Sit down here and rest." Then he went down to the beach. This time she watched him from hiding, thinking : "What does he do when he goes off?" He was on the beach snapping at sand fleas and digging in the sand, seizing and eating what he found. She thought : "Oh, it is too bad! I thought he was a good man." Coyote came back and they went on.

He kept saying to her, "My house is farther on." It became night and they made a fire in the open and lay down. The woman did not sleep. Coyote snored. She got up and laid a rotten log on his arm and went off. In the morning Coyote awoke and thought he had the woman in his arm. He saw it was wood. Then he wanted to look for her. He spoke to his foot. "Where did that woman go?" he asked. He asked sticks: "Where is that woman?" The sticks did not answer him. He asked everything. The woman came back to her home. "What is wrong that you have come back?" asked her parents. "I am ashamed to tell you," she said. "Well, I did not think to have you come back," said her father. But Coyote sat on a sandhill. He dug in the ground looking for food, and cried and cried.

15. COYOTE BREAKS HIS LEG.

Coyote asked the panther: "Of what do you make your salmon harpoon?" The panther said: "I make it of deer leg bones." Coyote said: "Do not lie to me. I don't believe it." He kept asking the panther. At last the panther said: "Well, break your leg and use the bone for your harpoon." Coyote went home to his grandmother. He said: "I am going to break my leg to make a salmon harpoon. The panther told me how to do it." His grandmother told him: "He did not tell you that. You cannot do that." "Yes, he told me how to do it and I am going to," he said. Then he broke his leg for a salmon harpoon. That is why Coyote's right leg now is thin.

16. COYOTE STUCK IN THE PITCH.

Fisher, fox, panther, raccoon, civet-cat, and wildcat used to jump across a small ravine. The stream in this was not of water but of pitch. One after the other they would all jump across. Coyote said: "I want to go with you. I want to jump also." They told him: "You cannot do it." But he said: "I can." Fisher said: "You cannot run up a tree as I can, going around and around it." But Coyote said again that he could jump the stream. Wildcat said: "You will not be able to do it. Let me see how far you can jump." Then Coyote ran for him and jumped. "You will not be able to do it," said Wildcat. But Coyote insisted. When they went to jump again, Coyote said: "I will jump with you," and accompanied them. When they came to the place Coyote said: "My family used to do that." Then he jumped. He went well over the ravine. Then he turned and immediately jumped back across it. At once he jumped across it again, and just cleared it; jumping again he landed in the middle. He stuck fast and could not get out. Fisher said: "You

will not get off. I will not stay here waiting for you. It is no use. You will stay there." Coyote said: "No, my friends, do not leave me. I think I will get loose somehow." Fisher told him: "No, you will not get free. You will be born again." Then they all went off. Next day they came back. Coyote was gone; only bones and fur were in his place. Fisher said: "Where is Coyote? He is gone." Then from a little distance Coyote said: "Wo, I have been lying here sleeping." Then they asked him to jump again. But Coyote would not do it. He said: "You got the best of me." Fisher said: "I did not deceive you. I told you you would not do it. When one jumps across he should rest. Then after a while he can jump back. But you jumped back and forth and back. That is why you fell in."

17. THE DOG'S FIRE.

The panther asked the dog where he got fire. The dog said that he had no fire. He denied until the panther became angry. Then the dog became angry too, and, although he knew, would not tell the panther. So when the panther killed deer he ate them raw. The dog had two sticks. One of them had holes in it. In these he bored with the other stick. Even though there might be wind and rain he got fire.

18. THE BLUE JAY AND THE OTHER BIRDS.

The blue jay lived in the mountains on acorns. She gathered many acorns, and in winter constantly pounded them. The meadowlark, robin, and blackbird also lived on acorns, but when spring came they had nothing to eat. The blue jay put acorn meal on all her feathers. When she wanted to eat she would shake out a feather over a basket, and the basket filled with meal. When it was spring, and the meadowlark, the robin, and the blackbird looked about and could see nothing to eat, they went to the blue jay's house and each asked her: "Where do you keep your acorns all winter?" Then the blue jay said: "I will tell you where I keep my acorns. Look." Then she lifted a feather. It was full of acorn meal. She lifted another, and it was full of meal. Every feather on her body was full. Then she shook some out, cooked it, and gave it to them to eat. The three others went to their houses and pounded acorns. They pounded a large quantity. Then they stood up and put the meal over their body. The meadowlark's little daughter became hungry. The meadowlark told her: "Heat the rocks." Then she took a basket, put it to her body, lifted a feather, shook it, and nothing came. Then she shook another and another but got nothing. The meal had all fallen off. Then the three went to the blue jay and asked her: "How do you make the acorn meal stick to your feathers? What

myth (medicine formula) makes it so?" Blue jay said: "You are not able to do it. Even if I told you the myth you would not be able to do it." Then she gave them food again.

The three women also asked the blue jay how she made her acorn meal without leaching it. She said: "I take a handful of meal and rub it against my elbow." The birds went home, took freshly pounded meal, and cooked it without leaching it; but when they went to eat, it was still bitter.

19. THE SEA LION AND THE GRIZZLY BEAR.

The sea lion lay on the beach asleep. The grizzly bear came along the beach looking for something to eat. He saw the sea lion lying immovable and the flies going into his nostrils. He thought him dead and went to bite a piece off him. The sea lion jumped up. Seizing the grizzly bear by the back of the neck, he shook him to death. Then he went off into the ocean. The bear lay on the beach.

20. THE CROW, THE EAGLE, AND THE PORPOISES.

The crow was married to the eagle. He went off across the ocean to visit his niece, the eel, who was married there. He took his two children, a boy and a girl, the porpoises, with him. Out in the ocean he put them on a rock and left them. Then he came back. "What did you do with the children?" the eagle asked him. "They are in their grandmother's house," the crow told her. At night the boy came back. The crow ran off. The eagle asked her son how he had come back, and the boy told his mother: "My father put us on the rocks and left us. The sea-otter took me and brought me to land. My sister is dead." The eagle pursued the crow. She caught him and brought him back. She put him into the fire and burned him until he died.

21. THE RAVEN CATCHES A WOMAN.

The raven went to get a woman for another man. She was bathing and did not see him coming. While she swam he went on the sand and took her dress. When she came out she asked for her dress but he did not give it to her. She would go up to him to take it as he held it, but he would pull it away and she would follow him to get it. Thus they went until they came to where the people were. The raven sat down in the middle and the woman sat down opposite him. Then he said: "I do not want you." Then she went to another house where the man was who married her. When she had lived there some time her husband told her to go back. Her relatives, thinking her dead, had mourned for her, but when they saw her alive they were glad. "It is good. We are satisfied," they said.

22. THE PELICAN AND THE EAGLE.

The pelican used to catch fish where others caught them. He would take away their catch. For one year he took it. Then the eagle came. He thought: "It is not right to do that. I will look for him." They were catching surf fish with dip nets: and when the pelican took what they caught, the eagle came and said: "Why do you do that? You shall not do it any longer." He went out into the water to where the pelican was, seized him, and tore him to pieces. Then the others caught fish without being afraid.

23. THE SKUNK AND THE ELK.

The skunk pretended he was sick. The flies went to get the elk to doctor him. "The skunk is sick. The pain is in his anus," they said. The elk came and danced for him. He sang: "Delekotin, delekotinin." He began to suck him. Then the skunk shot and killed him. The flies were glad and rubbed their hands. "I am glad. I will eat elk," they said. They cut the elk up with their knives and ate. The skunk had done it. Now he was well. When they had eaten, the flies went home.

24. LAKUNOWOVITKATL.

Whenever a whale came ashore and there were many fires (of people) on the beach, Lakunowovitkatl always came, hoping to get food, but they always beat him away. All the time he asked for meat and tried to get it but they would not let him have it. Thus it always went. He came but they beat him and never fed him. Then Lakunowovitkatl thought: "They have done it to me often. What shall I do? I will go off to train myself." Then he went off to train. He went to a lake, where the spirits (yagalichirakw), who had seen him maltreated, helped him. Then he came back. Again a whale came ashore. He went to see if he could get food. He began to cut off from the whale. He stood in the water. One of them went up to him, but Lakunowovitkatl pushed him away. Again he went up. Lakunowovitkatl pushed him so that he fell down at a distance. Then he saw the dog coming to him, and pushed him so that he broke in two. Another dog came and he pushed him too and broke him. The chicken-hawk came, saying: "What is the matter with you? You are very strong. What have you been practising?" He broke him in two also. Another one came. "Where have you trained?" he asked. Him also he pushed and broke. Then they had enough and were afraid. They maltreated him no more. Now he would have a whale for himself. Whatever came ashore he owned. They were afraid of Lakunowovitkatl (also called Lakunowovitkats) and troubled him no more.

25. DIKWAGITERAI.

At Twutka dalagerili, on Eel river opposite Table Bluff, lived Dikwagiterai, an old man. He was not really old. He was alone and poor, and supported himself. Every night ten rich men went by in a boat down the river. They were the Watsayigeritl. They went in a large boat across the ocean, where they danced every night for a girl. Every night they said in ridicule to Dikwagiterai: "Come along. Come with us." He always thought to himself: "Why do you do that? You should not say that." He sang:—

"Shoungin dawitl rematvin, do not tell me to come with you."

Every night as they went by they said the same thing. Then he sang:—

"Shoungin tlilevilewal."

Then at last he said: "Well, stop. I am going with you." He shook his hair, and spread it out. It was combed fine. He was naked on account of being poor. Only he took down a belt from the corner of the house and put it on. Then they went across the ocean to Shure. The name of the girl for whom they danced was Hi-wat, abalone. She was also called Watswukerakwi. She was smooth and shiny like shell all over her body. Her father's name was Haleptlini. She was in a large house on a high rock, hidden by tule mats. She sat inside them as on a shelf, and did not move. All the rich men went into the house dressed up their finest with woodpecker-heads and dentalia. The Watsayigeritl went in, and after them Dikwagiterai, now the finest of all with woodpecker heads and dentalia. Then they danced. The ten Watsayigeritl danced like a party from one place competing against another, namely, Dikwagiterai. While they danced, singing, the girl did not stir. Then Dikwagiterai stood up and danced. He sang: "Hiloni wengiwin," and the girl jumped down from her place. The Watsayigeritl, ashamed at being surpassed, hurried out and went off in their boat. Dikwagiterai came after them and called to them: "Why do you go away without me? Stop. Come nearer." He told the girl: "Hold my belt behind." When the boat approached, he jumped into it, the woman holding behind. Then they went over the ocean. When they came into the river and to the place where he lived, he told them: "Let me out." When they approached the shore, he jumped to land, the woman holding to him by his belt. The Watsayigeritl went on up the river. Then Dikwagiterai was afraid that they would kill him and went to Dapeletgek, Arcata Bottom. There he made a good, smooth, grassy place to live. From there he went away to get dentalia to pay for his wife. He told her: "Look over the hill every morning for a large light, the morning star. This will be a sign that I am coming back that day." When he came back he

brought many dentalia. Then he went across the ocean to live, to Shure, where his wife was from, and paid for her in dentalia.

ABSTRACTS.

1. Above-old-man makes water, vegetation, animals, and man, and instructs man as to life.
2. He wants men to live ten times, but is unable to prevail against the underground insect spinagaru, so that men die without returning.
3. Above-old-man destroys people with a flood, which covers all except three mountain peaks, and then makes a new race.
4. The culture-hero-trickster Gatswokwire makes medicine which enables women to bear children without being themselves killed.
5. He comes to the keeper of fish, and by pretending to have fish eggs secures the release of fish into the world.
6. He is carried across the ocean by a woman he finds on the beach.
7. Above-old-man makes the earth, man, and animals.
8. The spider descends from the sky by string he has made for Above-old-man and swallowed.
9. The otter eating Above-old-man's fish is told by him to live in the water.
10. The frog's child dying, the insect spinagaru refuses to let it come to life again, and thus causes permanent death. When spinagaru's child dies, the frog is obdurate.
11. The sky falls and the mole supports it with its hand, which becomes twisted.
12. The culture-hero-trickster Gatswokwire changes his form in order to obtain food from the same person repeatedly.
13. He and Coyote go to get women. He succeeds but Coyote fails and looks for food.
14. Coyote marries and takes away his wife. He has no home, but deceives the woman. She sees him looking for food and leaves him.
15. Coyote, troubling the panther as to the making of his harpoon point, is told to break his leg, which he does.
16. Coyote leaps with other animals across a stream of pitch. Overdoing the feat, he falls in, sticks, and dies. He returns to life.
17. The dog makes fire with the fire drill. He refuses to give it to the panther.
18. The blue jay has the power of shaking acorn meal from her feathers, and of leaching it supernaturally. Other women try to imitate her but fail.
19. The grizzly bear thinks the sea lion dead, but is killed by him.
20. The crow crosses the ocean and abandons his children on a rock. One of them returns, and the crow's wife, the eagle, burns him.
21. The raven takes a bathing woman's dress, and thus makes her follow him to the man who is to marry her.
22. The pelican deprives others of their catch of fish until he is killed by the eagle.

23. The skunk pretending to be sick, the elk is called as doctor, but is shot and killed by the skunk.

24. A poor boy is oppressed and starved. The spirits give him power and he overcomes his oppressors and is a prominent man.

25. A poor man accompanies ten rich men who cross the ocean nightly to dance. He surpasses them and wins a wife. After his return he procures dentalia to pay for her and goes back across the ocean with her to live.

A. L. Kroeber.

EXPLANATION OF THE SEATTLE TOTEM POLE.

EVERY visitor to Seattle, Washington, has been attracted and more or less interested by the great totem pole that adorns its main square, but until recently no authentic explanation of the carvings upon it had been obtained.

During the last year, however, Professor Edmond S. Meany of the University of Washington interested himself in the matter, and after much correspondence obtained an account of it from a Tlingit Indian of Ketchikan, David E. Kininnook, which was published in the Seattle "Post-Intelligencer" of September 4, last.

Recently Professor Boas has received from Mr. George Hunt much longer versions of the myths here illustrated and has transmitted them to me, suggesting that I extract the essential portions and send them to the *Journal of American Folk-Lore* for publication, along with a reproduction of the pole. The accounts were obtained by Mr. George Hunt from its former owner, Mrs. Robert Hunt, and therefore ought to be reliable. It seems that the pole belonged to the Gāṇaxa'di (People of Gā'nax), one of the principal Tlingit families belonging to the Raven clan.

At the top of this pole is Raven himself in the act of carrying off the moon in his mouth. The story told about this is the familiar northwest coast tale of the being at the head of Nass, who kept daylight and the moon in boxes in his house, and of how Raven stole these by assuming the form of a hemlock needle, letting himself be swallowed by that chief's daughter and being born again through her. But after recounting in the usual manner how the disguised Raven obtained the daylight and moon by crying for them, this version concludes in the Nass fashion, *i. e.* Raven lets out the light to obtain olachen from the ghosts who are fishing from canoes made of grave-boxes. In the Wrangel version these fishermen appear as the original animals who were then in human shape but fled to the woods and into the sea, and became the kinds of animals whose skins they happened to be wearing at the time. Mr. Hunt's version also makes the home of the keeper of daylight in a cave, and presents Raven's quest as the result of a council to which he had called all of his people.

The next two figures are said to be a woman and a frog illustrating the familiar story of the woman who teased a frog and was carried off to the frog town, where she married. To recover her, the lake in which the frog town stood was drained. According to Mr. Hunt the woman whose story is related here was one of the Gāṇaxa'di called Gatlā'x, but it is generally told of the Kiksa'di.



TOTEM POLE AT SEATTLE

Aside from this it differs from other tales of the sort only in making the heroine send her two little sons back to her father's house after a bone to pierce holes in skins, and in making her father's people break a dam in order to drain the lake and kill all of the frogs except her children after they had done so.

Below the frog carving comes another episode from the story of Raven. First is a carving of Mink, then Raven, next a common whale, and at the bottom "the chief of all birds." It is the familiar tale relating how Raven was swallowed by a whale and lived on its insides until he killed it and drifted ashore, but the version is very elaborate and differs in many particulars from any heretofore published. In the first place Raven is represented as taking Mink along with him as his companion. This is an incident of the tradition of the Kimkink.¹ Secondly, the whale is asked to take them across a bay or strait as a favor, and himself directs Raven to cut out and eat portions of his fat if he will be careful not to touch his heart. After the people outside had cut a hole in order to liberate them, it is said that Mink jumped out all oily and rolled in rotten wood, giving his fur the appearance it has to-day, and that Raven did likewise.

The conclusion is quite new to me. According to this the whale drifted ashore at Naikun or Rose Spit on the northeastern end of the Queen Charlotte Islands, and afterwards Raven and Mink started to walk around them. "One day he [Raven] found a great house, and then he thought to himself, 'I will go and see whose house it is?' And when he went into it there he saw a great man with a bird beak on him, and as soon as Yätl [the Raven] saw him he knew who it was. And then Yätl called him by his name. His name is Nasak Yale or Chief of all Birds. Now he [Raven] was the chief of the Raven tribe." Because this person was chief of all the birds, Yätl had a long talk with him and told him everything that he had done. The chief of all the birds was not pleased with those things, however, so he turned Raven into the bird we see to-day and Mink into a corresponding animal.

There is substantial agreement between these explanations and those given by Mr. Kininnook. In the second episode, however, the latter makes it a man who married a frog woman, and he weaves the whole story into the myth of Raven by making Raven tell this man to do so. He also seems to identify Mink with Low-Tide-Woman, whom he makes Raven marry in order to obtain things found at low tide. In the version of the Raven story which I collected at Wrangel, Mink also appears in the tale of Low-Tide-Woman but is not identified with her. Again, Mr. Kininnook calls this whale a killer instead of a common whale, and makes Raven marry it in order to get more

¹ Boas, *Indianische Sagen von der Nord-Pazifischen Küste Amerikas.*

food, while the lowest figure he identifies with the keeper of the daylight, whom he calls the father, instead of the grandfather of Raven.

This last being is worthy of special attention. The native name that Mr. Hunt gives him, Nasak Yale, and which I write Nās-çà'ki-yētl, means Raven-at-the-Head-of-Nass and was given by my Wrangel informant as the name of the keeper of the daylight, moon, etc. He was furthermore asserted to be the supreme deity of the Tlingit and the special object of their prayers. I had supposed this view of him to have arisen under missionary stimulus, but what Mr. Hunt says would suggest that there was some aboriginal foundation for it. Perhaps he was the Tlingit equivalent for the Tsimshian and Haida heaven gods, Laxha' and Sins sgā'nagwai.¹

John R. Swanton.

¹ Respecting the pole figured on the frontispiece Mr. Hunt writes: "This is the totem pole at Fort Rupert, imitation of that taken from Alaska and now in Seattle, put up by its true owner, Mrs. Robert Hunt, who put it over her dead mother as a tombstone." He adds that its true history will be found in the paper written by him, and signs himself "Geo. Hunt, History Collector."

MYTHOLOGY OF INDIAN STOCKS NORTH OF
MEXICO.

I.

THE following notes are intended as a brief guide to the principal literature of the mythology of the Indian stocks north of the Mexican boundary line. The arrangement is the linguistic one of the late Major J. W. Powell and the Bureau of American Ethnology, with a few modifications in spelling.

Of works of a general nature on the mythology of the American Indians, or certain large sections of them, there may be mentioned here: Müller's "Amerikanische Urreligionen" (Basel, 1855); Boas's "Indianische Sagen von der Nord-Pacifischen Küste" (Berlin, 1895); Brinton's "American Hero-Myths" (Phila. 1882), "Essays of an Americanist" (Phila. 1890), "Myths of the New World" (new ed. Phila. 1896). "The American Anthropologist," "The Journal of American Folk-Lore," and "The American Antiquarian," besides the extensive publications of the Bureau of American Ethnology, contain many monographs and articles.

Of the following stocks, some of which are altogether extinct, and others nearly so, no considerable body of mythological data has been published, or is known to exist:—

1. Adaizan, 2. Attacapan, 3. Beothukan, 4. Chimakuan, 5. Chimarikan, 6. Chitimachan, 7. Chumashan, 8. Coahuiltecan, 9. Costanoan, 10. Esselenian, 11. Kalapooian, 12. Karankawan, 13. Kusan, 14. Natchesan, 15. Salinan, 16. Sastean, 17. Takilman, 18. Timuquanan; 19. Tonikan, 20. Tonkawan, 21. Wailatpuan, 22. Washoan, 23. Wishoskan.¹

The amount of material, published or in existence in MSS., concerning the following stocks is not very extensive:—

1. *Kulanapan*. Some legends and other mythological data of the Pomo, Gallinomero, Kabinapek, Senel, Yokaia, etc., of this stock are given by Powers in his "Tribes of California" (Contrib. N. Amer. Ethnol. 1877, vol. iii.). The basketry designs of the Pomo tribes are discussed at pages 20-24 of Dixon's work on this subject.

2. *Mariposan*. Some legends and other mythological data of the Yokuts, etc., of this stock are given by Powers (*op. cit.*). Mr. J. W. Hudson (Journ. Amer. Folk-Lore, 1902, vol. xv. pp. 104-106) has published a Mariposan myth of the San Joaquin basin.

3. *Moquelumnan*. Some legends, etc., from the Chokoyem, Miwok,

¹ Since this was written Dr. A. L. Kroeber has published in the *Journal of American Folk-Lore*, vol. xvii. pp. 85-107, "Wishosk Myths," embodying English tests and abstracts of twenty-five tales,—a valuable contribution.

etc., of this stock are given by Powers (*op. cit.*). A few basket-designs of the Moquelumnan Indians of Amador and Calaveras counties are described by Dixon (*op. cit.* p. 19).

4. *Palaihnihan*. Some legends and other mythological data from the Achomawi, etc., of this stock are given by Powers (*op. cit.*). The basketry designs of the Pit River Indians of this stock are discussed by Dixon (*op. cit.* pp. 14-17). The shamans of the Achomawi are briefly described by Dr. R. B. Dixon (Journ. Amer. Folk-Lore, 1904, vol. xvii. pp. 24, 25).

5. *Piman*. The existence among the tribes of this stock of a method of recording events by means of notched sticks was discovered by the late Dr. Frank Russell, who has given a brief account of these "Pima Annals" (Amer. Anthropol. 1903, n. s. vol. v. pp. 76-80). Details will appear in his monograph on the Indians of this region to be published by the Bureau of American Ethnology. The narratives accompanying these "annals" contain many mythological items. According to Mr. Mooney (Ann. Rep. Bur. Amer. Ethn. 1892-93, p. 805) the Pima were unaffected by the "ghost dance" of 1890. The Papago branch of the Piman stock were visited by Dr. W J McGee in 1894-95, but the results of the investigation have not yet appeared in detail.

6. *Quoratean*. Some legends and other mythological data from the Karok, of this stock, are given by Powers (*op. cit.*).

7. *Shahaptian*. Some "Notes on the Mythology and Religion of the Nez Percé," of this stock, were published by R. L. Packard in 1891 (Journ. Amer. Folk-Lore, vol. iv. pp. 327-330). The subjects dealt with are the stealing of fire by the beaver from the pines and the obtaining of the sacred or vigil name by children. According to Mr. James Mooney (Ann. Rep. Bur. Amer. Ethn. 1892-93, p. 805) the "ghost dance" excitement of 1890 touched very slightly, if at all, the Shahaptian tribes of the Columbia basin. In the "American Anthropologist" (1900, vol. ii. n. s. pp. 779, 780) Mrs. R. S. Shackelford published a brief "Legend of the Klickitat Basket."

8. *Uchean*. In the "American Anthropologist" (1893, vol. vi. pp. 279-282) Dr. A. S. Gatschet published "Some Mythic Stories of the Yuchi Indians." Abstracts are given of myths relating to origin of dry land, making of first land, origin of red-cedar, sun myths, etc. The Algonkian diving episode appears in the myth relating to the discovery of dry land.

9. *Weitspekan*. Some legends and other mythological data from the Yurok, of this stock, are given by Powers (*op. cit.*).

10. *Yakonan*. In 1900 Dr. Livingston Farrand visited the Alsea Indians of Oregon, who belong to this stock, and obtained "a series of connected texts and translations." The result of the investiga-

tion is résumé in an article, "Notes on the Alsea Indians of Oregon" (Amer. Anthrop. 1901, n. s. iii. pp. 240-247). General beliefs about the world, past and present, shamanism, tribal stories, traditions, etc., are briefly considered. The "Transformer" or "Wanderer" is the central figure of these legends. Another subject is the adventures of five brothers; the youngest is the cleverest and deviser of means of escape from danger and difficulty.

11. *Yanan*. At pages 279-484 of Mr. Curtin's "Creation Myths of Primitive America" (Boston, 1898) are given the English texts of thirteen tales and legends of the Yanas, cosmogonic and animal, including myths of the hero-child, finding of fire, the first battle, star-lore, etc.

12. *Yuman*. The mythology and folk-lore of some of the tribes of this stock are but little known. "A Yuma Cremation," as witnessed by him in 1892, has been described by Mr. G. R. Putnam (Amer. Anthrop. 1895, vol. viii. pp. 264-267). In the "California Medical Journal" (1896, vol. xviii. pp. 135-140) Mr. W. T. Heffermann discusses "Medicine among the Yumas."

The mythology of the Diegueños or Mission Indians of San Diego has been studied by Miss C. Du Bois, who has published several brief articles in the "Journal of American Folk-Lore" and elsewhere. "The Mythology of the Diegueños" (1901, vol. xiv. pp. 181-185) gives cosmogonic and animal myths.

Dr. A. L. Kroeber's "Preliminary Sketch of the Mohave Indians" (Amer. Anthrop. 1902, n. s. vol. iv. pp. 276-285) contains notes on religion, mythology, ceremonies, folk-lore. The "younger brother" myth is prominent. Mohave mythology "in its fundamental nature resembles closely the mythologies of the Zuñi, Sia, and Navaho. Dreams are of great importance in Mohave religion, and individual experience rules. Mohave cosmogonic and animal lore are résumé in Lieutenant J. G. Bourke's "Notes on the Cosmogony and Theogony of the Mojave Indians of the Rio Colorado, Arizona" (Journ. Amer. Folk-Lore, 1889, vol. ii. pp. 170-189). The Mohave creator is Mustam-ho, whose resistance to being born is the cause of the labor of women in childbirth. The Mohave Venus is Catheña. The fire-stealer is the coyote. The first man was made of Mustam-ho's body.

Some data concerning the mythology of the Wallapai and Havasupai Indians of the Yuman stock are to be found in G. W. James's "The Indians of the Painted Desert Region" (Boston, 1903), which contains chapters on "The Advent of the Wallapai" (pp. 188-198, creation legend), "The Havasupais and their Legends" (pp. 209-219, origin of race), and "The Havasupai's Religious Dances and Beliefs" (pp. 248-264).

Of the stocks included in the next group we possess more mythological and folk-lore material, published and in MSS., or are confident of its existence and probable record in the future. For some of these tribes (as for the eastern and northern Algonquians) surprisingly little has been done in the way of recording the native texts of important myths and legends.

1. *Caddoan*. The mythological data concerning the Pawnee, Arikara, and Wichita branches of this stock have grown to considerable dimensions during the past few years, owing to the activity of specialists, like Grinnell, Dorsey, and Miss Fletcher. The "Ghost Dance" excitement of 1890, according to Mr. James Mooney (Ann. Rep. Bur. Amer. Ethn. 1892-93, p. 927), affected the Caddo, Wichita, and Pawnee so that it "has become a part of the tribal life." The part played by the Caddo in the "Ghost Dance" is described by Mr. Mooney (*op. cit.* pp. 1092-1103). Miss Alice C. Fletcher has written about "A Pawnee Ritual used when Changing a Man's Name" (Amer. Anthr. 1899, n. s. vol. i. pp. 82-97), "Star Cult among the Pawnees" (*ibid.* 1902, vol. iv, pp. 730-736), "Pawnee Star Lore" (Journ. Amer. Folk-Lore, 1903, vol. xvi. pp. 10-15), etc. Her investigations, the results of which have been published only in small part, have revealed the possession by the Pawnees of a deep religiousness, which expresses itself in such forms that some authorities have been tempted to see in them the effect of contact with the white man. Dr. George A. Dorsey has published "Wichita Tales" (Journ. Amer. Folk-Lore, 1902, vol. xv. 215-239; 1903, vol. xvi. pp. 160-179), — the story of tribal origins and a boy-hero legend are given in detail, — and "How the Pawnee captured the Cheyenne Medicine Arrows" (Amer. Anthr. 1903, n. s. vol. v. pp. 644-658). As vol. viii. of the "Memoirs of the American Folk-Lore Society" (Boston, 1904, pp. 320) appeared Dr. Dorsey's "Traditions of the Skidi Pawnee." A valuable contribution to the literature of the mythology of the Caddoan stock is Mr. G. B. Grinnell's "Pawnee Hero-Stories and Folk-Tales" (N. Y. 1889). Mr. Grinnell has published since several articles, one of which is a general discussion of "Pawnee Mythology" (Journ. Amer. Folk-Lore, 1893, vol. vi. pp. 113-130). According to Mr. Grinnell, "nearly all the ancient stories told in the tribes convey some religious lesson." In fact, "the mythology of the Pawnees is founded almost entirely on their religion." Dr. Dorsey's "Traditions of the Skidi Pawnee" records some ninety tales (cosmogonic, boy heroes, medicine, animal tales, etc.). In Pawnee mythology the stars play a very important rôle, and the concept of Tirawa, the chief deity, is a remarkable one for an uncultured Indian people. The Pawnee origin-myth is very interesting. The Skidi traditions must rank among the notable contributions to the literature of aboriginal mythology.

Since this article was in preparation has appeared Miss Fletcher's fine monograph on "The Hako: A Pawnee Ceremony," forming pt. ii. (pp. 5-372) of the "Twenty-second Annual Report of the Bureau of American Ethnology," 1900-1901 [Washington, 1904]. "The Hako" is essentially a prayer for offspring, but is also of deep social import, and has made use of many very ancient and unrelated ideas and ceremonies. It is very expressive of primitive life and thought. This monograph is discussed at some length elsewhere in this Journal.

2. *Chinookan.* Our knowledge of the mythology of this stock is due to Dr. Franz Boas, the results of whose investigations in 1890-1891 and 1894 have been published by the Bureau of American Ethnology. As "Bulletin 20," appeared "Chinook Texts" (Washington, 1894, pp. 278), and as "Bulletin 26," was issued "Kathlamet Texts" (Washington, 1901, pp. 261). The first contains the native text, interlinear translation, and free English version of eighteen myths (cosmogonic and animal), two historical tales, and thirteen beliefs, customs, and tales (spirits, birth, marriage, death, hunting, potlatch, etc.). The last few tales relate to the Clatsop of the Chinookan stock. The blue jay is a very prominent figure in Chinookan mythology. The "Chinook Texts" cover a wide range of folk-lore and are of especial value both to the linguist and to the mythologist. The "Kathlamet Texts" contains native text, interlinear translation, and free English version of seventeen myths and sixteen tales in the Kathlamet or Upper Chinook dialect, — cosmogonic, observation-myths, animal stories, etc. The Kathlamet deluge legend has an Algonquian aspect, while the raccoon story resembles "Uncle Remus." The panther and lynx tale is a typical elder and younger brother story. A large number of the myths have an observational character. Some are of a social type, as is the case with many of the myths of the peoples of the North Pacific coast, among whom grades or classes prevail. The crow, the blue jay, and the coyote are prominent figures. Elsewhere (Journ. Amer. Folk-Lore, 1893, vol. vi. pp. 39-43) Dr. Boas has specially discussed "The Doctrine of Souls and of Disease among the Chinook Indians."

3. *Copehan.* Some mythological data concerning the Wintun and Patwin of this stock are given by Powers in his "Tribes of California" (Contr. N. Am. Ethn. 1877, vol. iii.). Curtin devotes pages 3-278 of his "Creation Myths of Primitive America" (Boston, 1898) to the Wintun, the English text only of nine myths being given. The chief figures in Wintun mythology are Ollelbi (who is now in the sky), Winishuyat (a sort of Tom Thumb), Wokwok (son of Ollelbi and source of power and wealth), Norwan (food-giving hero-woman), Hawt (the musician and water-spirit), Kele (the wolf). At

pages 511-516 is described "the making of doctors among the Wintuns." The basketry designs of the Wintun have been briefly treated by Dr. R. B. Dixon (Mem. Amer. Mus. Nat. Hist. 1903, vol. xvii. pp. 17-18).

4. *Eskimoan.* The literature of the mythology of the Eskimoan stock includes a number of excellent monographs and special articles. Greenland is represented by Dr. H. Rink's "Tales and Traditions of the Eskimo" (London, 1875. Danish ed. 1866-1871), and G. Holm's "Sagn og Fotällinger fra Anmagralik" (Meddelser om Grönland, vol. x.); the Smith Sound Eskimo by A. L. Kroeber's "Tales of the Smith Sound Eskimo" (Journ. Amer. Folk-Lore, 1899, vol. xii. pp. 166-182); the Eskimo of Baffin Land and Hudson Bay by the data in Boas's "The Central Eskimo" (Ann. Rep. Bur. Ethn. 1881-85, pp. 561-658) and his noteworthy monograph on "The Eskimo of Baffin Land and Hudson Bay" (Bull. Amer. Mus. Nat. Hist., N. Y., 1901, vol. xiv. pp. 1-370), — in the latter the English versions of 81 tales from Cumberland Sound and 30 from the west coast of Hudson Bay are given, the native texts of a number from Cumberland Sound; those of Labrador by the data in L. M. Turner's "Ethnology of the Ungava District" (Ann. Rep. Bur. Ethn. 1889-90); the Eskimo of the Mackenzie by the data in E. Petitot's "Traditions indiennes du Canada nordouest" (Paris, 1886), "Monographie des Esquimaux Tchiglit du Mackenzie et de l'Anderson" (Paris, 1876), — these two works contain a few native texts with interlinear translations, — and "Les Grands Esquimaux" (Paris, 1887); the Alaskan Eskimo by the data in Murdoch's "A Few Legendary Fragments from the Point Barrow Eskimo" (Amer. Naturalist, 1886, pp. 593-599), his "Ethnological Results of the Point Barrow Expedition" (Ann. Rep. Bur. Ethn. 1887-88, pp. 3-441), E. W. Nelson's "The Eskimo about Bering Strait" (*ibid.* 1896-97, pp. 309-518 espec.), and F. Barnum's "Grammatical Fundamentals of the Innuït Language" (Boston, 1901). Nelson, at pages 450-518, gives the English texts of some 30 folk-tales, including the creation legend, animal myths, etc., — the Eskimo text with interlinear translation, of the tale "The One-who-finds-nothing" is also given (pp. 475-479). The stories (native text and translation) recorded by Father Barnum are in the Tununa dialect of Nelson Island. The Eskimo of Kodiak are represented by the 10 legends in Mr. F. A. Golder's "Tales from Kodiak Island" (Journ. Amer. Folk-Lore, 1903, pp. 16-31, 85-103), — chiefly animal and hero stories. In the mythology of the Alaskan Eskimo the raven figures prominently. The mythologic and folk-lore relations of the Eskimo with the peoples of N. E. Asia have recently been discussed in admirable scientific fashion by Mr. W. Bogoras, in his monograph "The Folk-Lore of Northeastern Asia as compared

with that of Northwestern America" (Amer. Anthropol. 1902, vol. iv. n. s. pp. 577-683), based on personal investigations (500 tales from the peoples of N. E. Asia, including the Asiatic Eskimo, were collected) under the auspices of the Jesup North Pacific Expedition. According to Mr. Bogoras, the folk-lore of the "West Bering" tribes, except the Chukchee, "shows comparatively much greater similarity with Indian than with Eskimo tradition." The raven tales of the Alaskan Eskimo, he thinks, were probably borrowed from the Indians of Alaska, who have deeply influenced Eskimo religious and social customs. The rôle of the Eskimo in the ethnological development of the Bering Sea area has yet to be studied out.

Of essays of a general character on Eskimo mythology may be mentioned Dr. A. L. Kroeber's "Animal Tales of the Eskimo" (Journ. Amer. Folk-Lore, 1899, vol. xii. pp. 17-23), Dr. F. Boas' "Eskimo Tales and Songs" (*ibid.* 1894, vol. vii. pp. 45-50), and H. Newell Wardle's "The Sedna Cycle: A Study in Myth Evolution" (Amer. Anthropol. 1900, vol. ii. n. s. pp. 568-580), — the last treats of the old woman, mistress of the lower world. In an able and suggestive article on "The Folk-Lore of the Eskimo" (Journ. Amer. Folk-Lore, 1904, vol. xvii. pp. 1-13) Dr. Boas sketches the chief characteristics of the mythology of this stock. The most characteristic part of Eskimo folk-lore is the hero tales which "reflect with remarkable faithfulness the social conditions and customs of the people," but indicate no great power of imagination. These tales treat of visits to fabulous tribes, encounters with monsters, quarrels and wars, shamanism and witchcraft. Eskimo tales present the sexual element very slightly. The great mass of Eskimo folk-lore consists of hero tales in which "the supernatural plays a more or less important rôle." Another fundamental characteristic feature is "the limitation of the field of animal tales," — the animal myth proper, Dr. Boas thinks, "was originally foreign to Eskimo folk-lore." In Eskimo myths there is a "complete absence of the idea that transformations or creations were made for the benefit of man during a mythological period, and that these events changed the general aspect of the world." Indeed, the most striking feature of Eskimo folk-lore is "its thoroughly human character." In general the subject of tradition is "the events occurring in human society as it exists now."

5. *Kiowan.* The mythology of the tribes of the Kiowan stock has been studied by Gatschet and Mooney. The former published in "Das Ausland" (November 17, 1890), under the title, "Sinti, der erste Mensch," the creation legend of the Kayowē (Kiowa). The latter has also discussed (Ann. Rep. Bur. Amer. Ethn. 1892-93, pp. 1078-1091) the share of the Kiowa and Kiowa Apache in the "Ghost

Dance" religion, — texts and explanations of 15 songs are given. In "Urquell" (N. F. vol. i. pp. 329-333) Mr. Mooney describes "The Kiowa Peyote Rite." It was through Mr. Mooney's Kiowa studies largely that the real importance of "mescalism" (see Havelock Ellis in Pop. Sci. Mo., 1902, vol. lxi. pp. 52-71) among these and other Indian tribes was demonstrated. The historical-ethnographical monograph of Mooney, "The Calendar History of the Kiowa Indians" (Ann. Rep. Bur. Amer. Ethn. 1895-96, pp. 129-445), contains some mythological data, besides a section (pp. 237-244) on "the religion of the Kiowa." The sun, according to Mr. Mooney, is the chief deity of these Indians, — "by him they swear, to him they make sacrifice of their own flesh, and in his honor they held the great annual *k'ado* or sun-dance." After the sun come the buffalo and the peyote plant. The rain and the serpent are of little importance. The Sun-boy and Sinti are the chief supernatural heroes. The worship of the peyote (comparatively modern) has been adopted from the southern tribes. The "ghost dance" is also an exotic.

The "mescal rattle" of the Kiowa has been described by Mooney (Amer. Anthropol., 1892, vol. v. pp. 64, 65).

6. *Kitunahan*. Our knowledge of the mythology of this stock is due to Dr. Franz Boas and Dr. A. F. Chamberlain, the former of whom visited them in 1889, the latter in 1891. Besides his notes on religion, shamanism, customs, etc. (Rep. on N. W. Tribes of Canada, 1889), Dr. Boas published "Sagen der Kootenay" (Verh. d. Berl. Ges. f. Anthr. 1891, pp. 159-172), — six legends (chiefly animal tales), including the making the sun and the ascent of the animals into the sky, are given. In the "American Antiquarian" (1895, vol. xvii. pp. 68-72) Dr. Chamberlain discussed in general terms Kootenay "Mythology and Folk-Lore," and a general account of "Kootenay 'Medicine Men'" has also been published by him (Journ. Amer. Folk-Lore, 1901, vol. xiv. pp. 95-99). In his "Report on the Kootenays" (Rep. on N. W. Tribes of Canada, 1892) Dr. Chamberlain gave brief abstracts of numerous cosmogonic tales and animal stories, including the deluge legend, and several tales of the coyote-cycle (the coyote is the chief figure in Kootenay mythology) appeared as "The Coyote and Owl" (Mem. Intern. Congr. Anthr., Chicago, 1894, pp. 282-284). In the possession of the same writer are the Kootenay texts and translations of a large number of myths and legends (in large part animal tales) collected by him during his visit of 1891. The affinities of Kootenay mythology are with the coyote-cycle of the Rocky Mountain tribes and the British Columbian cycle of animal tales. The sun and moon myths suggest comparison with those of some of the Californian tribes.

7. *Koluschan*. Some items of mythology and folk-lore of the

Tlingit are given by Boas (Rep. on N. W. Tribes of Canada, 1889) and Niblack in his "The Coast Indians of Southern Alaska and Northern British Columbia" (Rep. U. S. Nat. Mus. 1888). In his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895) Dr. Boas gives (pp. 311-328) the German texts of 10 Tlingit legends, besides 19 other brief tales about the raven, who is the chief figure in the mythology of these Indians. A. Krause's "Die Tlinkit-Indianer" (Berlin, 1885) contains also some folk-lore and mythologic material. A work of general interest is F. Knapp and R. L. Childe's "Thlinkets of Southeastern Alaska" (Chicago, 1896). Lieut. G. T. Emmons's "The Basketry of the Tlingit" (Mem. Amer. Mus. Nat. Hist., N. Y., 1903, vol. iii. pt. ii. pp. 229-277) treats of animal and other ornamental *motifs*, many of which have their inner meanings, although the author notes "the absence of a totem significance of these forms. The mythology of the Tlingit, etc., is compared with that of the peoples of N. E. Asia by Bogoras (Amer. Anthropol. 1902, n. s. vol. iv. pp. 636-668).

8. *Lutuamian*. Of the two sections of this stock, Modoc and Klamath, the latter has been more studied. Besides the few data in Joaquin Miller's "Life among the Modocs" (1873), we have Gatschet's "Songs of the Modoc Indians" (Amer. Anthropol. 1894, vol. vii. pp. 26-31) and the Modoc material in his Klamath volumes. Gatschet's notable monograph, "The Klamath Indians of South-western Oregon" (Washington, 1890, 2 pts.), forming vol. ii. of "Contributions to North American Ethnology," published by the Bureau of American Ethnology, contains considerable mythologic and folk-lore data, including many brief texts (creation, cosmogonic, animal tales). Natural philosophy, elementary deities, spirit deities, animal deities, principles of mythification, etc., are discussed. The chief figure in Klamath mythology is K'múkamtch, "The Old Man of the Ancients," creator, namer, ruler, transformer. He has begun to have a grotesque and popularly comic character like the Cree Wisketchak and the Ojibwa Naniboju. The companion and rival of K'múkamtch is Aíshish, his son, of whom several beautiful myths are related. The "five thunders" are also important characters. Texts, with annotations, are given of a number of incantation songs of the shamans of the Klamath and Modocs. Dr. George A. Dorsey has described certain "Gambling Games of the Klamath Indians" (Amer. Anthropol. 1901, n. s. vol. iii. pp. 14-27).

9. *Pujunan*. Some legends and other mythological data from the Maidu and Nishinam, of this stock, are given by Powers (*op. cit.*). The basketry designs of the Maidu are discussed by Dixon (*op. cit.* pp. 2-14). The most important work on the mythology of this stock is Dixon's "Maidu Myths" (Bull. Amer. Mus. Nat. Hist., N. Y.,

1902, vol. xvii. pt. ii. pp. 33-118), giving the English texts of 22 myths and legends. Among them are myths of creation, cosmogonic tales, observation myths, animal tales, etc. In the last the coyote is prominent. The "Earth-Namer" resembles the "Transformer" of the N. W. coast. The deluge legend has the diving incident so well known from Algonkian mythology. The miraculous twins appear also. Some of the animal tales have British Columbian analogues. In a later publication Dr. Dixon discusses "System and Sequence in Maidu Mythology" (*Journ. Amer. Folk-Lore*, 1903, vol. xvi. pp. 32-36), showing mythologies of both the N. E. and the N. W. sections of the Maidu to possess "a notable system and sequence," expressed with a certain literary charm and power. The Maidu shamans are briefly described by Dr. Dixon in his article on "Some Shamans of Northern California" (*ibid.* 1904, vol. xvii. pp. 25, 26). In the same journal (1900, vol. xiii. pp. 267-270) he published "Some Coyote Stories from the Maidu Indians."

10. *Skittagetan (Haidan)*. The mythology and folk-lore of the Haida Indians has been studied by Deans, Boas, Dawson, and Swanton. Besides several brief articles in the "American Antiquarian" and the "Journal of American Folk-Lore," Mr. James Deans has published "Tales from the Totems of the Hidery" (Chicago, 1899, vol. ii. of *Arch. of Int. Folk-Lore Assoc.*), containing many cosmogonic and animal legends and myths (creation, sun, moon, flood, fire, etc.), English text only. Dr. Boas, besides notes in the "Report on the Northwestern Tribes of Canada for 1889," has published at pages 306-311 of his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895), the German texts of 8 brief raven legends and the story of the frog-woman. His "Facial Paintings of the Indians of Northern British Columbia" (*Mem. Am. Mus. Nat. Hist.*, vol. ii. 1898, pp. 1-24) may be mentioned here, as it deals with a collection of facial paintings obtained from a Haida chief of Masset. Dr. Dawson's work on the Haida Indians of Queen Charlotte Islands appeared as an appendix to the "Report of the Geological Survey of Canada for 1878-1879," pp. 103-189. Dr. Swanton's recent (1900-1901 and subsequently) visits to the Haida country have resulted in the securing of considerable textual material (myths, legends, etc.), of which only a brief specimen (*Amer. Anthr.* 1902, vol. iv. n. s., p. 401) has yet been published. The subject of the "Haida Calendar" has been treated by Dr. Swanton (*Amer. Anthropol.*, 1903, vol. v. n. s. pp. 331-335), who is also preparing for the American Museum of Natural History (N. Y.) a monograph on the Haida.

11. *Tsimshian (Chimmesyan)*. The most accurate data concerning Tsimshian mythology are the result of the investigations of Dr.

Franz Boas, who visited the tribes of this stock in 1886 and 1894. Besides the notes on Tsimshian mythology contained in the "Reports on the N. W. Tribes of Canada" for 1889 and 1895, Dr. Boas has published German texts of 19 myths and tales of the Tsimshian at pages 272-305 of his "Indianische Sagen von der Nord-Pazifischen Küste Amerikas" (Berlin, 1895),—cosmogonic and animal tales, including sun myths, ascent to sky, deluge legend, fire-making, etc. As "Bulletin 27" of the Bureau of American Ethnology (Washington, 1902, pp. 244) appeared Dr. Boas's "Tsimshian Texts," embodying native text, interlinear translation, and free rendering into English of 23 tales and legends in the Nass River dialect, or Nisqáe,—cosmogonic tales, observation myths, animal stories, etc. The raven figures prominently. Some of the legends are almost fairy-tales. Tsimshian mythology reflects Tsimshian society and class distinctions. Count v. d. Schulenburg's "Die Sprache der Zimshian-Indianer" (Braunschweig, 1894) also contains some mythological data.

12. *Wakashan (Kwakiutl-Nootka)*. Of the mythology and folklore of some of the peoples of this stock not much is known, while the Kwakiutl is represented by a rather large body of material. Concerning the Makahs of Cape Flattery we have some items relating to mythology at pages 61-76 of J. G. Swan's monograph on these Indians (Smiths. Contr. to Knowl. 1868, no. 220).

The mythology and folk-lore of the Kwakiutl Indians have been given special attention by Dr. Franz Boas. Besides the data given in the "Reports on the Northwestern Tribes of Canada" for 1889 and 1890 (religion and secret societies) and some lesser articles, Dr. Boas has published "Songs of the Kwakiutl Indians" (Int. Arch. f. Ethn. 1896, suppl. pp. 1-9), "Songs and Dances of the Kwakiutl" (Journ. Amer. Folk-Lore, 1888, vol. i. pp. 49-64). His monograph on "The Social Organization and Religious Ceremonials of the Kwakiutl Indians" (Rep. U. S. Nat. Mus. 1895, pp. 311-733) is the standard work on the Kwakiutl. Special chapters are devoted to The Clan Legends (pp. 366 ff.), The Spirits Presiding over Religious Ceremonial and their Gifts (pp. 393-418), The Dances and Songs of the Winter Ceremonial (pp. 431-500), The Winter Ceremonial of the Kwakiutl (pp. 500-544), The Winter Ceremonial at Fort Rupert, 1895-96 (pp. 544-606), Ceremonials of Other Tribes of Kwakiutl Lineage (pp. 606-620), The Laó'laxa (pp. 621-632). An Appendix (pp. 665-733) gives native text and interlinear translation of many legends and songs. Another valuable publication is Dr. F. Boas and George Hunt's "Kwakiutl Texts" (Mem. Amer. Mus. Nat. Hist. 1902, vol. v. pp. 1-402), which gives in parallel columns the native texts and English versions of a large number of cosmogonic

legends, animal tales, etc. The late Dr. G. M. Dawson's "Notes and Observations on the Kwakiol People, etc." (Trans. R. Soc. Can., 1888, vol. v. sect. ii. pp. 63-98) contains a few items relating to traditions, religion, folk-lore. In his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895), Dr. Boas published the German texts of a number of Kwakiutl cosmogonic and animal myths (pp. 157-169).

Concerning the Hëiltsuk people of the Wakashan stock and their mythology and folk-lore, we have the notes of Boas in the "Report on the Northwestern Tribes of Canada for 1889," and the texts of a number of cosmogonic (several raven myths) tales and animal stories given by the same author at pages 232-241 of his "Indianische Sagen von der Nord-Pacifischen Küste Amerikas" (Berlin, 1895). Some data concerning the mythology and folk-lore of the Nootka Indians are given by Dr. F. Boas in the "Report on the Northwestern Tribes of Canada" for 1890 (pp. 32-52), and the same writer has described their religious ceremonials (Rep. U. S. Nat. Mus. 1895, pp. 632-644). A considerable section (pp. 98-128) of his "Indianische Sagen" (Berlin, 1895) is devoted to myths and legends (cosmogonic and animals) of the Nutka. Of earlier works must be mentioned J. R. Jewitt's "Narrative of Adventures and Sufferings" (Middletown, 1815), and G. M. Sproat's "Scenes and Studies of Savage Life" (London, 1868).

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TRADITIONAL BALLADS IN NEW ENGLAND.

I.

INTRODUCTION.

UNRECOGNIZED in its extent, if not indeed unknown as an element in American literature, is a widespread undercurrent of traditional folk-song. Popular poetry, even of the better sort, is by no means yet dead ; it lives on in every part of our broad land, as well in the heart of the populous city as on the lonely hillside.

My researches, during the past two years, have been for the most part limited to a special field of activity, — the gathering of the remains, scanty, it seemed at first, of the older strata of the traditional folk-song, represented by the English and Scottish ballad. Scattered over the country, versions of several ballads, notably "Lord Randal," "The Elfin Knight," "Henry Martin," and two or three others, have been known to collectors for some time, supposed to be the last fading flowers of popular poetry in the New World. It seems, however, not to have occurred to the collectors to draw an inference from the excellent condition in which they found them preserved. A ballad, extinct, or nearly so, appears in a short and mutilated form ; if it still retains the main facts of the story, and especially if the air has been preserved, its life is not yet ended, or near an end.

New England, the oldest portion of our country, contrary to what has been supposed, is still the home of a large amount of traditional folk-song, much of it of the best order. In all, sixty-six versions of fourteen of the ballads represented in Professor Child's volumes have come to my notice in the past two years. And of these a very few come from early broadsides, hitherto unrecorded, representing a tradition now extinct ; the great majority, however, are still sung by elderly, or in some cases by young people, and are derived from purely oral sources, uncontaminated by hack-balladry. The best of them, those whose antiquity is most clearly attested, come from Vermont ; the greater number are from Massachusetts.

At present — for augmentations will come in from time to time — the complete list of the ballads recovered by me in New England is as follows : —

The Elfin Knight,
Lady Isabel and the Elf-Knight,
The Twa Sisters,
Lord Randal,
Young Beichan,
Lord Thomas and Fair Annet,
The Gypsy Laddie,

The Demon Lover,
Henry Martin,
Our Goodman,
The George Aloe and the Sweepstake,
The Golden Vanity,
Captain Ward and the Rainbow,
The Mermaid.

Nearly half of these are preserved in their entirety as folk-songs, that is, with the original airs. Collectors have not always noted the importance of the air as a means of preserving the ballad. Often it happens that persons who can sing a ballad of twenty or more stanzas, without a break, will be unable to recite, apart from the tune, more than three consecutive stanzas, and seldom these correctly. This illustrates an important point in connection with the transmission of ballads, namely, that the words constitute but one half of a folk-song; the air is no less an essential part.

The origin of these ballads in New England and elsewhere is a question to be considered. There are two possible sources, *pure tradition* and *contaminated tradition*, as it may be called. Pure tradition, the source of the best ballads, as "Lord Randal," "The Twa Sisters," and others, perpetuates itself orally, unassisted by the baser art of broadside hack-balladry. It may be early, going back to the time of the first settlers, as is the case with "The Elfin Knight" and "The Golden Vanity," or, on the other hand, it may be more recent. This recent tradition may come either direct from the old countries, or by way of the British provinces. The best version of "The Gypsy Laddie" comes from Nova Scotia.

Contaminated tradition occurs when the direct line of transmission is for the time interrupted by a printed form of the ballad, which may or may not pass again into oral circulation, and its ultimate origin be forgotten with the perishing of the broadside. "Young Beichan" and "Captain Ward and the Rainbow" were printed in Boston by Coverly, during the first decade of the last century, and seem to have met their death at the hands of the printer, though there is evidence that "Young Beichan" at least was in oral circulation as late as 1790. On the other hand, "Lord Lovell," one of the best known of ballads, in its many versions differing from each other very slightly, must go back to print, perhaps a lost broadside by Coverly. The same printer issued a broadside of "Chevy-Chase," differing only in eccentric spelling from the *textus receptus*.

In the case where contaminated tradition is suspected, it is not always easy to say just how much the broadside affected the pre-existing oral tradition.

The subject-matter of the present article will for convenience be

divided into parts. The first part will include versions of the following ballads:—

1. The Golden Vanity.
2. Lord Thomas and Fair Annet.
3. The Twa Sisters.
4. Lady Isabel and the Elf-Knight.
5. The George Aloe and the Sweepstake.
6. Henry Martin.
7. The Mermaid.
8. Captain Ward and the Rainbow.

I. THE GOLDEN VANITY.

A.

"The Little Cabin Boy." Recorded January 13, 1905, by M. E. B., Irasburg, Vt., from the singing of an aged man born in Glover, Vt.

There was a ship in the North - ern Coun - trie,
All in the Low - land low, The name of the ship was the
Gold Chi - na Tree, All in the Low - land, low, low, low.
Sail - ing the Low-land, low, low, low, Sailing the Low-land low.

- 1 There was a ship in the Northern Countrie,
All in the Lowland low,
The name of the ship was the "Gold China Tree,"
All in the Lowland low, low, low.
Sailing the Lowland, low, low, low,
Sailing the Lowland low.
- 2 She had not sailed past leagues two or three,
All in the Lowland low,
She had not sailed past leagues two or three
Before she espied a French Galilee.
- 3 The first that spoke was the ship Captain's man,
All in the Lowland low,
Saying, "Master, O Master, we're all undone,
All in the Lowland, low, low, low!"

- 4 Next spoke up was the little Cabin Boy,
All in the Lowland low,
Saying, "Master, O Master, what will you give to me,
If I will sink the French Galilee?"
- 5 "Oh, I will give you gold, and I will give you fee,
All in the Lowland low,
And my eldest daughter your bride shall be,
All in the Lowland low, low, low."
- 6 He smote upon his breast, and away swung he,
All in the Lowland low,
He smote upon his breast, and away swung he,
And he swung till he came to the French Galilee.
- 7 Then he espied a little augur that came from a nun,
All in the Lowland low,
Then he espied a little auger that came from a nun,
And bored holes with it, twenty and one.
- 8 Some threw their hats, and some threw their caps,
All in the Lowland low,
Saying "For the Lord's sake, stop up the salt water gaps!
All in the Lowland low, low, low!"
- 9 He smote upon his breast, and away swung he,
All in the Lowland low,
He smote upon his breast, and away swung he,
Until he came to the "Gold China Tree."
- 10 Then all around the ship this little boy did swim,
All in the Lowland low,
Saying, "Master, O Master, won't you take me in?
Or I'll serve you as I've served them!"
- 11 They threw out a rope, and they slightly drew him in,
All in the Lowland low,
They threw out a rope, and they slightly drew him in,
And then he began to dance and sing,
- 12 Saying, "Master, O Master, what will you give to me,
All in the Lowland low,
Saying, Master, O Master, what will you give to me?
For I have sunk the French Galilee!"
- 13 "Oh, I'll give you gold, and I'll give you fee,
All in the Lowland low,
Oh I'll give you gold, and I'll give you fee,
And I'll give you the land of North Amerikee!"

- 14 "Oh, I'll have none of your gold, or none of your fee,
All in the Lowland low,
Oh, I'll have none of your gold, or none of your fee,
But your eldest daughter my bride shall be!"

- 15 He married the daughter in spite of them all,
All in the Lowland low,
He married the daughter in spite of them all,
May the Devil take the Captain, sailors and all!

B.

Taken down by me, October 2, 1904, from the singing of J. G. M., Newbury, Vt.

Once there was a ship in the North-ern Coun-ter-ee,
The ti-tle she went un-der was the Gold-en Van-ty.
ty, Sup-posed to have been tak-en by a Turk-ish ca-
noe, And sunk-en in the Low-lands low. Low-lands,
Low-lands low, And sunk-en in the Low-lands low.

- 1 Once there was a ship in the Northern Countree,
The title she went under was the Golden Vanity,
Supposed to have been taken by a Turkish canoe,
And sunken in the Lowlands low.
Lowlands, Lowlands low,
And sunken in the Lowlands low.
- 2 The first on the deck was the little Cabin Boy,
Saying, "Master, what'll you give me, if the ship I will destroy?"
"My gold I will give you, my daughter for a bride,
If you'll sink her in the Lowlands low!"
- 3
.
.
bored holes three times three,
And sunk her in the Lowlands low.

II. LORD THOMAS AND FAIR ANNET.

A.

"Little Eleanor." Recorded February, 1905, by M. E. B., Irasburg, Vt., from the singing of an aged man born in Glover, Vt.

Lord Thom - as, . . a bold of - fi - cer, A
 keep - er of a King's deer, Fair El - ean - or a
 gay La - dy, Lord Thom - as he loved her dear, Fair
 El - ean - or, a gay La - dy, Lord Thom - as he loved her dear.

- 1 Lord Thomas a bold officer,
 A keeper of a King's deer,
 Fair Eleanor a gay Lady,
 Lord Thomas he loved her dear.

REFRAIN, — Fair Eleanor a gay Lady,
 Lord Thomas he loved her dear.

- 2 "Come riddle us, riddle us, mother," he said,
 "Come riddle us both as one,
 Had I better marry Fair Eleanor,
 Or bring the brown girl home?"
- 3 "The brown girl, she has houses and lands,
 Fair Eleanor, she has none,
 So now I will advise you, as a blessing,
 Go bring the brown girl home!"
- 4 He dressed himself in his best attire,
 His clothing all in white,
 And every city that he rode through,
 They took him to be some knight.
- 5 And when he came to Fair Eleanor's door,
 He knocked so hard on the ring,
 There was none so ready as Fair Eleanor,
 To arise and let him in.

- 6 "What now, what now?" Fair Eleanor cried,
 "What news do you bring unto me?"
 "I have come to invite you to my wedding!" —
 "That's very bad news!" said she.
- 7 "Come riddle us, riddle us, mother," she said,
 "Come riddle us both as one,
 Had I better go to Lord Thomas's wedding,
 Or had I better stay at home?"
- 8 "There are few would prove your friends, daughter,
 There are many would prove your foes,
 So now I'd advise you as a blessing,
 Lord Thomas's wedding don't go!"
- 9 "There's few would prove my friends, mother,
 There's many would prove my foes,
 Betide my life, betide my death,
 Lord Thomas's wedding I will go."
- 10 She dressed herself in her best attire,
 Her clothing all in green,
 And every city that she rode through,
 They took her to be some queen.
- 11 And when she came to Lord Thomas's door,
 She knocked so hard on the ring,
 There was none so ready as Lord Thomas himself,
 To arise and let her in.
- 12 "Is this your bride?" Fair Eleanor cried,
 "To me she looks wondrous wan,
 You might have had me, as gay a lady,
 As ever the sun shone on!"
- 13 The brown girl, she had a knife in her hand,
 It was both long and sharp,
 She placed it against Fair Eleanor's side,
 And pierces it to her heart.
- 14 "What ails you, what ails you?" Lord Thomas cried,
 "To me you look wondrous wan,
 The blood that was in your cherry red cheeks
 Is all faded away and gone!"
- 15 "Oh, where are your eyes?" Fair Eleanor cried,
 "Can't you but skim the seas?
 The blood that was in my cherry red cheeks
 Is trickling down my knees!"

16 Lord Thomas, he had a sword in his hand,
It was both sharp as an awl,
And with it he cut the brown girl's head off,
And threw it against the wall.

17 He laid the sheath down on the ground,
He put the point through his own heart,
Did you ever see three lovers so soon met,
That were so soon apart?

B.

Last stanza of a version of this ballad, sung by a young man about 1860. Contributed by I. L. M., Vineland, N. J., originally from Lynn, Mass.

"Now dig a grave," Sir Thomas cried,
"And dig it wide and deep,
And place Fair Elinor at my side,
And the brown girl at my feet!"

III. THE TWA SISTERS.

A.

Recollected June, 1904, by W. M., of the U. S. Navy, as sung forty years ago by the midshipmen at Newport, R. I.

The musical notation consists of five staves of music in 6/8 time. The melody is written on a single treble clef staff. The lyrics are written below the notes. The first staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are: "There was a man lived in the West, Bow down,". The second staff continues the melody and lyrics: "bow down, There was a man lived in the West, Bow once to". The third staff continues: "me. There was a man lived in the West, And he". The fourth staff continues: "had two daugh-ters just of the best, So it's I'll be true,". The fifth staff concludes the melody and lyrics: "true to my love, and my love will be true to me.".

There was a man lived in the West, Bow down,
bow down, There was a man lived in the West, Bow once to
me. There was a man lived in the West, And he
had two daugh-ters just of the best, So it's I'll be true,
true to my love, and my love will be true to me.

1 There was a man lived in the West,
Bow down, bow down,
There was a man lived in the West,
Bow once to me.

- There was a man lived in the West,
And he had two daughters just of the best.
So it's I'll be true, true to my love,
And my love will be true to me!
- 2 The miller, he loved the youngest one,
But he was loved by the eldest one.
- 3 He gave the youngest a gay gold ring,
But he gave the eldest never a thing.
- 4 He gave the youngest a satin hat,
But the eldest, she got mad at that.
- 5 They took a walk by the river side,
Alas! I must tell what did betide.
- 6 The eldest, she pushed the youngest in,
And all for the sake of the gay gold ring.
- 7 "Oh, sister, oh, sister, oh, save my life!
And you shall be the miller's wife!"
- 8 She swam till she came to the miller's pond,
And there she swam around and around.
- 9 The miller, he took his hook and line,
And caught her by her hair so fine.

B.

Taken down by H. M. R., in Calais, Maine.

- 1 There was a man lived in the West,
Bow down, bow down,
There was a man lived in the West, —
The bow is bent to me, —
There was a man lived in the West,
He loved his youngest daughter best.
Prove true, prove true,
Oh, my love, prove true to me!
- 2 One day he gave her a beaver hat,
Her sister, she did not like that.
- 3 As they were walking on the green,
To see their father's ships come in.
- 4 As they were walking on the wharf,
Her sister, she did push her off.

- 5 "Oh, dear sister, give me your hand,
And you shall have my house and land!"
- 6 "No, I will not give you my hand,
But I will have your house and land."
- 7 Sometimes she sank, sometimes she swam,
Until she came to a miller's dam.
- 8 The miller, he put in his hook,
And fished her out by her petticoat.
- 9 He stripped her off from toe to chin,
And then he threw her in agin.
- 10 Sometimes she sunk, sometimes she swum,
Until she came to her long home.
- 11 Her sister was hanged for her sake,
And the miller he burned at the stake.

IV. LADY ISABEL AND THE ELF-KNIGHT.

A.

Contributed by L. W. H., Cambridge, Mass., in whose family it has been traditional for three generations.

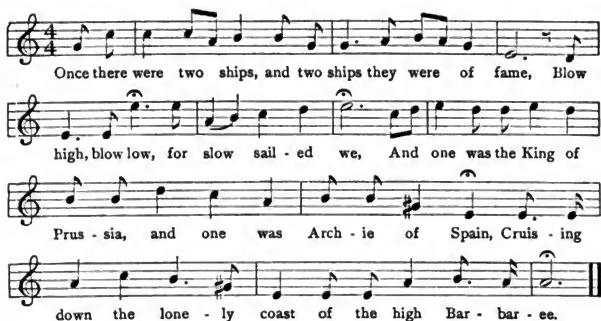
Pret - ty Pol - ly, she mount - ed her milk - white steed, And
he the am - bling gray, And they came to the
broad wa - ter side, Full an hour be - fore it was
day, day, day, Full an hour be - fore it was day.

- 1 Pretty Polly, she mounted her milk-white steed,
And he the ambling gray,
And they came to the broad water side,
Full an hour before it was day, day, day,
Full an hour before it was day.

- 2 "Now light you down, Pretty Polly," he said,
"Now light you down," said he,
"For six Pretty Pollies have I drowned here,
And the seventh you shall be."
- 3 "Take off your clothes, so costly, so fine,
And eke your velvet shoon,
For I do think your clothing is too good,
For to lie in a watery tomb."
- 4 "Won't you stoop down to pick that brier,
That grows so near the brim?
For I am afraid it will tangle my hair,
And rumple my lily-white skin."
- 5 So he stooped down to pick that brier,
That grew so near the brim,
And with all the might that the Pretty Polly had,
She did tumble the false knight in.
- 6 "Lie there, lie there false knight," she said,
"Lie there all in my room,
For I do not think your clothing is too good,
For to lie in a watery tomb!"
- 7 Pretty Polly, she mounted her milk-white steed,
And led the ambling gray,
And she came to her father's stable door,
Full an hour before it was day.
- 8 Then up and spoke her pretty parrot,
And unto her did say,
"Oh, where have you been, my Pretty Polly,
So long before it was day?"
- 9 "Oh, hold your tongue, you prattling bird,
And tell no tales of me,
And you shall have a cage of the finest beaten gold,
That shall hang on the front willow-tree!"
- 10 Then up and spoke her father dear,
And unto the bird did say,
"Oh, what makes you talk, my pretty parrot,
So long before it is day?"
- 11 "The old cat came to my cage door,
And fain would have eaten me,
And I was a-calling to Pretty Polly,
To drive the old cat away."

V. THE GEORGE ALOE AND THE SWEEPSTAKE.

Recollected, June, 1904, by W. M., of the U. S. Navy, as sung over forty years ago by an ancient mariner.



- 1 Once there were two ships, and two ships they were of fame,
Blow high, blow low, for slow sail-ed we, —
And one was the King of Prussia and one was Archie of Spain,
Cruising down the lonely coast of the high Barbary.
- 2 "Now aloft, there aloft!" our gallant commander cried,
"Look ahead, look astern, look to windward and to lee!"
- 3 "Oh, there's nothing ahead, and there's nothing astern,
But there's a lofty frigate to windward, and another on our lee."
- 4 "Now, hail her, oh, hail her!" our gallant commander cried,
"Oh, I am the salt sea pirate, as this night you soon shall see!"
- 5 Then broadside for broadside this daring dog did pour,
Till the man at the helm shot the pirate's mast away.
- 6 Then for mercy, for mercy this daring dog did cry,
"Oh, the mercy I will give you, I will sink you in the sea!"
- 7 "Your ship shall be your coffin, and your grave shall be the sea,
Your ship shall be your coffin, and your grave shall be the sea!"

VI. HENRY MARTIN.

Communicated by S. C. G., Minneapolis, Minn., as sung over fifty years ago.

In Scot-land there dwelt three broth-ers of late, Three
 broth-ers of late, broth-ers three, And they cast lots, to
 see which of them Should go rob-bing all on the salt
 sea. . . Salt . . . sea, . . . And they cast lots, to
 see which of them Should go rob-bing all on the salt sea.

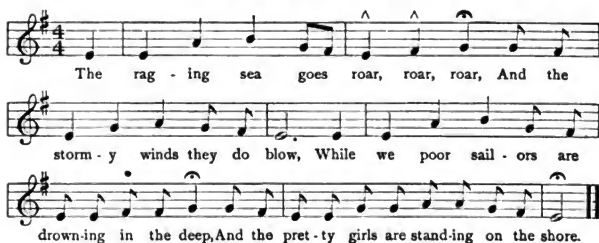
- 1 In Scotland there dwelt three brothers of late,
 Three brothers of late, brothers three,
 And they cast lots, to see which of them
 Should go robbing all on the salt sea.
 Salt sea !
 And they cast lots, to see which of them
 Should go robbing all on the salt sea.
- 2 The lot it fell on Henry Martin,
 The youngest of these brothers three,
 That he should go robbing all on the salt sea,
 To maintain his two brothers and he.
- 3 He had scarce sailed one long winter's night,
 One long winter's night on the sea,
 Before he espied a lofty brave ship,
 A-sailing off over the sea.
- 4 "Put back !" he cried, "and square your main tack, —
 Come sail down under my lee,
 Your gold we'll take from you, your ship we'll let drift,
 And your bodies we'll sink in the sea !"

- 5 Broad-sides, broad-sides they gave to each other,
 They fought for hours full three,
 Till Henry Martin received his death wound,
 And his body did sink in the sea.

- 6 Bad news, bad news I bring to old England,
 Bad news I bring unto thee,
 Your rich merchant ship is now cast away,
 And your mariners sunk in the sea.

VII. THE MERMAID.

Recorded by me October 11, 1904, from the singing of J. G. M., Newbury, Vt.



- 1 The first came up was the carpenter of the ship,
 And a hearty old fellow was he,
 Saying, "I have a wife in old England,
 And a widow I'm afraid she will be!"

REFRAIN, — For the raging sea goes roar, roar, roar,
 And the stormy winds they do blow,
 While we poor sailors are drowning in the deep,
 And the pretty girls are standing on the shore.

- 2 The next came up was a little cabin boy,
 And a nice little fellow was he,
 Saying, — "I'd give more for my daddy and my ma,
 Than I would for your wives all three!"

- 3 The next came up was a fair pretty maid,
 With a comb and a glass in her hand,
 Saying,

VIII. CAPTAIN WARD AND THE RAINBOW.

"Captain Ward, the Pirate, with an account of his famous fight with the Rainbow, ship of war. Nathaniel Coverly, jun., Printer, Boston."

Broadside, printed not later than 1814, of which two copies are known to me, — one in the Isaiah Thomas collection of the American Antiquarian Society, Worcester, Mass., the other in the Boston Public Library.

- 1 Strike up you brave and lusty gallants, with music sound of drum,
For we have espied a rover, which to our seas have come.
His name you know is Captain Ward, right well it doth appear,
There has not been such a rover found out this thousand year.
- 2 For he has sent unto our King, on the fifth of January,
Desiring that he might come in with all his company,
And if you will let me come, till I my tale have told,
I will bestow for my ransom full thirty tons of gold.
- 3 First he deceived the wild Turk, and then the King of Spain,
Pray how can he prove true to us, when he proves false to them?
"Oh, no, oh no," then said the King, "for no such thing can be,
For he has been a rank robber and a robber on the sea."
- 4 "Oh then," says Captain Ward, "my boys, let's put to sea again,
And see what prizes we can find on the coast of France and Spain."
Then we espied a lofty ship a-sailing from the west,
She was loaded with silks and satins and cambricks of the best.
- 5 Then we bore up to her straightway, they thinking no such thing,
We robbed them of their merchandise, then bade them tell their King.
Now when their King did hear of this, his heart was grieved full sore,
To think his ships could not get past, as they had done before.
- 6 Then he caused built a worthy ship and a worthy ship of fame,
Oh, the Rainbow, was she called, and the Rainbow was her name.
Oh he rigged her, and freighted her, and sent her to the sea,
With five hundred and fifty mariners to bear her company.
- 7 They sailed east, they sailed west, but nothing could espy,
Until they came to the very same spot where Captain Ward did ly.
"Who is the owner of this ship?" the Rainbow then did cry,
"Here am I!" says Captain Ward, "let no man me deny!"
- 8 "What brought you here, you cowardly dog, you ugly wanton thief?
What makes you lie at anchor, and keep our King in grief?"
"You lie, you lie!" says Captain Ward, "so well I hear you lie,
I never robbed an Englishman, an Englishman but three.

- 9 As for the worthy Scotchmen, I love them as my own,
My chief delight is for to pull the French and Spaniards down."
"Why say'st thou so, bold robber? We'll soon humble your pride!"
With this the gallant Rainbow, she shot out of her side
- 10 Full fifty good brass cannons, well charged on every side,
And they fired their great guns, and gave Ward a broadside.
"Fire on, fire on!" says Captain Ward, "I value you not a pin,
If you be brass on the outside, I'm good as steel within!"
- 11 They fought from eight in the morning, till eight o'clock at night,
Till at once the gallant Rainbow began to take to flight.
"Go home, go home," says Captain Ward, "and tell your King from me,
If he reigns King upon dry land, I will reign King at sea!"
- 12 With that the gallant Rainbow, she shot and shot in vain,
Then left the Rover's company, and home returned again.
To tell our King of England, his ship's returned again,
For Captain Ward, he is so strong, he never will be ta'en.
- 13 "Oh, everlasting shame!" said the King, "I have lost jewels three,
Which would have gone unto the sea, and brought proud Ward to me.
The first was the brave Lord Clifford, great Earl of Cumberland,
The second was the Lord Mountjoy, as you shall understand,
The third was the brave Lord Essex, from the field would never flee,
Who would have gone unto the sea, and brought proud Ward to me!"

Phillips Barry.

BOSTON, MASS.

FOLK-LORE OF THE CREE INDIANS.

IT was upon the shores of James Bay, near the mouth of Pontiac's Creek, that I witnessed a scene which is most vividly impressed upon my memory.

Seated around a blazing camp-fire, a group of Cree Indians, silent and moody, had just finished supper, and were enjoying their evening smoke. The night was cold and dark, and save for the crackling of the fires everything was as still as death. Suddenly one of the Indians began to relate a story. At first his voice was low and pleasing; then as he spoke of fighting, excitement obtained the mastery and his narrative was accompanied with wild but appropriate gestures. The audience occasionally grunted approval. There was not a sign of incredulity, although to me the tales were as absurd as they were interesting. Since that memorable night I have tried diligently to add to the collection of folk-lore there begun, but with small success. The tales are told only in the fall of the year. Should an Indian relate them during winter or summer, the belief is that misfortune will attend all his endeavors during the year. If told in fitting season, however, the narration will bring good luck. The young Indians do not take the trouble to learn the stories, and the custom of storytelling in the autumn is kept up by only a few of the older men, who dread the ridicule of the white man and are for the most part silent in his presence. Owing to these difficulties the few simple stories which follow represent the whole of my folk-lore gleanings during seven years' intimate association with Cree Indians.

I. THE CREATION.

At one time, long ago, the world was covered with water, and the animals wished for some dry land. The muskrat volunteered to dive down and see what he could bring to the surface. He carried some mud on his tail, but there was not sufficient, and it immediately sank. Next the otter made an attempt and failed. Then the beaver tried and managed to bring to the surface enough earth to form a small island. From this the world grew.

2. THE BIRTH OF LAKE MISTASSINI.

Two brothers went out on a hunting excursion. They separated at a certain point, and each took a different route. One of them came to a small pool and saw in the water an enormous otter. He was just about to kill it when several young otters emerged from the pool. He noticed that they were of different colors, some red, some blue, and some green. Amazed at the unusual sight, he ran to inform

his brother of the strange occurrence. The brother wished to go back and shoot the animals, so they started off together. As soon as the old otter made her appearance, one of the brothers fired. It dived, and immediately the water of the pool began to boil and foam and flood the surrounding land. The brothers ran in opposite directions and the water followed them. At last one of them was brought to a halt at some high rocks near the post of Mistassini, and the old otter devoured him. The waters then ceased to rise, and the lake remained as it is to-day.

3. THE PAINTED CANOE.

Long ago an old man and his daughter lived by the shore of a river. They were very happy until an Indian came along and married the daughter.

The old man resolved, however, not to be so easily deprived of his only comfort, so he took his son-in-law out into the woods and left him to freeze to death.

To the dismay of the old man the daughter married again, so he at once set about treating this young man as he had done the other. In the spring at the time the sturgeon spawns he invited his son-in-law to go out with him to spear the fish. The young man happened to step on the edge of the canoe, and the old man, taking advantage of the chance thrown in his way, jerked the canoe to one side, and the young man fell into the rapid. When he came to the surface he saw the canoe in the distance, but managed by swimming hard to reach land in safety. When the old man came ashore he was questioned as to the whereabouts of the young man, and replied that he supposed his son-in-law must be drowned, as he fell out of the canoe. To his astonishment they told him that his treachery was discovered and that the young man was alive in his tent.

The old man next invited his son-in-law to go hunting with him, and again he agreed. They journeyed far from their tent and camped in the woods. At night-time it is the custom of the Indians to hang their boots before the fire to dry. The old man and his son-in-law did this, but the young man, suspecting treachery, changed the position of the boots and hung his own where his father-in-law's had been placed. The old man arose in the night, took his son-in-law's boots and put them in the fire, never dreaming that he was about to become the victim of his own treachery. He then aroused the young man and told him his boots were on fire. The young man on coming out of the tent said, "These must be your boots. Mine are on your poles and are all right." He then put on his boots and left his father-in-law to freeze to death. He had not gone far before he heard footsteps behind him, and upon waiting saw that

the old man had tied brush (twigs of fir-tree) upon his feet, and was all right.

The young man saw that there would be no peace until he could rid himself forever of his father-in-law's company. He made a canoe and painted the inside more beautifully than any canoe had before been painted. He also made handsome paddles and presented these to the old man, who was delighted and became so anxious to try the merits of his new canoe that he went out without noticing the threatening weather. He was so taken up with the beautiful way in which the canoe was decorated that he gave no heed to his course. A storm sprang up, and he was never seen nor heard from again.

4. A BIG PERCH.

Some Indian hunters were camped along the shores of Lake Mistassini. As fish and game were plentiful they were happy and contented. One evening they missed one of their number, and though they searched everywhere could not find him. They had many days given him up for dead, when he surprised them by calmly walking into camp. On their asking him where he had been he told the following story:—

"That night you lost me I was at the bottom of the lake, where I saw all kinds of fish, some pretty, some ugly, and some savage. There was one perch so large that he could not turn around in the lake, but had to swim up and down without turning."

The above story has been handed down from father to son, and even to-day Indians refer to the "big perch," just as seriously as if it really existed. Lake Mistassini is 120 miles long and 20 miles wide, so the legend far eclipses the white man's story of the sea serpent.

5. THE STORY OF KATONAO.

Katonao was a great warrior who was always seeking for glory. He had two sons who were very much like him in this respect. They went off to meet some other warriors, and Katonao followed to help them fight. When he had gone some distance he saw a lot of warriors on the ground dead, and he knew that his sons had passed that way. At last he came across one of his sons who was lying wounded on the ground, pierced by a number of arrows. The old man pulled the arrows from his son's body and went in search of the other son. He had not proceeded far when his wounded son overtook him and both followed the tracks of the other son. At last they came across him fighting desperately with hostile warriors, and they ran to help him. Old Katonao tripped on his snowshoes and was captured. The two sons tried hard to save their father and en-

deavored to pull him from the hostile warriors, but he asked them to let him be taken.

The hostile warriors resolved not to kill Katonao at once, but reserve him for a feast. They treated him with great cruelty on the journey, sometimes dragging him naked through the snow and tying him to the sled exposed all night to the cold. They gave him old skins to eat. As soon as the warriors arrived home they tied old Katonao up, and resolved to sacrifice him on the morrow. They placed him in a tent with an old man as guard. Orders were given to cook Katonao for the feast, but some of the women cried out that there were lots of partridges in the woods. The old man then asked the warriors if Katonao and the women could go hunting the partridges, and they consented. Katonao then took up his bow and arrows and killed many partridges. In hunting these birds he wandered farther and farther away from his captors, and at last he made a dash for liberty. He was still naked and suffered much in making his escape. He had not gone far when he saw the warriors in full chase, so he hid in the snow and killed two of them as they ran past him. He then took off their clothes, fixed himself up, and started in search of his sons.

When the warriors came upon their dead comrades, they returned to the camp and blamed the old man for asking Katonao to go out hunting. Then they called him and killed him for the feast. When Katonao arrived at the tent of one of his sons, he found him making snowshoes. He walked on farther and found the other son making a canoe. Katonao shot an arrow into him and chased him into the tent. The other son came up, and seeing what Katonao was doing was about to put him to death, but the wounded boy cried out for him to spare his father, so Katonao was spared and lived with his sons for a long time.

6. THE FISHERMAN.

An old man and his two sons were encamped by the side of a large lake. One day the wife of one of his sons saw a number of warriors on the shore of the lake. She called out, as she knew the warriors were waiting for the two young men to return from the hunt.

The old man had a fish-hook set through the ice, so he took a small bag and a stick pointed at both ends and went to visit his hooks.

As soon as the strange Indians saw the old man at his hooks, one of their number went to push him under the ice. As the warrior drew near, the old man stabbed him with the sharp stick. His comrades seeing this sent two of their number to kill the old man, but these were killed in the same manner as the first. The whole band

then went to obtain revenge. They fired arrows, but these fell harmlessly into the old man's bag. The sons, hearing that their father was in danger, came up and killed the warriors. The old man was very tired, and glad to get a rest after his exertions.

7. THE BITER BIT.

There was once an old man who had an only daughter to look after him. One day the daughter was married to a young Indian, and this so angered the old man that he put the husband to death.

The daughter married again, and again the old man made away with her husband. The manner in which he killed them was by coaxing them to the top of a hill, where he had a trap placed to break their backs.

At last the daughter married a man who happened to be a little more cunning than the rest. He ran away with the daughter and went off to hunt bear. That winter he was very successful and killed many bears. He made a large roggan or birchbark basket in which he put the bear's fat. The roggan was so heavy that it took four men to carry it.

In the spring the couple returned to the old man's wigwam, and the son-in-law made him a present of the roggan. The old man was so strong that he lifted the roggan easily. The old man then coaxed the son-in-law to go to the top of the hill, intending to serve him as he had done the others, but the young man proved too strong and cunning for the old fellow, and in wrestling he broke the old man's back. During the struggle the old man cried out to his daughter that her husband was killing him, but she had no sympathy for him, and said that it served him right.

Fred Swindlehurst.

MONTREAL, CANADA.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Blackfeet*. At pages 276-277 of Professor Wissler's monograph on the "Decorative Art of the Sioux Indians," noticed below, are some items concerning the "Decorative Art of the Blackfeet." The beaded and quill work of the Blackfeet "are relatively infrequent, and do not possess the variety and complexity of those of the Dakota." *Parfleche* decoration is known as "Gros Ventre painting;" this probably indicates that "the whole was copied directly from that tribe." The native art of the Blackfeet is pictographic, and "the few highly conventionalized forms they have adopted are important religious symbols." In general it may be said that "the Sioux show a tendency to love art for art's sake, while the Blackfeet love art for the sake of their religion." — *Musquakie (Outagamie, Fox)*. Volume li. (1902, ix. 147 pp. pl. 1-8 and 64 figs.) of the Publications of the Folk-Lore Society (London) is entitled "Folk-Lore of the Musquakie Indians of North America and Catalogue of Musquakie Beadwork and other Objects in the Collection of the Folk-Lore Society, by Maria Alicia Owen." Miss Owen is a member of the American Folk-Lore Society and has contributed to its Journal from time to time. The monograph now under consideration treats of: Mythical origin, achievements and fate of the brothers, legend and history, government, beliefs, dances, birth and infancy, puberty, courtship and marriage, death, burial, and ghost-carrying, folk-tales, etc. Pages 95-147 are occupied by a descriptive list of one hundred and nine items of Musquakie objects presented by the author to the Society: woman's dance costume and ornaments; man's dance costume and ornaments; shaman's costume, ornaments, and paraphernalia; musical instruments; weapons, implements, etc.

In the myth of origins, He-nau-ee (Mother), who came down from the Upper World in a storm, figures with her two children, Hot Hand and Cold Hand, who, after a number of adventures, including the killing of Black Wolf, fell into the cave of Ancestors (Ancestral Animals) by whom they were made *ma-coupee* (full of magic), and sent back. A boy and a girl born of lumps on the side of the Brothers were the ancestors of the tribe—they began by having seven sons and seven daughters, from whom came the seven clans of the Musquakies, named after the seven ancestral animals (fox, eagle, bear, beaver, fish, antelope, raccoon). After teaching the boy and girl, the Brothers went away to kill or conquer the demons and devils. The Musquakie tribe is "a limited monarchy with an hereditary chief of

the Eagle clan." It has a head-chief's council, councils of sub-chiefs (of the seven clans), and a body of "honorable women." The shaman is a prominent figure in the councils—the present head-shaman and person of most influence had the advantage of studying medicine with a white man. The "honorable women" have great power to turn public opinion. In their religious and superstitious beliefs, "the Musquakies pay homage to four gods, seven totems, or patron saints, and an uncountable number of demons, devils, sprites, and ghosts." The "gods" are the good *manito-ah* (in the sun), the bad *manito-ah* (lord over that cold, slippery, wet cavern in which bad souls are imprisoned), and the two Brothers.

The chief dances are the religion dance, or dance of remembrance (*i. e.* of "unforgotten ways of their fathers"), with a subsequent four-days' Sabbath, corn-planting dance, totem dances (like the religious dance, but with no dog sacrifice), green-corn dance ("what Thanksgiving is to a Yankee, or the Feast of the First Fruits to a Semite"), the woman dance, bear dance (by young men), buffalo dance ("both an incantation and an historical drama"), discovery dance, young dogs' dance (with howling and barking), horses' dance, scalp dance ("now only a bit of acting"), dead man's medicine dance, the young servant's dance, birds' dance (public observance by members of a secret society of reckless young men), presents dance or dower dance (by young men for poor marriageable girls). While Musquakie infants and little children "are indulged and petted as few white children are," they have few toys and no "medicine" of their own, except a few talismans, more for the sake of the soul than of the body. Following his being weaned (at four or five), the Musquakie boy has a nine-years' novitiate till after the midnight dance (Religion) he wakes up a man. The girl's training is not so severe. The Musquakie wooing and wedding have their share of gossip and romance. The grave-digging, formerly the work of slaves, is now done by white men hired by the relations. The "ghost-carrier" rides toward the west. The folk-tales include: Girls and bear, the gray-wolf and the orphan boy, the woman and the tree-ghost, the man and the tree-ghost, the man and the young girl, the duck-woman, the woodpecker-man, prairie-chicken woman, the owl, the girl-with-spots-on-her-face, the young man that killed himself and was made alive again. One curious item of belief (p. 94) is that a suicide's soul explodes.

This volume is especially valuable as a study of the lore of a people who have been considerably influenced by the whites in spite of their resistance. In connection with Miss Owen's data should be read the articles of Mrs. Lasley (*J. A. F.-L.* vol. xv. 1902, pp. 170-178) on "Sac and Fox Tales" and William Jones (*ibid.* vol. xiv.

1901, pp. 225-239) on "Episodes in the Culture-Hero Myth of the Sauks and Foxes."

CADDOAN. Part ii. (pp. 5-372, 9 pl. 11 figs.) of the "Twenty-second Annual Report of the Bureau of American Ethnology, 1900-1901" [Washington, 1904], consists of "The Hako: A Pawnee Ceremony," by Alice C. Fletcher, assisted by James R. Murie, music transcribed by Edwin S. Tracy. The Hako ceremony had no fixed or stated time, and "was not connected with planting or harvesting, hunting or war, or any tribal festival," although, the Kúrahush (custodian and hierogogue) said: "We take up the Hako in the spring when the birds are mating, or in the summer when the birds are nesting and caring for their young, or in the fall when the birds are flocking, but not in the winter when all things are asleep. With the Hako we are praying for the gift of life, of strength, of plenty, and of peace, so we must pray when life is stirring everywhere." Miss Fletcher (p. 280) describes the purpose of the Hako, with "its long series of observances, which are replete with detail and accompanied by nearly one hundred songs" (no change in the order of rites or songs was permitted), as twofold: "First, to benefit certain individuals by bringing to them the promise of children, long life, and plenty; second, to affect the social relations of those who took part in it, by establishing a bond between two distinct groups of persons, belonging to different clans, gentes, or tribes, which was to insure between them friendship and peace." Desire for offspring was probably the original stimulus, but the ceremonial forms here used to express this desire were undoubtedly borrowed from earlier ceremonies through which the people had been familiarized with certain symbols and rites representing the creative powers. The second purpose of the Hako "was probably an outgrowth of the first purpose, and may have been based upon tribal experience in the practice of exogamy." Besides its social and religious significance, the Hako became a medium of exchange of commodities among tribes, — "the garments, regalia, and other presents brought by the Fathers to the Children were taken by the latter to some other tribe, when they in turn became the Fathers." Testimony to "the mental grasp" of the Pawnees is borne by the "compact structure" of the Hako. The rhythm of the songs accompanying every ceremonial act has been determined by the thought to be expressed, — "rhythm dominates the rendition, which is always exact, no liberties being taken for the purpose of musical expression, in our sense of the term." Of the songs, words, music, and translations are given. The paraphernalia are figured in the plates. The Hako ceremony consists of the Preparation with 8 rituals, and the Ceremony itself with 12 rituals. There are also four incidental rituals that may be

interpolated (comforting the child, prayer to avert storms, prayer for the gift of children, changing a man's name). The rituals of the Preparation are: I. Making the Hako (invoking the powers, preparing the feathered stems, painting the ear of corn, and preparing the other sacred objects, offering of smoke). II. Prefiguring the journey to the Son. III. Sending the messengers. IV. Vivifying the sacred objects, Mother Corn assumes leadership, the Hako party presented to the Powers. V. Mother Corn asserts authority, songs and ceremonies of the way, Mother Corn reasserts leadership. VI. The Son's messenger received, the Hako party enter the village. VII. Touching and crossing the threshold, consecrating the lodge, clothing the Son, and offering smoke. VIII. The Fathers feed the Children. IX. Invoking the visions. X. The Dawn (the birth of Dawn, the Morning Star and the new-born Dawn, daylight, the Children behold the day. XI. The male element invoked (chant to the sun, day songs). XII. The rites came by a vision. XIII. The female element invoked (the sacred feast of Corn, song to the Earth, offering of smoke, songs of the birds). XIV. Invoking the visions of the ancient. XV. The flocking of the birds, the sixteen circuits of the lodge. XVI. Seeking the child, symbolic inception, action symbolizing life. XVII. Touching the child, anointing the child, painting the child, putting on the symbols. XVIII. Fulfilment prefigured (making the nest, symbolic fulfilment, thank offering. XIX. The call to the Children, the dance and reception of gifts. XX. Blessing the child, presenting the Hako to the Son and thanks to the Children. The Hako Preparation also of three and the Ceremony of four divisions. Of the Preparation the first division (initial rites) includes rituals I.-IV., the second (the journey), the fifth ritual, and the third (entering the village of the Son and consecrating his lodge) rituals VI. and VII. The first division (the public ceremony) of the Ceremony includes rituals VIII.-XIV., the second (the secret ceremonies) rituals XV.-XVIII., the third (the dance of thanks) ritual XIX., and the fourth (the presentation of the Hako) ritual XX.

This monograph, invaluable to the student of primitive religions, represents four years of work and gives the entire ceremony as observed in the Chani band of the Pawnee tribe. The collaborator of Miss Fletcher, Mr. Murie, is "an educated Pawnee whom I have known since he was a schoolboy, twenty years ago," and one fully qualified to preserve the ancient lore of his people. She also had as authority for the text and explanation of the ceremony, Taherüssawichi, a full-blood Pawnee about 70 years old, who is a fine specimen intellectually of the Indian stock. In her "The Hako" Miss Fletcher has accomplished a most difficult task with great tact and skill, and added a classic to the literature of the American aborigines.

CALIFORNIA. Galen Clark's "Indians of the Yosemite Valley and Vicinity, their History, Customs, and Traditions" (Yosemite Valley, 1904, pp. 110) treats of early history (original legend according to Chief Teneiya), contact with the whites and effects of the war, customs and characteristics (division of territory, commerce, communication, dwellings, clothing, etc.), sources of food supply (hunting, fishing, acorns as food, Indian dogs, nuts and berries, grasshoppers and worms), religious ceremonies and beliefs (dances, festivals, marriage, medicine men, disposing of the dead, spiritism), natural industries, (basketry and bead work, bows and arrows). The section (pp. 76-100) on "Myths and Legends" contains: Legend of To-tau-kon-nú-la and Tis-sa'-ack (origin of the mountain Half Dome), Another Legend of Tis-sa'-ack (origin of North Dome), Legend of the Grizzly Bear (origin of tribal name Yosemite), Legend of the Tul-tok'-a-na (rock named after the measuring-worm), Legend of Grouse Lake, Legend of the Lost Arrow. Concerning these legends the author remarks (p. 77): "The Legend of To-tau-kon-nu'-la and Tis-sa'-ack is made up of fragments of mythological lore obtained from a number of old Indians at various times during the past fifty years. It varies somewhat from other legends which have been published regarding these same characters, but it is well known that the Indians living in Yosemite in recent years are of mixed tribal origin and do not all agree as to the traditional history of the region nor the names of the prominent scenic features, nor even of the valley itself." Pages 107-109 are devoted to the "Interpretation of Indian Names," the "accepted meaning of twenty-one names of prominent features of the valley being given, including Yo-sém-i-te, "Full-Grown Grizzly Bear." Mr. Clark, the author, was the discoverer of the Mariposa Grove of Big Trees, and for many years Guardian of the Valley.

IROQUOIAN. To the "Twenty-first Annual Report of the Bureau of American Ethnology, 1899-1900" (Washington, 1903), pages 127-339, Mr. J. N. B. Hewitt contributes the first part of a valuable monograph on "Iroquoian Cosmology." Of an Onondaga, a Seneca, and a Mohawk legend of the origin of things, the native texts, interlinear, and English translations are given. The Onondaga text was obtained from the late John Buck in 1889 on the Grand River Reservation, Ontario, and revised in 1897 with the help of his son, — the shortness of this version is accounted for by the fact that "the relater seemed averse to telling more than a brief outline of the legend." A longer version from Chief Gibson will be printed later. The Seneca text was obtained in 1896 on the Cattaraugus Reserve, N. Y., from the late John Armstrong, "of Seneca-Delaware-English mixed blood, an intelligent and conscientious annalist," — it has also been revised since. The Mohawk text was obtained in 1896-97 on the

Grand River Reservation from Seth Newhouse, "an intelligent and educated member of the Mohawk tribe." Of the material as a whole Mr. Hewitt says (p. 137): "In general outlines the legend, as related here is identical with that found among all of the northern tribes of the Iroquoian stock of languages. It is told partly in the language of tradition and ceremony, which is formal, sometimes quaint, sometimes archaic, frequently mystical, and largely metaphorical. But the figures of speech are made concrete by the elementary thought of the Iroquois, and the metaphor is regarded as a fact. Regarding the subject-matter of these texts, it may be said that it is in the main of aboriginal origin. The most marked post-Columbian modification is found in the portion relating to the formation of the physical bodies of man and of the animals and plants, in that relating to the idea of a hell, and in the adaptation of the rib story from the ancient Hebrew mythology in connection with the creation of woman." The tales are given "exactly as related," no liberties having been taken with the texts. The idea of the direct creation of the bodies of man and of the animals out of specific portions of the earth by Tharonhiawakon is declared by the author to be "a comparatively modern and erroneous interpretation of the original concept (due to Scriptural teachings). The original Iroquoian thought was: The earth through the life, or life-power innate and immanent in its substance, — the life personated by Tharonhiawakon, — by feeding itself to them produces plants and fruits and vegetables which serve as food for birds and animals, all which in their turn become food for men, a process whereby the life of the earth is transmuted into that of man and of all living things." With this significance the Iroquois call the earth *Eithinoha*, "Our Mother." The mere creation of man from a piece of earth (as the potter makes a pot) is not Iroquoian — for, in the protology of these Indians, "things are derived from things through transformation and evolution." The parthenogenetic conception, too, has been misunderstood and misinterpreted. The first beings of Iroquoian mythology were anthropic or "man-beings," *i. e.* they "were not beasts, but belonged to a rather vague class, of which man was the characteristic type." Beast gods come later. Among these first beings were: Daylight, Earthquake, Winter, Medicine, Wind (or Air), Life (Germination), and Flower. The Iroquoian term rendered in English "god" really signifies "disposer, controller," for to the Iroquois "god" and "controller" are synonymous. The reign of beast, plant, tree gods, etc., came about from the fact that "in the development of Iroquoian thought, beasts and animals, plants and trees, rocks and streams of water, having human or other effective attributes or properties in a paramount measure, were naturally regarded as the controllers

those attributes or properties, which could be made available by orenda or magic power." For this reason "the reputed controllers of the operations of nature received worship and prayers." Mr. Hewitt's monograph contains most valuable data for the study of primitive religion, and his authority must carry weight in the settlement of numerous disputed questions. Concerning the name *Tawiskaron* we learn (p. 139): "The Mohawk epithet is commonly interpreted 'flint,' but its literal and original meaning is 'crystal-clad' or 'ice-clad,' the two significations being normal, as crystal, flint, and ice have a similar aspect and fracture. The original denotation is singularly appropriate for winter." The Onondaga *Ohaä* and the Seneca *Othä'kwenda'* "do not connote ice, but simply denote flint." The name *Tharonhiawakon* signifies "he grasps the sky (by memory)," — he is also called *Odendonnia*, sprout, or sapling, and *Ioskaha*, having apparently the same meaning. The "hiding away" of children till puberty is a curious primitive Iroquoian custom noted on pages 142 and 255. "The tree called Tooth" is said to be probably the yellow dog-tooth violet, — its blossoms make the world in which it is light. A euphemism for "is pregnant" is "life has changed." The monkey (Onondaga "*gadji'k'daks*, it eats lice") was probably quite unknown to the Iroquois. In the Seneca version (p. 233) two female children are given to a man-being in addition to his two male children "merely to retain the number four, as they do not take any part in the events of the legend." In the Mohawk version (p. 266) occurs the word *karon'to* (it tree floats) in which some authorities see the etymology of the place-name *Toronto*. To the texts are appended some good pictures of Iroquoian Indians. The publication of the original Indian texts and their interpretation by an expert like Mr. Hewitt marks a new era in the study of the northern Iroquois.

PUEBLOS. — *Hopi (Moki)*. To Part i. of the "Twenty-second Annual Report of the Bureau of American Ethnology, 1900-1901" [Washington, 1904], Dr. J. Walter Fewkes contributes (pp. 1-195, 70 figs. 30 plates) an account of "Two Summers' Work in Pueblo Ruins." The ruins in question are those on the Little Colorado River, those near Winslow, the Cheylon and Chaves pass ruins, the ruins between Winslow and the Hopi Pueblos, Kintiel, ruins near Holbrook, Four-mile ruin, Pinedale, Stott ranch, ruins in Pueblo Viejo, etc., and were investigated in the summers of 1896 and 1897. The plains and mesas bordering the Little Colorado River and its tributaries were "sites of populous pueblos in prehistoric times." The alkalinity of the soil, which led to the abandonment of Sunset, once a thriving Mormon settlement near Winslow, may, perhaps, account for similar abandonments by their Hopi predecessors. Drought and Apache attacks were also in evidence. The situation of ruins is

indicated by the statement (p. 58), "the simple existence of a permanent spring of potable water in this part of Arizona may be taken as indicative of ruins in its immediate vicinity, and when such a spring lies on or near an old trail of migration, evidence of former settlements cannot be difficult to find." The former inhabitants of these prehistoric pueblos were probably akin to the Hopi. The pottery remains and their ornamentation are discussed in detail. Of decorative designs, human figures are very rare, and there were only a few pictographs of quadrupeds, the majority of animal figures being those of birds, — insects are represented by the butterfly, dragon-fly, and spider, the last occupying an important place in Pueblo mythology. There is a wealth of geometrical designs. In the line of ornaments there occur mosaics ("the ancient Pueblo peoples of Arizona were adepts in making mosaics, some examples of which rival in excellence the work of a similar kind in old Mexico"), lignite gorgets, ear-pendants, etc., shell wristlets, bracelets, rattles, gorgets, animal figures, etc., — "all the species of shells which were found in ruins belong to the molluscan fauna of the Pacific, and are still used for ceremonial or ornamental purposes in modern Hopi pueblos." The collection of bone implements was "large and varied in character." Turtle carapaces, horn objects, pigments, cloth fragments (remarkably few), matting (for the dead), basketry (essentially the same as modern Pueblo types), prayer-sticks, bow-and-arrows, gaming-reeds, seeds in food basins (corn like that cultivated by modern Hopi farmers), food remains (corn-bread like that of modern Hopi), stone implements, stone slabs (decorated with figures painted in various pigments), discs, fetishes, human crania, animal remains, etc., are briefly treated. By its architecture and pottery Kintiel belongs to the Zuñi series. The prehistoric inhabitants of Pueblo Viejo practised both house-burial and cremation. The rectangular rows of stones on level mesa tops and side hills, Dr. Fewkes thinks, "may be regarded as the walls of terraced gardens, so placed as to divide different patches of cultivated soil, or to prevent this soil from being washed down to the plain below." The use of terraced gardens still survives among the Hopi Indians. The ancient farmers of the Pueblo Viejo also practised irrigation, as the remains of extensive aboriginal ditches show. Jars or vases made in human form are not known in the northern and central Arizonian (Pueblo) region, and their rare presence in the southern area (*e. g.* cave in the Nantacks) is due to Mexican influence, and harmonizes with the theory of a Mexican art element in southern Arizona. A human effigy vase has been found at San José (Pueblo Viejo). Yellow ware is the characteristic pottery of Tusayan, red ware of the Little Colorado, and brown of the Gila valley ruins. The cliff-building stage of culture is

limited to no race or country, its existence being due to geological and climatic causes. The original hunter turned farmer here because there was no game to keep him to his earlier estate, and no fish to make of him a fisherman. The history of this region is the story of the sedentary agriculturalist harried by the nomadic robber. The Indian turned farmer to escape perishing, then cliff-dweller and pueblo-dweller to escape or resist his human foes. — To the "Twenty-first Report of the Bureau of American Ethnology, 1899-1900" [Washington, 1903], Dr. Fewkes contributes a paper (pp. 3-126, 62 plates), on "Hopi Katcinas drawn by Native Artists." The article, which is "profusely illustrated by a series of colored plates reproduced from the original drawings made by a native artist well versed in the symbolism of his people," is concerned with data collected in 1900. The various Hopi festivals are briefly described, also the pictures of the Katcinas relating to them, with more or less detail in many cases. The idea of obtaining such a "series of drawings of all the personations of supernatural beings which appear in Hopi festivals" was suggested to Dr. Fewkes "by an examination of Mexican codices, especially the celebrated manuscript of Padre Sahagun, now in Madrid, the illustrations in which are said to have been made by Indians, and Chavero's 'Lienzo de Tlascal,' lately (1892) published by the Mexican government." This comparison is well worth developing further. The pictures "may be regarded as pure Hopi, and as works little affected by the white teachers with whom of late these people have come into more intimate contact than ever before. As specimens of pictorial art they "compare very well with some of the Mexican and Mayan codices," and they also show "the ability of the Hopis in painting, a form of artistic expression which is very ancient among them." These pictures likewise "represent men personating the gods as they appear in religious festivals, and duplicate the symbols on certain images called dolls, which represent the same beings." It is these personations that are called *katcinas*, and the number of them is very great, — "much greater than the number figured, especially if all those mentioned in the traditions are included." The names of the pictures are of philologic importance, — "some of them are called by Zuni, others by Keresan, Tanoan, Piman, and Yuman names, according to their derivation." Says Dr. Fewkes on this point: "This composite nomenclature of their gods is but a reflexion of the Hopi language, which is a mosaic of many different linguistic stocks" (p. 18). Among the more interesting and important pictures are those of Pantiwa, the sun-god (of Zuni origin); Tcakwaina (of Tewan origin, relating to the matriarchal clan system); Sio Calako (a Zuni giant); Tcbaiyo (a boggy god); Eototo (important in the celebration of the Departure of the Katci-

nas); figurines of corn maidens (an interesting marionette performance); Mucaias Taka (Buffalo youth) and Mucaias Mana (Buffalo maid); Tacab (a Navaho god); Kae (corn katchina); Tawa (sun katchina); Lefiya (flute katchina); Citulilü (rattlesnake, of Zuni origin), etc. On pages 109-112 are described "ancient clan masks;" on pages 112-114 masks introduced by individuals; on pages 114-117 personators appearing in races called *wawac*; on pages 118-122 beings not called katchinas. On pages 123-124 are given the Hano (Tanoan) names for about 60 of the pictures here described, and on pages 124-126 the foreign origins of the various not-Hopi *katchinas* are indicated.

SIOWAN. — *Dakota*. Professor Clark Wissler's "Decorative Art of the Sioux Indians," published in the "Bulletin of the American Museum of Natural History" (vol. xviii. pt. iii. pp. 231-278, 19 pl. 29 figs., N. Y., Dec. 17, 1904), treats of: Decorative designs and their elements, conventional decorations with symbolic associations, examples of the ideas associated with designs, military symbolism. The chief symbolic motive in decorative art is furnished by "the men or rather the military interests which they represent." To pictographic expression they add the use of the geometric designs of the women, reading into these their own ideas. The origin of these geometric designs is uncertain, but they "bear a stronger resemblance to Southwestern art than to any other." The higher productions in art seem to have been masculine in origin, — the ideals of the women among the Sioux seem to be more often ideals of technique. One very interesting feature of the decorative art of the Sioux is "the use and recognition of the pattern-names for the most elementary geometric designs, and the use of these as elements in the composition of complex designs." Among these designs are the *tipi*, step, bag, bundle, box, trail (path, road), "three-row," "middle-row," space, vertebræ, "filled-up," twisted, tripe, arrow-point, "full of points," crossed arrows, looking-glass, etc. There may be said to exist "a school of art" among the Dakota, whose ideal is "the use of conventional elements in compositions of conventional types," — in its production, this art belongs to woman. The decorations of a woman are adopted by a girl after she has formally gone through the puberty ceremony. The women say that they sometimes dream out complex designs, — in such dreams, "the design usually appears on a rock or the face of a cliff, though dreaming of an entire piece of work in its finished state is not rare." Such experiences are attributed to the female culture-heroine. The few "dream designs" of recent origin seen by the author are "in no way different from other designs." In ceremonial and religious designs colors are often symbolic: *Red*, sunset, thunder; *yellow*, dawn, clouds, earth; *blue*, sky, clouds, night, day; *black*, night; *green*, summer. The cross

appears as a military symbol. With the Sioux war was an ideal, and the Indians "pray for power and success in a future war," while with the Blackfeet "the great idea was to get horses by raiding other Indians; fighting was a mere incident," and the Blackfeet "pray and conjure that they may get many horses by means within the limits enforced by the police." Every reason leads to the belief that the pictographic mode is the older, and that "reading in" of resemblances plays a large rôle.

CENTRAL AMERICA.

MAYAN. In part i. of the "Twenty-second Annual Report of the Bureau of American Ethnology, 1900-1901" [Washington, 1904], pp. 197-305 (12 pl. 47 figs.), Cyrus Thomas has an article on "Mayan Calendar Systems II.," the sections of which treat of: Initial series of Mayan inscriptions, Secondary numeral series of the Quirigua inscriptions, Maya chronological system, The Cakchiquel calendar, Maya mode of calculation, Signification of the numeral series, Inscription at Xcalumkin, Yucatan, Inscription on Stela C, Copan, The nephrite stone of the Leyden Museum, Calendar and number tables. The topics are discussed largely in relation to Goodman and Maudslay's views and theories. Stela D Copan is noteworthy for having in the initial series the usual face characters replaced by full forms. Concerning this, Professor Thomas observes (p. 222): "Entire bodies, instead of conventional heads, are given, and, though they are to some extent grotesque, yet they seem to indicate the aboriginal idea of the origin of these symbols." The *ahau* symbol "is the skeleton form of a nondescript bird-like animal with a large fang; the *chuen* glyph is a frog-like animal." In the full forms of *ahau* and *katun* in Stela D the little patches of cross-hatching appear as feather marks. Professor Thomas considers that "Goodman's determinations, where the data are sufficient, are, as a rule, correct," although there are also cases of mere guesswork. On page 244 he suggests that in a certain part of the Dresden Codex "the aboriginal artist, by inadvertency, made an exchange between the black and red series in the *ahaus* and *chuens*." He does not agree with Goodman's view that "the system used in the inscriptions is different from that used in the Dresden codex, which he evidently includes under the term 'Yucatec system,'" and points out that the inscription of Xcalumkin "carries back the Yucatec calendar system to the days of the inscriptions." Goodman's suggestion that the Colomes, Xius, Chels, and Itzas had each their own "chronological system, using a common calendar," is not approved, nor his theory of only thirteen cycles to the great cycle. Goodman's assertion that the calendar year of the Cakchiquels consisted of three

hundred and sixty-six days is thought to be incorrect, — the number was four hundred. Professor Thomas holds, concerning Maya methods of calculation, that "all the series in the codices and inscriptions could have been formed by the aboriginal authors with their numeral systems by addition and subtraction." (P. 289.) The earliest and latest dates at Copan are, according to Professor Thomas, 222 years apart," and the dates may refer to historical events.

SOUTH AMERICA.

CALCHAQUIAN. To the "Añales del Museo Nacional de Buenos Aires" (vol. xi. 1904, pp. 163-314) Dr. Juan B. Ambrosetti contributes a monograph on "El bronce en la region Calchaqui." The first part treats of Calchaqui mining and metallurgy (ancient mines, use of copper among the Peruvians, methods of fusion, bronze, Argentine tin, Calchaqui methods); the second describes the archaeological material (borers, simple knives, chisels, axe blades, spatulas, choppers, hatchets, ornamental objects, flatheaded pins with holes, pin with spiral-head, pins with *graffiti*, rings, bracelets, and other personal ornaments, bells, depilatory pincers, needles, spindle-knobs, bolas, stellate club-heads, ceremonial axe of Peruvian type, *toki* or ceremonial axe, "sceptres," ceremonial knives, "gauntlets," pectoral insignia, disks, etc.) An appendix (pp. 305-312) treats of bronze axes with iron handles, counterfeit bronzes, fusion of bronze in the colonial period, non-Calchaqui bronze. The Calchaquis were really in the bronze age, and there is much to interest the folk-lorist in the nature of their weapons and implements, their ornamentation, etc. The figures on the insignia for the breast and forehead are *sui generis*. The ornamentation of the bronze disks is also remarkable. To this monograph is appended (pp. i-viii) a list — sixty titles in all — of the published writings of Dr. Ambrosetti on Argentinean archæology and related topics.

A. F. C. and I. C. C.

RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. Rev. R. H. Nassau's "Fetichism in West Africa" (N. Y., 1904, pp. xix, 389) contains a brief section (pp. 273-276) on "The American Negro Voodoo." According to the author, "Vudu, or Odoism, is simply African fetichism transplanted to American soil." As a superstition it "has spread itself among our ignorant white masses as the 'Hoodo.'" He also thinks that "Uncle Remus's mystic tales of 'Br'er Rabbit' . . . are the folk-lore that the slave brought with him from his African home." The glossary contains such more or less familiar words as *bwanga* (medicine), *gree-gree* (fetich amulet), *gumbo* (okra), *mbenda* (=pinder "ground-nut"), etc.

JAMAICA. The collection of "Folk-Lore of the Negroes of Jamaica" (see this Journal, vol. xvii. p. 296) is continued in "Folk-Lore" (vol. xv. 1904, pp. 450-456). Items of superstition under the rubrics, relating to the human body; friendship, marriage, and lovers; birth and death; marriage, courtship, and lovers; death, the corpse, the funeral; vegetation; the body; births, babies, and children; miscellaneous, — chiefly from the southern districts of St. Andrew. Many interesting omens are given. Of "a man of mediocrity in the spiritual matters of life," it is said that he "becomes a 'rolling calf' after death, for he is too good for hell and too wicked for heaven." There is reminiscence of African witchcraft in the idea that "if a certain plant called *wangra* is in a provision ground, every thief that visits the field will die." The folk-lore of the mole is quite extensive: A mole on the lip signifies a lying tongue; on the abdomen, edacity [*sic*]; on the leg, love of travel; on the neck, wealth; one on the neck also indicates that the person will be hanged, and one on the wrist that he will be handcuffed. Of April Fool's Day, it is said that "All people who are born on the first day of April grow up fools." People who die unbaptized "become wandering spirits."

A. F. C.

RECORD OF PHILIPPINE FOLK-LORE.

"ASSUAN." To Dr. Washington Matthews the Editor owes the following genuine contribution to folk-lore, which appeared in "The Friends School Quarterly" (Washington, D. C.) for February, 1905 :

A CURIOUS BELIEF.

In the Philippine Islands the people believe in the "Assuan." The Assuan is supposed to be a young man who is very handsome and who goes courting the girls, trying to get them to marry him. For this purpose he goes to balls and various ceremonies, and also visits at their houses in the evenings and makes himself very agreeable. He has power to change himself into any kind of animal or bird whenever he wishes.

The Assuan is supposed to have a servant called "Tic-Tic," who goes everywhere with him. It is Tic-Tic's business to hunt for little children and babies and carry them away while Assuan is getting the young girls. The reason this servant is called "Tic-Tic" is because when he has some children he goes outside of the house where his master is and calls "Tic-tic! tic-tic!" so that his master will know that he has something and will come out to go home with him.

These creatures are said to live in the roots of the big mango-trees, where they make great holes. When they bring the girls and babies home they drop them down into a very deep hole and keep them there until they are to be eaten.

All the girls were terribly afraid of being caught by these things, so they always kept the stick with which the rice was pounded across the front door. If the Assuan came he could get into the house over the stick, but could not get out again, and so would be caught. It would be hard to find a house in all the islands which does not have the rice stick across the door at night.

It is believed that any man can become an Assuan by eating a great quantity of raw meat and drinking blood, so for this reason no good Filipino will eat meat that has not been cooked brown. The servants we had would not take beef extract when they were sick because they believed it was made of the blood of soldiers killed in the war. By taking it they were afraid they would become Assuans.

Alexander S. Wotherspoon.

The author is a boy twelve years of age (son of Colonel W. W. Wotherspoon, U. S. A.), who has just returned from the Philippines. While there he picked up a great deal of folk-lore from the servants

and from native boys of his own age. Both in the interests of the collection of folk-lore and for the encouragement of the author, this little article deserves reproduction here.

IGOROT. In the "American Anthropologist" (vol. vi. n. s. pp. 695-704, 4 pl.) for October-December, 1904, Dr. A. W. Jenks has a well-illustrated article on "Bontoc Igorot Clothing." The Bontoc culture area "is in the centre, geographically and culturally, of the entire Igorot area of Luzon." The Bontoc are "agricultural head-hunters, who live in the village of Bontoc." Men's and women's clothing are described, and pages 699-704 are occupied by a discussion of the "Origin and Purpose of Clothing," with particular reference to the Bontoc. Dr. Jenks concludes that man's clothing originated in utility, the chief *motif* being "convenience for carrying with him, attached to his body, constantly desired possessions." Woman's clothing originated because of menstruation, and "in the Philippine Archipelago alone some women seem to have answered that demand by the use of the breech-cloth, others by the apron, others by the pantaloons, and still others by the use of the skirt." The author is convinced that "the sense of shame never caused a primitive people to adopt its first form of covering for the person." Naked up to six or seven years, the Bontoc male puts on successively the basket-work hat, the girdle (at ten), the breech-cloth (at puberty, *ca.* 15). The woman, naked up to eight or ten, puts on then the bark-skirt and the girdle, which constitute her usual attire. Employments, etc., and cold weather induce certain changes of dress. All the Igorots, we are told, "men, women, and children, sleep without breech-cloth, skirt, or jacket." Women and girls do not dance without the blanket. Pelvic depilation is practised by "unmarried men and women and the majority of married ones." They wish, while working or travelling naked, to "appear like the children."

SONGS. Lieutenant A. S. Rigg's article on "Filipino Songs and Music," in the "Dial" (Chicago), vol. xxxvii. 1904, pp. 277-278, contains notes on MS. and songs in general. Also a brief ancient song of the Ilocans, with native text and translation. The song is addressed to the *mangmangkik* or *anitos* of the trees.

A. F. C.

JOHN H. HINTON.

JOHN H. HINTON, M. D., Treasurer of the American Folk-Lore Society, died in New York, after a brief illness, on April 26. Dr. Hinton has been officially connected with the American Folk-Lore Society during nearly the whole period of its existence. In 1891 he temporarily accepted the position of treasurer, at first for a year only; from 1893, under the Rules under which the Society is at present organized, he received an election for the established term of five years, and has subsequently been twice reelected. In this office his known responsibility and repute as treasurer of other well-known societies have been of signal service, and have materially contributed to the usefulness and success of the organization. His undertaking of this duty was brought about mainly through the suggestion of his warm friend, Dr. H. Carrington Bolton, who, more than any other person, was responsible for drawing up the Rules; associated with Dr. Bolton in this task was his intimate acquaintance, Dr. Daniel G. Brinton. These three have now passed away, Dr. Hinton, the ripest in years, having been last to depart. When the removal of other coadjutors is taken into account, including Francis James Child, J. Owen Dorsey, John G. Bourke, and John W. Powell, it will be seen that the Society has suffered loss greater than the lapse of time would usually inflict. Until very lately, Dr. Hinton has been in the enjoyment of apparently vigorous health, while he habitually manifested remarkable courage and cheerfulness. It was therefore a surprise to the officers of the Society, when shortly after the New Year his resignation was suddenly received. Through his long professional activity and his official connection with several important societies, Dr. Hinton was widely known. A formal memorial notice must be deferred until the following number of this Journal.

NOTES AND QUERIES.

GEOGRAPHY-RHYMES. — In the Boston "Evening Transcript" some discussion of this topic has recently taken place. The following is from the issue for January 28, 1905: —

I should like to tell of some of the methods of teaching by means of singing used in a Maine country school forty-five years ago. We learned the multiplication tables by a sort of chanting, thus: —

Two times one are two,
Two times two are four,

and so on, with a rousing chorus of

Five times five are twenty-five,
Five times six are thirty,

and so forth, sung to the air of "Yankee Doodle," and following each table.

The whole school enjoyed this, and never failed to come out strong on the chorus, although often it was a forlorn hope which carried along the tables of sevens and eights!

This seems to have been a precursor of the modern kindergarten methods, except that we were learning something useful. We had another singing exercise whereby we learned our geography. I recall one verse relating to the rivers, which was sung to the tune of "Oh, Come, Come Away: " —

Oh, come, let us sing
Our country's noble rivers;
St. Lawrence gay begins the lay,
St. John's now we see;
Aroostook, Allagash, we note,
Machias and St. Croix we quote,
And then a line devote
Penobscot, to thee.

We had a small geography book containing many rhymes set to such familiar tunes as "Bonnie Doon" and "Flow gently, sweet Afton."

The countries and their capitals were also learned by a sort of chant, and the words were often amusingly twisted to fit the measure, as "Mexi'—co, the capItal is M'exico." The various bodies of water were served up in groups of threes, with a repeat: —

Atlantic Ocean, Pacific Ocean, Indian Ocean.

Or

Great Slave Lake, Great Bear Lake, Lake of the Woods.

Perhaps some one who reads this may recall a similar experience, and also may remember the title of that old geography song-book.

H. J. C.

VIEWS OF A MOHAWK INDIAN. — In the Toronto "Evening Telegram" (January 18, 1901) appeared the following item: —

The London (Eng.) "Daily News" publishes an interview with Brant-Sero, of the Mohawk Indian reserve, Brantford, who has been in England since his return from South Africa, where his efforts to enlist in the British army failed. In the course of the interview the talented Indian expressed interesting opinions regarding his race, and among other things said:—

"How long have your people been settled in Canada?"

"We have for over a hundred years been the faithful friends and allies of England. Our ancestors migrated from the beautiful Mohawk Valley to Ontario, where they had been granted by the British Government a tract of land 600,000 acres in extent. This has now dwindled down to 50,000, but upon this reservation we have lived contentedly, tilling our farms and making rapid progress in the arts of civilization."

"Do the Six Nation Indians still cling to their ancient customs even in the midst of civilization?"

"Yes, we are still faithful to the ways of our forefathers. Our chiefs are chosen in the same manner, and the same ritual is observed, as when we roamed over all the land which lies between Florida and Canada, two centuries before a white man set his foot upon the American continent."

"These traditions, I suppose, have been handed down from father to son?"

"No, no, from mother to daughter. In our Indian tribes the woman is of more importance than the man. They preserve the customs, and were the depositories of the traditions of the race. If a warrior died in battle, it was the women who recorded his deeds and preserved his memory. They were better educated than the men. Inheritance runs through the female line, and it is the women who, in secret council, choose the chiefs, even down to the present day."

"The Red Indians are not degenerating, I understand you to say?"

"Certainly they are not degenerating, nor are they dying out. They have made wonderful progress, especially in Canada. The last census in the United States shows that the Indians are increasing, and in Canada they are multiplying rapidly. There are about 20,000 in Ontario belonging to the Six Nations. We are beginning to wake up to the possibilities which lie before us. Our children are educated in the common schools, and many of our young men study at the colleges. In Canada we have equal opportunities, and we have availed ourselves of them. There are Indians in every profession and calling. There are some few who have qualified and practise as lawyers; there are a number of doctors, and many have gone into trade. Three or four hold government positions. The one profession which the Indian has not taken kindly to is the ministry. Nor does he like to be a shopkeeper. The old inclination to roam is still strong in our blood, and we don't like to be tied down to one place. Of course, the greatest number of our people are engaged in agriculture, and in tilling the ground. Up to two years ago Indians in the reservations had the right to a vote. Even now those who are settled outside the reservation can exercise the franchise on the same conditions as their white neighbors."

"Then an Indian is not looked down upon in Canada, in the same way as a negro in the Southern States?"

"Oh, dear, no. We are on a footing of perfect equality. In Toronto and other cities a white man will make way for us on the sidewalk, take off his hat in salutation, as if we had the same blood in our veins as he. In South Africa it was very different. There the white man seems to think he was placed in the country by Providence to boss the colored man. Why, there were men who actually refused to shake hands with me because of my Indian blood. Another thing, by the way, which struck me very much in South Africa was the dress of the women. Even right up country they would be dressed as if for the streets of London. Their evening dresses, too, were quite as showy as anything to be seen here in England."

"Do your people still speak the Indian language, Mr. Brant-Sero, or have they adopted English as the means of communication?"

"We speak both English and Indian as a rule. All know English, and in Quebec province French as well. Indeed, we speak too many languages, and none of them perfectly. The Indian, however, is a good public speaker. He is always dignified, and never fails to make an interesting and appropriate speech upon even the most trivial subject. The Canadian Indians take to politics like ducks to water. They are quite at home in the atmosphere of politics. But really there are few walks of life in which the Canadian Indian has not distinguished himself. Some of our men have made themselves names which are numbered amongst the most prominent in the Dominion."

"Who, for instance, may I ask?"

"Well, the most remarkable of modern Indians — for my pride in my ancestor, Captain Joseph Brant, will not permit me to admit a wider comparison — is Dr. Oronhyatekha. He is a doctor of medicine and a justice of the peace. He has the gift of mastery over men, and is a most remarkable man himself. He has been called the second Sir John Macdonald of Canada. Sir Henry Acland was his foster father. He met Dr. Oronhyatekha as a boy when the Prince of Wales visited Canada in 1860. Both the Prince and Sir Henry were so much struck with the youth that Sir Henry took him back to England, where he was educated, and took his degree at Oxford. Dr. Oronhyatekha is proud of his race. He still speaks Indian to his intimate acquaintances, and has a large home in the reserve of the Six Nations."

"Then you are hopeful as to your race's future?"

"Yes, indeed," replied Mr. Brant-Sero earnestly, "I am sure my people have a very bright future before them. Our ancestors spilt their blood to help to build up the Empire in the New World. They preferred British rule, and so transferred the whole of the government of the Six Nations to Canadian territory. There during a century we have lived and prospered, and Canada, I believe, is proud of the progress we have made."

FR. HUNT-CORTES, THE "WHITE INDIAN." — In the Boston "*Herald*" (Sunday, January 29, 1905) was published the following account of a very interesting cleric and scholar by F. R. Guernsey: —

CITY OF MEXICO, January 24, 1905. Sometimes of a bright morning on the streets of the Mexican capital you may chance to meet, among the cosmopolitan throng, a briskly moving man of blue eyes and ruddy face, vivacious, and with the clean-shaven countenance of a priest. He is worth noticing, worth stopping to have a chat with, for this is the well-known Fr. Augustin M. Hunt-Cortes, chaplain of the Church of Loretto, and founder and head of the locally famous Working Boys' Home ; a scholar, linguist, and archæologist known on both sides of the Atlantic among the learned.

There is no more interesting figure on the streets of the ancient city of Mexico than Fr. Hunt-Cortes. He has served republics and an empire, given a goodly portion of his life of sixty-five years to the study of the Nahuatl or Mexican language, and is beloved by the Aztec people, by whom he is known as the "White Indian." Mexico, the modern and progressive, has, among its many men of mark, no more interesting personality.

Fr. Hunt-Cortes is an American, born in 1840, in New Orleans, his father being Thomas K. Hunt, a native of Ireland, and his mother Doña Isabel de Cortes, of Seville, Spain ; the bloods of two interesting races, the Irish and the Andalusian, are mingled in his veins.

In his boyhood he applied himself to the study of English, French, and Spanish, and so came to be early acquainted with the classics of three languages. But at the age of fourteen he lost both parents, and grew up under the care of his guardians. When twenty-three years of age he received, through the instrumentality of friends and of President Lincoln, a post-office appointment, and, though a Southerner by birth and natural sympathies, he adhered to the cause of the Union in the civil war.

Subsequently, at the time of the French intervention in Mexico, young Hunt had special charge of the Mexican official correspondence with our government, and so it came about that he was placed in contact with the republican president of Mexico, Don Benito Juarez, and his secretary, Don Pedro Santacilia. His health becoming impaired, he was recommended a change of climate, and in 1866 repaired to New Orleans, after a long absence, having the intention of proceeding to Spain, where he hoped to recover his health.

But it chanced that his destiny was to be linked to that of Mexico, for he met in New Orleans some gentlemen attached to the court of the Emperor Maximilian. A warm friendship sprang up with these gentlemen, and young Hunt was induced to come to this city. Letters were given him to the Emperor and to distinguished members of his government, then approaching its fall, and Mr. Hunt received an appointment in the war office under Gen. Tomas Murfy.

Soon began a stormy and hazardous period in the life of Mr. Hunt. The imperial forces were defeated at San Lorenzo while marching under General Marquez to the relief of Puebla, which was captured by Gen. Porfirio Diaz on April 2. Mr. Hunt and some men under his direction took refuge in a village near Texcoco. They crossed the lake of Texcoco, landing at Mexicaltzingo, and were preparing to take a canoe from that point to this

city when they fell into the hands of republican scouts, and Mr. Hunt was sent as a prisoner to the castle of Chapultepec, being afterward shifted from place to place, and finally to Puebla, where he remained till July, 1867, when he was released under the terms of a general amnesty granted to the imperialists.

He remained in Puebla three years, and was appointed on the commission to accompany the Hon. William H. Seward, the famous American statesman, who was visiting Mexico. It was while in the party of Mr. Seward that young Hunt met his first teacher of Nahuatl, or the Mexican language, in the person of Don Francisco Zempoalteca, afterward president of the supreme court of the state of Tlaxcala. At this time young Hunt made many advantageous acquaintances, and was appointed to the professorship of French and English languages in the Carolina State College, Tlaxcala.

Returning to this city, he continued the study of Nahuatl, and the general history of ancient or Aztec Mexico. During General Grant's visit to this country young Hunt met the great American soldier, and was of utility to him. One of Hunt's teachers was the well-known lawyer, Don Faustino Chimalpopoca, of Aztec family, who had been court interpreter and teacher to the Emperor Maximilian. On the death of this gentleman Mr. Hunt succeeded him in the chair of Nahuatl in the Pontifical University of Mexico. This was the beginning of his long career as a philologist and archæologist. In 1884 he founded at Texcoco an academy for the preservation and teaching of the ancient Aztec language, the school standing on the site of the palace of Nezahualcoyotl.

At first the native children and school-teachers at Texcoco were members of the academy or school, but later on its work attracted the attention of the better classes and intelligent natives, including members of the primitive tribes, all familiar with the language. The work of Mr. Hunt at this period commended itself to learned men in Mexico, who offered to co-operate with him in his enthusiastic efforts to rescue from oblivion the ancient vernacular of the race.

It was in 1895 that Mr. Hunt met the Americanists who had assembled in a congress in this city. He addressed them on the subject of an early translation of *Æsop's Fables* from the Greek into the Nahuatl, done by a friar of the sixteenth century, and put into Spanish by Mr. Hunt, who appended a grammatical analysis. This work is now being turned into English and Spanish by him, and when completed it will serve as a means of acquiring the Nahuatl language.

While teaching Nahuatl in his Texcoco academy Mr. Hunt undertook, successfully, to adapt the language to modern necessities. Following Nahuatl analogy, he had the pupils learn such words as "huecatlacuilotiztli," or "far-off writing," otherwise "telegraph," while telephone was rendered by the odd-looking and sounding word "huecacaquitiliztli," or "sound-from-a-far-off." Other modern words of daily use were turned into Nahuatl. Several of the pupils, now grown up, occupy respectable positions in society as merchants, priests, physicians, teachers, etc.

In 1892 Mr. Hunt-Cortes' investigations in religious matters brought him into communion with the Catholic Church, and in this act he had the support and cordial encouragement of the late Archbishop of Mexico, Mgr. Antonio Labastida, a remarkable prelate of much influence in Mexican politics. The good will of the late Pope Leo XIII. was at this time manifested to Mr. Hunt, who was baptized in the ancient church of Tacuba, a notable edifice built from the ruins of the palace of the last lord of Tlacoapan, and of the temple of Huitzilco-Opochtli. Mr. Hunt-Cortes decided to enter the priesthood, and made his preparatory studies in the College of San Luis, Jacona, state of Michoacan.

His first mass, a simple low mass, was celebrated in the Cathedral of Mexico. A first mass in Mexico is generally a high mass, with classical music and an appropriate sermon, and in the presence of the sponsors of the new priest. But Fr. Hunt-Cortes preferred to ascend to the altar of God for the first time before a congregation of his Indian friends, who earnestly desired this favor of him, their old acquaintance and ardent lover of their race and language. His first high mass was celebrated in Tlaltizapam, state of Morelos, and the enthusiasm of the good people of this town was such that on ascending to the high altar he found before him a gold and silver chalice and a large gold crucifix and cruets, wrought by the hands of the faithful Indians from metals found in the state of Guerrero.

Fr. Hunt remained for a time in the hot country, laboring among the Indian people with the zeal and Christian fervor of a faithful pastor of souls. He had taken a special course in the National School of Medicine in this city, and so was able to minister to the bodily needs of his flock. His motto was after the manner of the pious missionaries of the sixteenth century, to give to, rather than to receive from, the Indian.

In the fourth year of his priesthood he was given charge of the sanctuary of Loretto, in this city, where he still discharges the sacred duties of the ministry.

In this city everybody knows of Fr. Hunt's labors among the poor working boys, newsboys, pedlars, etc. He founded his Working Boys' Home in 1896, under the auspices of President and Mme. Diaz, who have continued his true and powerful friends, taking great interest in this practical form of philanthropy. In this school Fr. Hunt trains the boys, his "future presidents," as he fondly calls them, for useful careers. He has had not only Mexican lads, but Americans, Spaniards, French, and Cuban pupils, and even a young Japanese, who was brought directly from Tokio to the home. The latter, a bright little lad from ancient Nippon, is now again in Japan, and keeps up an interesting correspondence with his benefactor in Mexico.

Among his literary avocations, Fr. Hunt has established a magazine called the "Hunt-Cortes Digest," treating of matters relating to the ancient history of Mexico, language, races, etc. A course of instruction in Aztec or Nahuatl is given, and much light thrown on the ancient civilization of Mexico, which Fr. Hunt-Cortes calls the "Egypt of the West."

THE DOUGHNUT. — Mr. Charles Peabody is desirous of obtaining the information outlined in the following *questionnaire*: —

1. Have you in your family any special traditions, usages, or recipes concerned with

doughnuts
gingernuts
crullers
crumpets
jumbles
pancakes
apees
olykoeks
cookies
pretzels?

2. Can you suggest any additional names of such esculent objects?

3. At what meal, or on what day, season, feast, fast, etc., were particular cakes or doughnuts eaten with you?

4. What shapes were doughnuts, etc., wont to assume among your acquaintance?

5. Did any of the doughnuts and cookies have salt, seeds, or other seasoning sprinkled on top?

6. What special part did the children play with regard to cooking or eating these things?

Charles Peabody.

197 BRATTLE STREET, CAMBRIDGE, MASS.

Answers may be sent to the Editor of this Journal or direct to Mr. Peabody.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON. — *Thursday, March 23.* The regular meeting of the Boston Branch was held at 8 P. M. at Faelten Hall, Huntington Chambers. Prof. F. W. Putnam presided, and introduced Mr. George H. Pepper of the American Museum of Natural History, New York, whose subject was "The Navajo Blanket, its Weaving, its Symbolism and its Folk-Lore." Mr. Pepper gave a graphic account of the various steps in the making of a Navajo blanket, as he had witnessed the process in the Southwest. Each step was illustrated by fine lantern slides, with an explanation of the symbolism of the various types. To illustrate his subject still further, Mr. Pepper showed a number of fine blankets, some of them of great antiquity and value. The address drew out an audience of members and friends that filled the hall. Great interest was shown in the subject as presented by Mr. Pepper, and many lingered after the address to get answers to their special questions.

Tuesday, May 9. The annual meeting, postponed from April, was held at the residence of Mr. and Mrs. W. P. Shreve, 1755 Beacon Street. In the absence of Prof. Putnam, Mr. W. W. Newell presided, and after the reports of the last meeting were read and accepted, the annual reports of

the Secretary and the Treasurer were presented. The Secretary reported a prosperous year, with a larger accession of new members than in any single year during her term of office, with only one death and two resignations from the branch. Meetings have been held regularly, and have been well attended.

The report of the Treasurer, Eliot W. Remick, showed an unexpended balance larger than usual in the treasury.

The following officers were elected for the ensuing year: President, Prof. F. W. Putnam; Vice-presidents, W. W. Newell and W. C. Farrabee; Treasurer, Eliot W. Remick; Secretary, Helen Leah Reed; Council, Mrs. H. E. Raymond, Miss Marie Louise Everett, Miss Cora A. Benneson, Dr. J. H. Woods, Langdon Warner.

After the business meeting, Langdon Warner of Harvard spoke on "The Nomad Tribes of Central Asia." This was an extremely vivid account of Mr. Warner's own experiences last year, when a member of the Carnegie expedition under Prof. Pumpelly. This address dealt particularly with a ride of his own from Khiva across the desert, and he brought before his hearers, not only these nomads, as they appear and as they live, but their modes of thought as well. He illustrated the latter phase of his subject by a number of bits of folk-lore, as "He who offers a thirsty man water in the desert, washes away the sins of a lifetime."

Helen L. Reed, Sec'y.

ACTING TREASURER OF THE AMERICAN FOLK-LORE SOCIETY. — To fill the vacancy left by the decease of Dr. Hinton, the Council has appointed Mr. Eliot W. Remick, who will act in such capacity. Mr. Remick's address is 300 Marlborough Street, Boston, Mass.

BIBLIOGRAPHICAL NOTES.

BOOKS.

LEGENDS OF THE APPLE. A Paper read before the Cincinnati Branch of the American Folk-Lore Society, October 19, 1904. By A. G. DRURY, A. M., M. D. Cincinnati, 1904. Pp. 52.

The topics treated in this little volume include: The name *apple*, the fruit of the tree of knowledge, Adam's apple, Eve's apple-tree, forbidden fruit, the apple of his eye, apples of Sodom, Atalanta's race, the apple of discord, the apples of the Hesperides, the court of Alcinous, king of the Phæacians, William Tell and the apple, English lore about the apple, Sir Isaac Newton and the apple, the apple-dumpling and the king (George III.), Shakespeare's references to the apple, Grimms' Fairy Tales, Prince Ahmed and the fairy Peri-Banu, the apple in European folk-lore, custard-apple, seedless apples, "great apple dumpling" (N. Carolina), coreless apples, the apple-tree at Appomattox, etc. The apple has figured largely in folk-lore, especially in that of the Western European peoples, and Dr. Drury has gathered together

many interesting facts, legends, and proverbial expressions. The widespread belief that the fruit of the tree of knowledge mentioned in Genesis was the apple is thought to be due to a passage in the Song of Solomon (viii. 5): "I raised thee up under the *apple tree*: there thy mother brought thee forth." The Hebrew word *tappuah*, used in Genesis, means "the sweet-scented." The folk-lore of "the forbidden fruit" is quite extensive. One of the "origins" of the expression "in *apple-pie* order" is given on page 48. Also "apple-turn-over," as applied to a bed made in a certain way.

MACEDONIAN FOLK-LORE. By G. F. ABBOTT, B. A. Cambridge: University Press, 1903. Pp. xi, 372. (Contains results of author's studies in the Greek-speaking parts of Macedonia, 1900-1901.)

The subjects treated are: The folk-lore in Macedonia, the folk-calendar and the seasons, winter-festivities, divination symbolism, birth, marriage, funeral rites, spirits and spells, Macedonian mythology, Alexander and Philip in folk-tradition, bird legends, miscellaneous, riddles, *Λευοτράγονδα*. In spite of the inroads of modern "civilization," Macedonia is still a good field for the folk-lore. There "the old Klephtic ballads are still sung, not only on the mountains, but in the fields and plains, and in all places where the ear of the police cannot reach." Few remnants of the once so popular blind minstrels are left, — these have died a twin death from civilization and from barbarism. The cottage fireside is the hope of the folk-lore here as elsewhere. The enthusiasm for science of Kyr Liatsos, the tailor of Melenik, was such that Mr. Abbot reckons him "worth at least a dozen ordinary old dames rolled into one." His characteristic abandonment of business and denunciation of the Turk are well expressed on page 5. The meanings and popular names of the Macedonian-Greek month-names (often purely folk-etymological) are, beginning with January: "Breeder," "Veinsweller," "Flayer," "St. George's Month," "Harvester" (June), "Thresher," "Vintage Month" (September), "St. Demetrius' Month," "Sower," "St. Nicholas' Month." November and December together are called "Twins." The Macedonian Yule-tide celebrations in their entirety are described as "solemn scenes," rather than "merry scenes." In Macedonia coffee instead of tea is used for "cup divination." The shepherds of western Macedonia practice *omplatocopy*. There are three different ways of interpreting sneezing. No traces of "seers of the Scottish Highland type" were met with, but "prophets" exist. Symbolic and sympathetic magic (*e. g.* rain-making) flourishes. Interesting is the modification of classic tradition, especially in funeral rites and customs through Slav influence. On page 225 we are informed that "the Mohammedan ministers and monks enjoy a far higher reputation as wielders of magical powers than their Christian confrères. Likewise the most famous fortune-tellers of either sex belong to the Mohammedan persuasion." Part of this, the author remarks, "may arise from the universal tendency to credit an intellectually inferior race with greater proficiency in the black arts." The old Gypsy women, etc., are, however, formidable competitors of the dervishes. The Macedonian

Στοιχά are cousins of the Russian *domovoi* and related to the Teutonic *brownie* and the Celtic *glaitig*. To Alexander and Philip the Macedonian peasant attributes "everything that savors of antiquity." The game of "The Meeting of Three Roads" is identical with the English "Nine Men's Morris." Riddles (Mr. Abbot cites half a hundred) are very popular in Macedonia, and "the Macedonian farmer, like the French wit of a certain class, delights in *double-entendre*." Mr. Abbot has written both an interesting and a valuable book, filled with facts for the student of comparative folklore.

GRIECHISCHE FRÜHLINGSTAGE. VON EDWARD ENGEL. Zweite, neubearbeitete Auflage, mit 21 Bildern nach der Natur. Jena: Hermann Costenoble, 1904. Pp. 376.

This pleasant book of travel contains much of interest to the anthropologist and the student of folk-lore, — especially in the comparison of the old and the new in thought, word, and deed in Hellas. The author has not done as some travellers have, passed judgment on all the Greeks from his short experience with boatmen, — even those of Corfu are not so black after all. Food-adulteration is an art in which the modern Greeks are still complete barbarians and will have to learn everything from the "Europeans," as they call all other non-Greeks of the continent. In Ithaca the author learned (contrary to some travellers' tales) that not all the children had Ulyssean names, and some of them had never heard of the Homeric hero, except to be able to point out his *Kastron*. In Pyrgos, the capital of Elis, one meets with pretzels, for which the Greek term seems to be *kuluria*. Interesting are the *Tragúdia Kleftika*, songs of the Klephts. So too such proverbs as "One hand washes the other, and both wash the face;" and the *nannarisma* (cradle-song) on page 124. The old Greek Moira are remembered in the offering or putting away of food and drink for "the three Mires." In the village-name *Ajannu* one has to recognize *Agios Ioannis* (St. John). On page 159 it is pointed out that the term "Je suis grec en jeu" (where *grec* = sharper) arose in Paris at the time of the Mississippi fraud. Before that *grec* (as in the Academy's Dictionary of 1694) meant simply "clever." The modern Messenian calls the "powers" of Europe *á dinámis*. The Lord's Prayer in folk-Greek, not the church-tongue, is given on page 217. The folk-idea of the Græco-Turkish war is shown at pages 217–218; also the popular conception of King Otto. The Argos Easter-dances are described on pages 240–243. From his guide, Michail, the author was able to get "a better word than *alogon*, for 'horse' — viz. *ippos*." But the idea of its survival from old Greek days was demolished, when Michail told him that a German traveller some time before had told him to say *ippos* and not *alogon*, or *soón*. In spite of a German philologist's disgust at a people who would construe *apó* with the accusative, — they have fallen so low! from the genitive down, — the author hopes for them a happy future, citing the words of a Greek friend: "After all we are much better than the ancient Hellenes." When a Greek curses he wishes his enemy to be buried in foreign soil; when two Greeks meet in a strange land, their greeting is *Kalin patrida*! "Happy Fatherland!"

LES MŒURS DES INDO-CHINOIS d'après leurs cultes, leurs lois, leur littérature et leur théâtre. Par CH. LEMIRE, Résident honoraire de France. Paris, 1902. Pp. 28. Maps and figs.

This little book contains interesting data concerning the mental characters and achievements of the various races and peoples of Indo-China, — Annamese, Kiams, Thais, Khmers, Siamese, etc. The Annamese have Confucian morals, ancestor-worship, laws and literature, all more or less Chinese, — also a sort of bastard Buddhism. In Cambodia, Buddhism succeeded Brahmanism, with which it mingled. Just as Annamese culture has been so greatly influenced by China, so has Siamese and Thai by India. The Chinese drama uses only as springs of human actions natural morals, reason, ancestor-worship, — divinity, although dominating humanity, appears only vaguely and unpersonified. With the Khmers (Thai) events are subordinated to personal merits and demerits, and the characters are in mental and supernatural relations with the divinities. The Annamites, a realistic people, indifferent to beauty, form, ideal, woman, do not practice the dance. With the Cambodians it accompanies all plays and festivals. Said Prince Yukanthor: "The Cambodian dance they showed us at Paris in 1900 resembles the Khmer dance as the civilization introduced into Cambodia by the French resembles the ancient civilization of the Khmers!"

Some Cambodian proverbs may be reproduced here: —

1. Do not try to go up stream.
2. The law, beside our passions, is like a flower on the head of a bald man.
3. Do not be morose. One can live in a narrow room, but one cannot live with a grief-stricken heart.
4. Fortune is not equal to knowledge.
5. Battle is painful. If the army goes away, be sad. If it stays near, be happy.

The Siamese tale of "The Walking Skull" is directed at drunkenness. Being brief, it may be given here: "Two drunkards were friends. One of them died. Some time after the cremation of his comrade the survivor went to the cemetery. Perceiving the half-carbonized skull of his friend, he began to lament, and, addressing the dead man, he invited him, as a sort of adieu, to come to drink a cup with him as of old. He then left. The skull at once rolled after him along the road. The drunkard, hearing behind him something like the noise of a cracked cocoanut, turned round and saw, to his great surprise, the dead man's skull moving towards him as if by means of a spring. Brave and gay companion, he was not afraid. 'My friend,' he said to himself, 'is thirsty. He is coming to drink some brandy with me at the inn where we have passed so many happy moments.'"

This is a good example of the short Siamese tales.

TIELE'S KOMPENDIUM DER RELIGIONSGESCHICHTE übersetzt von Lic. Dr. F. W. T. WEBER. Dritte deutsche Auflage durchgesehen und umgearbeitet von D. NATHAN SODERBLUM, Professor an der Universität Upsala. Breslau: Verlag von Theophil Biller, 1903. Pp. xii, 426.

The very brief space devoted to the religions of primitive America in this Compendium, four or five pages only, deserves extension in view of the

recent studies of Boas, Matthews, Miss Alice C. Fletcher, Dorsey, Fewkes, Mooney, Hewitt, etc. None of these investigators are included in the list of references, reliance being placed on Réville. Totemism and animal-cult are distinguished. Totemism is often social rather than religious. The "sun-worship theocracy" (p. 28) of the Natchez is given too much importance, perhaps. The deities of the civilized peoples of Mexico and Peru often "hovered between spirits and gods," as the names given them sometimes indicate.

WIE DENKT DAS VOLK ÜBER DIE SPRACHE? Plaudereien über die Eigenart der Ausdrucks- und Anschauungsweise des Volkes von Professor Dr. FRIEDRICH PALLE. Dritte, verbesserte Auflage von Professor Dr. OSKAR WEISE. Leipzig & Berlin: B. G. Teubner, 1904, pp. v, 112.

The first edition of this really interesting and useful little book appeared in 1889. A glance at the section titles and the index (pp. 127-153, 2 cols. to the page in the old) shows that Dr. Weise, who edited it after the death of the author, has made a good many changes, both of addition and of omission. The topics treated are: Folk and language, relation of sound and idea, choice and significance of names, history and use of personal names, number in the mouth of the folk, vanished speech-consciousness, culture-historical deposits in language, clearness of folk-speech, vocabulary of dialect, vivacity of presentation, convenience, liberties of folk-speech. On page 15 attention is called to the references to peculiarities of bodily organs, etc., in Latin names: Flaccus ("flabby"), Brutus ("heavy"), Lentulus ("slow"), Balbus ("stammerer"), Lurco ("glutton"), Naso ("big nose"), Nasica ("sharp-nose"), Labeo ("thick lips"), Capito ("block-head"), Calvus ("bald"), Varus ("crooked leg"), etc. At another extreme was the German patriots, who named their daughters *Gneisenauette* and *Blücherin*. "Fanny," as a diminutive of Franziska, obtained currency in Germany from the name of the heroine of Fielding's novel published in 1742. To literary influences are due also the run of Edgar and Edmund (King Lear), Richard (Scott's *Ivanhoe* and *Talisman*), Flora (Scott's *Waverley*), etc. In central Germany the military records reveal a peasant's son with the name of *Florian Stephan Tertulliani*! The governmental re-naming of the Jews produced many such appellations as *Löwental*, *Veilchenfeld*, etc. Among interesting number terms and phrases may be cited the following: A *nine-skin* man (Leipzig = "a sly fellow"), *nine-wise* (Low German = "very wise"), *seven league boots*, a face like *three* (or *seven*) days of rainy weather, take your *seven* baked pears, and go, the food is already warmed *fifteen* times, he has only *three* senses, he can't count up to *three*, he is *three* cheeses high, etc. The expressions "eine alte Jungfer, ein silbernes Hufreisen, die Stadt Düsseldorf, Messinghorn, ein vier blättriges Kleeblatt," etc., represent curious appositions to which the ear has become accustomed. Innumerable are such turns of folk-speech as "to be all ear," "to run one's legs off," "to be nothing but skin and bone," "to be beside one's self" (pp. 69-73).

The richness of dialects in names for animals, synonyms, onomatopœic

terms, euphemisms, etc., is noted. H. Schrader collected over 500 similes and idioms for drinking. Among the "liberties" taken by folk-speech may be mentioned the Tyrolean *die Menschin*, and the *die Dingin* of several dialects.

Although the author naturally confines himself very much to German words and phrases, the English student of folk-speech and folk-etymology will read this book to great advantage.

SOCIOLOGICAL PAPERS, by FRANCIS GALTON, E. WESTERMARCK, P. GEDDES, E. DURKHEIM, HAROLD H. MANN, and V. V. BRANFORD, with an Introductory Address by JAMES BRYCE, President of the Society. Published for the Sociological Society, London: Macmillan & Co., 1904. Pp. xviii, 292.

This volume consists chiefly of the papers read during the spring and summer of 1904 before the newly formed Sociological Society, at its first session. The names of the authors guarantee good contents. The article of most interest to the folk-lorist is Professor Westermarck's "On the Position of Woman in Early Civilization" (pp. 145-160). The other topics treated are the origin and use of the word *sociology*, eugenics (its scope and aim), civics (as applied sociology), life in an agricultural village in England, the relation of sociology to the social sciences and to philosophy, sociology and the social sciences. To most of the papers are appended discussions and written communications by other sociologists. Dr. Westermarck cites evidence to show "how little we know at present about the real causes on which the position of woman in the various human societies depends," and how incorrect, in so far as the earlier stages of culture are concerned, is the dictum that "a people's civilization may be measured by the position held by its women." For "even where the position of the female sex, from a legal, religious, and social point, is disgracefully low, the women, in spite of their physical weakness, are not quite unable to influence the men, and even to make their husbands tremble." The common investing of women with a certain mystery has often led to man's fear of, or respect for, their magic powers. Economic conditions also vary the position of woman among uncivilized races. The husband's "rights" are often not so absolute as many have supposed. Custom must be distinguished from mere tyranny.

A. F. C.

8

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MEXICAN HUMAN SACRIFICE.

CEREMONIAL slaughter of human beings has been practised in the world widely and for various reasons. Where the belief exists that earthly social grades and relations are continued in the other world, it is natural to dispatch wives and slaves to minister to a dead man in his new life. In this case the slaying is merely an expression of respect and kindness to the deceased — simple social etiquette; the victim fulfils the duty of his or her station, and no religious sentiment is involved. The same thing is true when a captive or other person is killed and eaten merely for food or to acquire his qualities (courage, wisdom, and the like); the procedure in such cases is physically or psychically economic. If a man is killed in order that his ghost may harass an enemy, this again is a social secular act, not religious. If the object of the slaughter is to secure a skull as a powerful supernatural thing, guardian or oracular, we have a religious ceremony, a wise provision for the ministrant's welfare. He takes a skull as he would take a magic stone or the claw of a magic animal; but to get the skull its owner must be killed.

A different element enters when human blood or the offering of human life is required to insure fertility of soil or of animals, or stability of houses or bridges. In some cases the ritual conception in this ceremony appears to be the recognition of the magical power residing in blood considered as the seat of life. The motive is economic, and the procedure is scientific in so far as the blood is employed as a fertilizer; but as its fertilizing power depends not on its chemical ingredients, but on its superhuman qualities, the procedure assumes the form of magic ritual, possibly with a religious tinge. It is sometimes difficult or impossible to say whether such use of blood involves the conception of a distinctly supernatural force. In the central Australian economic (food-producing) ceremonies, for example, there is, according to the statements of Messrs. Spencer and Gillen,¹ nothing but the bare process; it appears to be

¹ *The Native Tribes of Central Australia.*

a sort of imitative magic. But it is possible that the blood employed is supposed to be acceptable and seductive to the controlling spirits of the various classes of animals.

In this latter case the ceremony involves the placation of a supernatural being by the offer of food. The food placed by the grave of a dead man was partly a tribute of respect, the fulfilment of a pious duty; in part, also, it was, doubtless, a gift designed to procure the good offices of the deceased. In a relatively late stage blood was a common offering to ghosts, as in the Athenian Anthesteria, and this was a true sacrifice. When ghosts grew into deities, the ceremonial offering of blood became an elaborate rite; and the custom might easily be carried over from ghosts or infernal deities to high gods. The blood offered might be non-human or human.

An obscure religious sentiment is to be recognized sometimes, also, in those cases, if any such exist, in which the sins or evils of a community are held to be massed in the person of a human being who is then slain, and thus the evils are got rid of.¹ The victim, in such a ceremony, is not a substitute for other human beings, nor is he an offering to a deity; he represents the idea that evil is a physical thing that may be thrust forth like a mass of wood or earth. The killing is ceremonial, communal, and apotropaic (that is, ultimately economic). In the crudest forms of the procedure there seems to be no religious idea; in the higher forms it is brought into connection with supernatural beings.

Ceremonial slaughter of human beings originates in a time of savagery when human life is little considered in itself. In many cases the victims are preferably children, perhaps because children are regarded as socially of less importance than adults. The practice survived in some ancient civilized nations, notably among the Semites (Carthaginians, Hebrews, and others); but in these cases it was connected with more advanced religious ideas.

The Mexican religious cult, in which human sacrifice figured largely, was relatively well developed, having a great apparatus of temples and priests, with elaborate ceremonies. Some of the sacrificial details are found in other cults; the act of slaughter is common to all animal sacrifices, and the barbarous mode of killing is a feature of social culture and is not in itself religiously important. There is, however, one detail of the cult (occurring in certain sacrifices) that is not found in the Carthaginian and other ancient ceremonies of human sacrifice: it is the reverent care that in certain cases was lavished on the victim for some time before he or she was put to death. The facts are familiar and need not be repeated here

¹ Some facts bearing on this point are collected by Frazer in his *Golden Bough*, ii, and Miss Harrison in her *Prolegom. to the Study of the Greek Religion*, ch. iii.

at length.¹ The main points are these: the victim was identified with the god to whom he was to be sacrificed; he received the dress and the name of the god, was luxuriously housed, and when he went forth was worshipped and prayed to as divine; after he was slain, his heart was offered to a god, his head was preserved as a sacred object, and (according to Herrera) his heart was eaten. It is obvious that this procedure differs from those described above. Its object is not to provide an attendant for a deceased chief or to secure good crops, nor merely to gain a head. Nor is Mr. Frazer's explanation satisfactory, namely, that the divine man must be slain that he may not incur the weaknesses of old age.² There is no suggestion of such an idea in the Mexican system. The identification of the victim with the god is naturally explicable as a development from the early rite in which the victim is regarded as divine by nature (as in the examples given below). Since the victim was a god and the continued presence of the god was desirable, it is not difficult to see how the custom arose of clothing the ministrant in the skin of the slain animal or man. Such a mode of personation is frequent in very early ceremonies, as in Australia and North America; a striking Greek instance is given by W. R. Smith,³ though here later ideas also appear. The examples collected by Mr. Frazer of the slaying of divine kings and of their temporary abdication, while very interesting in themselves, do not appear to be connected with the placation of gods, and therefore have no bearing on the question of Mexican human sacrifice. So far as the mere act of slaughter is concerned, in this and every other animal sacrifice, it might be explained as necessary in order that blood or flesh might be offered to the deity, as, in fact, in Mexico the heart of the victim was so offered. But, as is remarked above, there are other details in the Mexican ceremony that demand explanation.

For the elucidation of the central fact of this ceremony—the religious reverence paid the victim before his death—we naturally seek similar customs in other nations. Exact and instructive parallels, however, it is difficult to find—ceremonies, that is, in which a human victim is petted before being slain, and in which an explanation of the whole procedure is suggested.⁴ Failing this, we must look for parallels in which the victim is a beast, and the procedure simpler.

¹ They are given in Acosta's *Historia de las Indias*, bk. v. chs. 10, 21; Sahagun's *Histoire des choses de la Nouvelle Espagne* (Fr. trans.), bk. ii, ch. 5; Herrera's *Historia de las Indias Occidentales*, III, ii, caps. 16, 17.

² *Golden Bough*, ch. iii.

³ *Religion of the Semites*, Additional Note G.

⁴ A somewhat similar procedure is described, from Le Mercier, in Parkman's *Jesuits in North America*, p. 80. For India, see Weber, *Indische Streifen*, i, 65, and Hopkins, *Relig. of India*, p. 196.

Such ceremonies, more nearly primitive may suggest the desired explanation.

Certain of the features of the Mexican ritual appear in the bear festival of the Ainu.¹ The bear cub is carefully nurtured (sometimes suckled by the women) till he is of the proper age, and is then brought out, worried, and killed — slain, like the Mexican victim, in a savagely cruel manner. He is regarded as a god both before and after death. The invitation to the feast (which is prepared by the possessor of the cub) announces that the little divinity of the mountain is to be "sent away" — he is a messenger.² The address to the animal, before it is killed, asks pardon for what is to be done, assures him that great honor is thus paid him, and that abundance of food and drink will be sent along with him, and begs him to speak well of the people when he reaches his parents and other divine friends in the other world. Similar petitions are addressed to him after he is killed; his head is cut off and preserved as a sacred object; a potage of the flesh is partaken of by all persons present; his own flesh is set before the head as food and worship is offered it. He is prayed to return, that he may again be hunted and "sent away." The belief that a slain animal reports to his fellows the manner of his treatment by men, and thus procures or prevents a plentiful supply of game, is widespread among the North American tribes; and in the California buzzard festival³ the killing of the bird seems to be connected with the desire for an abundant supply of the species, though there is no suggestion of how this result is to be brought about. The Ainu ritual appears to give a definite reason for the killing of the animal: it is sent as a messenger to the inhabitants of the other world, not merely to procure a supply of game, but also to secure the good will of the Powers in the beyond. A respectful message, sent by a proper person, is in fact a natural way of gaining the favor of the powerful.

The character of emissary comes out plainly in the Borneo pig ceremonies described by Mr. Haddon.⁴ When the object is divination by means of the pig's liver, the animal is asked to convey a message to the god; and as it is important that the message be carried correctly, the attention of the victim is secured, during the utterance of the address to the deity, by holding and prodding it. On the occasion of naming a child, when it is desired to know the

¹ I follow the description in John Batchelor's *The Ainu and their Folklore*, ch. 42.

² According to Mr. Batchelor the Ainu term corresponding to our "sacrifice" means to "send away."

³ See Frazer, *Golden Bough*.

⁴ A. C. Haddon, *Head-Hunters*, pp. 336, 353 ff.

will of the appropriate god, the latter is not addressed directly, but the pig is the intermediary between him and the suppliant. The feeling seems to be that the god is too great a personage to be approached directly by men. The pig, the familiar friend of man, yet by its nature akin to the gods, is a natural go-between. The death of the animal is necessary, since only by this means can its soul go to the world of the gods, where it is conceived of as mingling on terms of equality with the divine inhabitants. The report of this ceremony says nothing of a hope for the return of the pig to earth, and very little of a friendly or caressing treatment of it before it is slain; the main point is its function as messenger, a function that supposes the existence of well-developed high gods.

The Ainu and Borneo ceremonies offer parallels to the two main points in the Mexican ritual, — the reverent treatment of the divine victim and its slaughter (and the tearing out of the man's heart in Mexico may be compared with the extraction of the pig's liver in Borneo). That the victim is carefully and honorably tended, we may suppose, is the expression partly of respect for its divine character, partly of desire to gain its good will and secure its good offices in the other world. Thus nurtured and petted, it may be expected to go its way cheerfully with its message to the gods. Such would be the conception of the ceremony in its earlier form. In the course of time, in a growing community, the cruder ideas of the ritual would be outgrown and forgotten, but the general procedure would persist as a traditional sacred and potent ceremony: the victim would be caressed and slain, not because it was regarded as an ambassador, but because such treatment was held, in accordance with tradition, to be acceptable to the gods; still later, the preliminary ceremony would be dispensed with, the slaughter of the victim would be regarded as the effective thing, and would be brought into relation with such other conceptions of gods and sin as might meantime have arisen.

In the earliest examples that I have found of this ambassadorial slaughter the victim is a beast; the slaying of human beings as sacrifice proper belongs to a relatively advanced cultural stage of society. There are no records to explain precisely the manner of the transition from beast to man; conjectures on this point must be derived from the general history of religious cults. It is known that the early intense and vital belief in the sacredness and divinity of beasts gradually faded away. Wild animals were relegated to a separate domain, and became more and more alienated from man; domestic animals were employed for labor and food, and lost, through familiarity, their sacred character except as it survived in obscured

form in certain stated and unexciting ceremonies ; totemistic creeds vanished with the adoption of the agricultural life. When there was a demand for a particularly powerful offering to the gods, human life, as more worthy and precious, would seem to be especially appropriate. Up to a certain stage of social growth such an offering would not be offensive to public taste. The slaying of human beings for various reasons (as is mentioned above) had long been practised, and a certain degree of savage indifference to human slaughter lingered long in half-civilized communities. Ancient methods of warfare (particularly, perhaps, among the Semites) were characterized by proceedings barbarous in the highest degree. In modern times illustrations are afforded by the wars between the Poles and the Russians in the seventeenth century, by the Thirty Years' War in Germany, and by the treatment of the Jews in Europe up to the seventeenth century. Thus, in ancient cults, where slaughter was the traditional form of sacrifice, no humane considerations would avail to deter men from offering what they thought would be most acceptable to the higher Powers.

In some such way, it may be supposed, occurred the transition from the simple process of sending a messenger to the gods to the sacrificial ritual of the Mexicans. It does not enter into the plan of this paper to discuss human sacrifice in general. When a ritual procedure has once been established, every succeeding generation will infuse into it its own religious ideas ; these later accretions must be distinguished from the original conception, and my object is to suggest one possible starting-point for the historical development of animal sacrifice in general and human sacrifice in particular.

A couple of American Indian ceremonies may be mentioned, the origin of which may be illustrated from the facts presented above. One of these is the White Buffalo Festival of the Uncpapas described by Miss Fletcher.¹ Of the many interesting details given by her it will be sufficient here to call attention to those that seem to have relation with our particular point. Her introductory remark is significant : "A man who kills a white buffalo is considered to have received a blessing from the gods." One naturally asks why the slaughter of the animal should be regarded as an evidence of divine favor and recognition ; the report of the ritual does not distinctly answer this question ; the answer must be sought in some underlying early conception. The main features of the ceremony are the divine worship offered to the dead body, and the solemn eating of

¹ Alice C. Fletcher, in the *Sixteenth Report of the Peabody Museum of American Archaeology and Ethnology* (Cambridge, 1883) ; also as separate pamphlet (Salem, Mass., 1884).

the flesh of the animal. Food and drink are placed beside the head of the hide — an offering, the Indians say, to the buffalo; pipes are presented to the hide and then to the chiefs; portions of the hide are preserved as bringing good luck; the skull is laid finally at the foot of the sacred pole; soup, prepared from the scrapings of the hide, is eaten by all the men present, and the buffalo meat is solemnly eaten by the chiefs. That is, the animal is treated as a god, and the slaying of it is regarded as bringing a blessing from the gods. The ceremony is not totemistic; no such religious worship is elsewhere paid a totem simply as a totem. The resemblance to the Ainu ritual suggests that the two may have had the same origin: the killing of the buffalo would then be meritorious because it was necessary that the soul of the animal should be sent as messenger to the high gods, and these latter would be pleased with such a mark of respect and homage. The Uncpapa ritual is a relatively advanced one, and it would not be surprising if certain primitive features — such as the preparatory caressing of the animal and the putting a message into its mouth — should have faded away. The Mexican ceremony has preserved the former of these features; it is a familiar fact that in the transmission of early religious procedures different communities may retain or abandon different parts of the whole; the complete ceremony is sometimes to be reconstructed from the scattered remains found in various cults.

Perhaps the Zúñi turtle ceremony may offer a vestige of the ambassadorial slaughter of an animal.¹ The sacred turtle, treated after its capture with every mark of respect and affection, is then killed, with prayers and offerings, its flesh and bones deposited in the river, and its shell preserved as a sacred thing in the house. The native comment on the procedure is that the turtle is a kinsman, that when killed it does not die, but only changes its place, goes to the home of its brothers. This is an expression of the widespread belief in the identity of certain animals with certain human beings, but it does not explain why the killing of the turtle was regarded as a religious duty. Mr. Frazer makes the suggestion that the object of the ceremony is to keep up communication with the souls of the departed, which are supposed to be assembled in the other world in the form of turtles. The suggestion is in the right direction, but is not definite enough. To make the communication effective a message must be sent. Of such message there is no mention in the record, but a comparison with the Ainu ritual makes it not improbable that the Zúñi ceremony is a refinement on an earlier procedure in which the soul of the slain animal was dispatched as ambassador

¹ See F. H. Cushing, "My Adventures in Zúñi," in *The Century* for May, 1883.

to the gods. The ceremony might be supposed, it is true, to belong in the same category with the numerous cases in which a slave or a kinsman is slain as messenger to a deceased person; but the elaborate details of the Zuni ritual, the deep feeling manifested by the slayer, and the religious homage paid to the animal appear to invest it with a higher significance.

Other features besides the slaying of the victim enter into the rituals described above, particularly, the eating of the animal's flesh. This side of the sacrificial ceremony has its own line of development and requires a separate treatment. It seems to have originated in the desire to secure for the worshippers the potency of the sacred body; it was communal, as most religious functions were communal in early times, when the social unit was the clan or the larger family. From time to time it has been modified and reshaped as new ideas came in and the constitution of society changed.

As is suggested above, the ambassadorial sacrifice may be regarded as analogous to the custom of slaying a man in order that he may convey a message to a deceased friend. The two procedures have in common the fact of a message to the other world. But the noteworthy feature in the Ainu and Borneo rites is that these definitely open communication between man and the gods and secure the good will and aid of the latter; they are thus religious and sacrificial in a sense that is not true of the mere sending of a message to a dead person. It is also to be noted that, in the crudest known rites of this nature, it is a sacred (that is, divine) beast that is sent as messenger, and not a human being; and therefore the employment of a human being in the specific character of sacrifice would seem to be a relatively late custom.¹

Crawford H. Toy.

¹ Suggestions of an ambassadorial function for sacrificial animals are cited above (from Frazer), and after this article was prepared I found that a view somewhat similar to that here given had been expressed by MM. Hubert and Mauss in their "Essai sur le Sacrifice" in *L'Année Sociologique*, vol. ii. 1898. These gentlemen, starting not with simple savage forms, but with late elaborate sacrificial rituals, particularly the Hindu and the Hebrew, reach the conclusion that sacrifice is a religious act which, by the consecration of a victim, modifies the condition of the moral person who performs it, or of certain objects in which this person is interested; that the sacrificial procedure consists in establishing a communication between the sacred world and the profane world by the intermediation of a victim, that is to say, of a thing destroyed in the course of the ceremony; that the object of the slaying is to detach the sacred soul of the animal from its profane body, and that the disengaged soul may be employed to convey the wishes of the worshippers to the celestial Powers. I am glad to find myself so far in accord with these eminent scholars. It is not clear to me, however, by what path they reach their conclusion; the idea of intermediation or ambassadorial function is not expressed in the Hindu, Hebrew, and Greek rituals, and nothing in our authors'

analysis (if I have understood them correctly) appears to demand it. Further, the distinction they make between the sacred soul and the profane body of the victim is not borne out by the history of ritual; on the contrary, the body, from the earliest times onward, is sacred, and the partaking of the flesh, as sacred, forms an important part of most ancient sacrificial procedures. Nor is it true, as they represent, that the animal is sanctified by the sacrificial procedure; the animal is sacred by nature, and it is for that very reason that it is chosen to be a messenger to the gods. But notwithstanding what I conceive to be serious defects in their general construction of the sacrificial ceremony, they appear to have divined its fundamental idea, and their essay is suggestive throughout.

8
 RIDDLES FROM MASSACHUSETTS.

1. What grows in winter and dies in summer, and always grows with the biggest end up?

(An icicle.)

2. Round as an apple,
 Busy as a bee,
 The prettiest thing
 That ever you see.
 (A watch.)

3. Round as an apple,
 Yellow as gold,
 With more things in it
 Than you're years old.
 (A pumpkin.)

4. In a mill there is a chest,
 In the chest there is a till,
 In the till there is a cup,
 In the cup there is a drop,
 No man eats it, no man drinks it, no man can live without it.
 (A drop of blood.)

5. As high as a house,
 As low as a mouse,
 As green as grass,
 As black as ink,
 As bitter as gall,
 Yet sweet for all.
 (A walnut.)

6. Riddle cum riddle cum rawley,
 Petticoat bound in scarlet,
 Stone in the middle,
 Stick in the tail,
 Tell me this riddle,
 Without any fail.
 (A cherry.)

7. There is an old woman that has but one eye.

 Every time she goes through the gap,
 She leaves a piece of her tail in the gap,
 (A needle.)

Helen S. Thurston.

THE ALGONKIN MANITOU.¹

Prague

THE Algonkin conception of the manitou is bound up with the manifold ideas that flow from an unconscious relation with the outside world. It is embodied in all forms of religious belief and practice, and is intimately associated with customs and usages that bear upon life and its welfare. It is the purpose in the following pages to give simply, and in as few words as possible, the meaning of the manitou as it is understood by three Algonkin peoples — the Sauk, Fox, and Kickapoo. All three speak related dialects of the same language; all three have a similar form of society; and all three have much the same religious rites and practices. It will be convenient to refer to them collectively, and when the reference is made the term Algonkin shall be used; the term shall apply to them only, and not to other units of the same family.

In the first place the term manitou is a religious word; it carries with it the idea of solemnity; and whatever the association it always expresses a serious attitude, and kindles an emotional sense of mystery. The conceptions involved in its use can best be shown by taking up some features of Algonkin religion.

The essential character of Algonkin religion is a pure, naïve worship of nature. In one way or another associations cluster about an object and give it a certain potential value; and because of this supposed potentiality, the object becomes the recipient of an adoration. The degree of the adoration depends in some measure upon the extent of confidence reposed in the object, and upon its supposed power of bringing pleasure or inflicting pain. The important thing with the individual is the emotional effect experienced while in the presence of the object, or with an interpreted manifestation of the object. The individual keeps watch for the effect, and it is the effect that fills the mind with a vague sense of something strange, something mysterious, something intangible. One feels it as the result of an active substance, and one's attitude toward it is purely passive.

To experience a thrill is authority enough of the existence of the substance. The sentiment of its reality is made known by the fact that something has happened. It is futile to ask an Algonkin for an articulate definition of the substance, partly because it would be something about which he does not concern himself, and partly because he is quite satisfied with only the sentiment of its existence. He feels that the property is everywhere, is omnipresent. The feeling

¹ The quotations and references throughout this paper are from notes and Algonkin texts collected in work for the American Museum of Natural History, New York city.

that it is omnipresent leads naturally to the belief that it enters into everything in nature ; and the notion that it is active causes the mind to look everywhere for its manifestations. These manifestations assume various forms, they vary with individuals and with reference to the same and different objects. Language affords means of approaching nearer to a definition of this religious sentiment.

In the Algonkin dialects of the Sauk, Fox, and Kickapoo, a rigid distinction of gender is made between things with life and things without life. When they speak of a stone they employ a form which expresses the inanimate character of the stone ; in the same way, when they speak of a dog they use another form which indicates the animate nature of the dog. Accordingly, when they refer to the manitou in the sense of a virtue, a property, an abstraction, they employ the form expressive of inanimate gender. When the manitou becomes associated with an object, then the gender becomes less definite. Some reasons for this confusion will become evident farther on.

When the property becomes the indwelling element of an object, then it is natural to identify the property with animate being. It is not necessary that the being shall be the tangible representative of a natural object. To illustrate a concrete instance of this sentiment, here is the comment made by a Fox apropos of an experience in the sweat lodge : " Often one will cut one's self over the arms and legs, slitting one's self only through the skin. It is done to open up many passages for the manitou to pass into the body. The manitou comes from the place of its abode in the stone. It becomes roused by the heat of the fire, and proceeds out of the stone when the water is sprinkled on it. It comes out in the steam, and in the steam it enters the body wherever it finds entrance. It moves up and down and all over inside the body, driving out everything that inflicts pain. Before the manitou returns to the stone it imparts some of its nature to the body. That is why one feels so well after having been in the sweat lodge."

The sentiment behind the words rests upon the consciousness of a belief in an objective presence ; it rests on the sense of an existing reality with the quality of self-dependence ; it rests on the perception of a definite, localized personality. Yet at the same time there is the feeling that the apprehended reality is without form and without feature. This is the dominant notion in regard to the virtue abiding in the stone of the sweat lodge ; it takes on the character of conscious personality with some attributes of immanence and design.

Falling in line with what has just gone before is the belief that the virtue can be transferred from one object to another. The virtue in both objects is of the same fundamental nature, but of different degree and of unequal value. In the transfer, the virtue of one

object reinforces that of the other. Such is the idea implied in the following abridged narrative.

A body of Sauks had wandered out on the Plains in search of buffalo. While approaching a vast herd they came unexpectedly upon some Comanches who were much fewer than they and who were creeping upon the same herd. The Sauks rushed them, and the Comanches at once took to flight. But in the pursuit the Sauks were delayed by a lone Comanche. He had chosen to sacrifice his life in order to give his comrades a chance to escape. He accomplished his purpose. The man's deed and the bravery he displayed aroused a feeling of admiration from his foes. And out of honor for the man they chose not to take his scalp nor to count coup upon him. But instead they cut out his heart. Passing it around, they all ate of it.

So much for the narrative in brief. To the Algonkin the heart was endued with the manitou, the sense of the manitou being an impersonal essence, a supernatural virtue. The men ate the heart to get its supernatural quality. They believed that the quality was what made the Comanche so brave, and that by eating the heart they could come into possession of its quality. They felt that it would react upon them in the same way as it had upon the Comanche; and furthermore, that the combined effect of the quality within them and what was in the Comanche would render it possible for them to become better fighters than they could otherwise have become. The example betrays the reliance placed upon the help of the cosmic substance rather than upon human aid. The reliance does not rest upon a random hope, but on an assurance that the expected will come to pass with a happy result.

It is natural to confuse the property with an object containing the property. The confusion is frequently met with in what are considered mediums of manifestations. For instance, there is an Algonkin story which contains an episode of the cosmic hero taking upon himself the form of a pretty maiden. The girl comes to a lodge where she is entertained by an aged woman. The old woman prepares two grains of corn and a bean, and putting them into a small bowl, invites the girl to eat. The girl nibbles one grain at a time, and for every grain that is taken out, there is always another to take its place. Finally the girl eats up the food and returns the vessel empty to the hostess. The old woman looks with wonder at the empty bowl, and then turning to the girl, remarks, "You must be a manitou!"

It is desirable to point out two arrestive features, arrestive to the sense of an Algonkin who is a passive, uncritical listener to the tale. One is the continued multiplication of the food, and the other is the interruption of the performance. One's unconscious feeling about the food is that its recurrence was due to the work of the impersonal,

mystic property with which the food was charged and because of which it was replenished; and that the amazement of the old woman was due to the surprise felt at the sight of a miraculous interruption of a miraculous multiplying process. She laid the cause to the girl, whom she addressed as an animate form of the substance. Naming her an animate manitou was the same as making the property and the creature one and the same thing.

Here is another story which illustrates the ambiguity, but in a different relation. It is the story of a man and his wife who had gone off on a distant hunt for game. One evening they caught sight of some Sioux who had been shadowing them. In the gathering darkness and during a drizzling rain they set out in flight. The Sioux were moving about them on every side, and were signalling back and forth with the cries of birds and animals in an effort to locate the pair.

Despairing of escape by their own help, the man and his wife stopped and dismounted. The man was not able to get into *rapport* with the mystery, and so called upon his wife. In a little while she heard words coming to her from on high. They were words spoken to her by her elder brother when she was a child; he had spoken them during a fast and on the day he had died. They were: "If ever in the course of your life you meet with adversity, then think of me." With these words were others telling how she and her husband should escape. The story goes on to tell how the pair followed the advice and how they made their escape.

The story has one purpose: it is to tell of deliverance by the help of a transcendent agency; in this case it is an elder brother who comes as a mystic apparition invested with the cosmic substance, and having the attribute of prophecy and guidance.

Further instances of the confusion are to be found in the narratives of individual experiences in trance and dream transport. Boys and girls begin early to practise seclusion, and at the time refrain from touching food. During the earlier periods the fasting is of short duration, and with hardly any further meaning than that of a preparation for the ordeals yet to come; the performance becomes more serious during adolescence, and it is of the utmost importance during maturity. One then fasts and keeps vigil in the hope of gaining insight into the mystery of life. One adjusts one's self to a particular mental attitude, and so goes seriously prepared to see, to hear, and to feel. In this mental condition one sometimes sees strange objects, one sometimes hears prophetic warnings, and one sometimes feels the spell of an all-pervading presence. It is during one or more of these experiences that one is said to come into possession of hidden revelation.

Vision does not come to every one that fasts. But when one is fortunate enough to experience a mystic transport at the sight of something animate, or inanimate, then one is apt to make that object an ideal of divine guidance. Of or through it one invokes aid in the critical moments of life. It is not easy for an Algonkin to convey a definite idea of the nature of the object: it may be the inanimate, mystic property, or it may be a medium of the property. Much depends upon what the individual reads into the manifestation, and this in turn is colored by instruction received before the transport.

Some, however, do not see the objects themselves, but they hear their sounds or their voices. To judge from the testimony of individuals who have had the transport, it would seem that it is more common to hear than to see. The words caught convey a profound sense of authority; they must influence the course of one's actions. It is from this kind of experience that some claim to have derived sacred songs and forms of ritual. It was from this source that came the Ghost-dance, at least so was it taught the Sauk, Fox, and Kickapoo. Its ritual, its songs, its step, its teaching were all said to have been revealed to a young woman, who in turn transmitted it all to the people of her nation.

The most common experience seems to be that of being overwhelmed by an all-encompassing presence. It is an experience least susceptible of an articulate report, and yet it is the one looked upon as the source of greatest authority. It is not easy to induce an Algonkin to speak of any of these experiences. It is even urged upon the individual never to reveal the details except on particular occasions, and in critical moments like that of approaching death. Many of them, however, have passed into tradition, and here is the shortened account of one of the experiences:—

A youth once accompanied a party of warriors on a raid against a people of the Plains. The party was beaten and the youth was killed. In accordance with an Algonkin custom, the family of the slain adopted another youth to take the place left vacant by death. The adopted youth had been a bosom friend of the slain. The act of his adoption placed upon him the responsibility of avenging the death of his friend.

Before entering upon the mission he went, as was the custom, into a fast, that he might obtain mystic guidance. Accordingly, so goes the story, the youth had a vision, and there was open to him a view of the battlefield where his friend had been slain, of the location of the enemy that had caused the death, and of the path to be taken in order to come upon the foe. And in the vision he saw himself eating of the enemy. This last was for him a symbol that his mission would have a happy issue.

The narrative is typical of the more usual forms of revelation. The youth had gone primed to meet with a particular experience; he received tidings of just the sort of thing he was looking for. It is not easy to find out how much of this sort of thing is fraud. Beyond doubt there is some fabrication, and much is read into an experience; but there is also reason to believe that it is seldom done with intent, and that it is usually the result of an unconscious self-deception. The visitation is attributed to animate beings. "The manitou beings have taken pity upon me" is the stock phrase uttered by one coming out of such a vision. These "beings" are not tangible realities. The term manitou beings is but an intelligible form of expressing the exciting cause; it is more natural to identify the communication with animate beings, in spite of the consciousness that the beings themselves are vague and inarticulate.

There is no doubt in an Algonkin's mind about the reality of these revelations; the feeling that one saw something arrestive, that one heard impressive voices, that one was overcome by an objective, mysterious presence is proof enough to establish the reality of the revelation. But it is doubtful if an Algonkin would think of going into the question of authority. One is sure of it, but why, one does not know, any more than that it is the inspired assurance of a transcendent agency.

The interpretation of the cause of the revelation varies with individuals. If the cause is something present to the thought, then it is likely the work of the mystic activity. This is the interpretation sometimes given by one who has been overcome by the presence of the mystery without form and without feature. In another sense and one more frequent, it is the effect of the combined presence of all the manitou beings taken together. If the object of the revelation be present to the sense, then the interpretation is liable to confusion. For instance, if the revealing object be an owl, then the interpretation is likely to take one or the other of these two forms: either the owl is a vessel or conveyance of the property; or else the owl is the property itself. In the first case, the manitou manifests itself through the agency of an owl. The notion here of a difference between the object and what it contains differentiates the vessel from the property. In the other case, the property becomes so intimately associated with the object that the object and the property come to be one and the same. The confusion of the object and the property does away with the consciousness of any differentiation. The personification is easy and of unconscious mould. The notion that the object and the property are one and the same thing is the interpretation one more commonly meets with. The sense of incongruity or improbability does not enter to disturb the mind.

So universal and easy is this lack of mental discrimination that it is no trouble for an Algonkin to invest an object with the mystic substance, and then call the object by the name of the substance. The process suggests a possible explanation of how an Algonkin comes to people his world with manitou forces different in kind and degree; it explains in some measure the supernatural performances of mythological beings, the beings that move in the form of men, beasts, birds, fishes, and other objects of nature. All these are a collection of agencies. Each possesses a virtue in common with all the rest, and in so far do they all have certain marks of agreement. Where one differs from another is in the nature of its function, and in the degree of the possession of the cosmic substance. But the investment of a common, mystic virtue gives them all a common name, and that name is manitou.

The emotional effect produced by the strange but sincere regard for the manitou explains much of the esoteric sentiment felt for a myth, a tradition, a form of ritual, or anything whatsoever connected with a ceremonial practice. An Algonkin holds that the proper time to recite a myth is in winter, and that its recitation shall be attended with some kind of formality; and that to tell a myth out of season and without formality is to take chances with something beyond human power. It requires but a gentle scare to set one who has committed the infraction into a state of mental confusion. The sentiment behind the myth rests on the naïve belief that the myth may be either the supernatural property or an agent of the property. Hence, to play lightly with it is like playing lightly with any other idealized object associated with the supernatural substance. The infraction creates a feeling of unrest, a disturbing sense of insecurity.

In the same way one needs to seek for a psychological reason to explain why an Algonkin feels reluctant to speak about a sacred ceremony except in moments propitious and opportune. The ceremonial lodge is a holy symbol; it means a place where one can enter into communication with higher powers, where with sacrifice and offering, with music and dance one obtains audience and can ask for things beyond human control; it means a place where one can forget the material world and enjoy the experience of that magic spell which one feels is the sign that not only is one in the presence of the supernatural property, but in that of the beings who hold it in high degree. It is a function with a very definite purpose. It is to invoke the presence of an objective reality; the objectified ideal may be animate or inanimate. And the effect is in the nature of a pleasing thrill, a sense of resignation, a consolation. This effect is the proof of the presence of the manitou.

It has thus been observed that there is an unsystematic belief in a cosmic, mysterious property which is believed to be existing everywhere in nature ; that the conception of the property can be thought of as impersonal, but that it becomes obscure and confused when the property becomes identified with objects in nature ; that it manifests itself in various forms ; and that its emotional effect awakens a sense of mystery ; that there is a lively appreciation of its miraculous efficacy ; and that its interpretation is not according to any regular rule, but is based on one's feelings rather than on one's knowledge.

Such in very brief statement is the conception of the manitou of three Algonkin peoples, — the Sauk, Fox, and Kickapoo. It seems probable that the same thing holds true of other Algonkins, like the Ojibwas, Ottawas, Menominees, and others of the central group. It would be interesting to know if the same conception in its general features extends to all the other members of the family.

William Jones.

TRADITIONAL BALLADS IN NEW ENGLAND. II.

IX. THE GYPSY LADDIE.

A.

Taken down by an operative in the Stillman Woollen Mills, Stillman, N. S., from the singing of an old man. Communicated by E. E. D., Cambridge, Mass.

- 1 The Gypsy Daisy came riding o'er the plain,
He sang so loud and clearly,
He sang till he made the green woods ring,
And charmed the heart of a Lady.

REFRAIN, — Red Lady dingo, dingo day,
Red Lady dingo, dingo Daisy;
Red Lady dingo, dingo day,
She's away with the Gypsy Daisy.

- 2 "Come saddle me my old brown hack,
The gray one is not so speedy,
I'll ride all day, and I'll ride all night,
Till I overtake my Lady."

- 3 He rode till he came to the riverside,
The waters flowed so freely,
The tears down his cheeks did flow,
And then he saw his Lady.

- 4 "Could you forsake your house and home,
Could you forsake your baby,
Could you forsake your own wedded Lord,
And go with the Gypsy Daisy?"

- 5 "Yes, I'll forsake my house and home,
Yes, I'll forsake my baby,
Yes I'll forsake my own wedded Lord,
And go with the Gypsy Daisy.

- 6 "Last night I lay on a bed of down,
The Land Lord lay by me;
To-night I'll lay on the damp cold ground,
Along with the Gypsy Daisy."

B.

Communicated to me March, 1904, by M. B., Fall River, Mass.

- 1 Last night I slept in a warm feather bed,
And in my arms a baby;
To-night I'll lie on the cold, cold ground,
In the arms of Gypsy Davy.

REFRAIN, —Raddle daddle, dingo dingo day,
 Raddle daddle, dingo daisy,
 Raddle daddle, dingo dingo day,
 I'm gone with the Gypsy Davy.

2 "Oh, how could you leave your house and land,
 Oh, how could you leave your baby,
 Oh, how could you leave your true wedded lord,
 To go with the Gypsy Davy?"

3 "What care I for your house and land,
 What care I for your baby,
 Or what care I for my true wedded lord, —
 I'm off with the Gypsy Davy!"

4 "I never loved you in all my life,
 I never loved your baby,
 I married you against my will,
 And I'm off with the Gypsy Davy!"

C.

Communicated to me September 16, 1904, by M. L. J., Lynn, Mass., as sung over fifty years ago in Swansea, Mass.

The Gyp - sy came rid - ing o'er the field, The
 Gyp - sy he sang gai - ly, He sang till he made the
 mer - ry woods ring, And he charmed the heart of the
 La - dy. Al - ly al - ly ding, al - ly
 ding, al - ly da - day, Al - ly al - ly ding, al - ly da - day.

1 The Gypsy came riding o'er the field,
 The Gypsy he sang gaily,
 He sang till he made the merry woods ring,
 And he charmed the heart of the lady.

REFRAIN, —Ally ally ding, ally ding, ally da-day,
Ally ally ding, ally da-day.

- 2 So when the master he came home,
Inquiring for his lady,
The servants made him this reply, —
"She's gone with the Gypsy Davy."
- 3 "Now bring me here my good black horse,
The brown one he is lazy,
For I will neither eat nor drink (sleep)
Till I overtake my lady."

D.

Taken down June, 1904, by I. L. M., Vineland, N. J., from the recitation of a lady living in Nantucket, Mass.

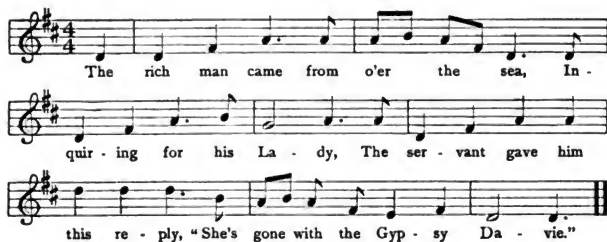
- 1 The Lord returned to his castle gate,
Inquiring for his Ladye,
The servant maid to him replied,
"She's gone with the Gypsy Davie."

REFRAIN, — Raddle daddle ding, daddle ding, daddle ding,
Raddle daddle ding O Davie.

- 2 "Go saddle my black, go saddle my brown,
My brown it is most speedy ;
I'll ride all night, and I'll ride all day,
Till I overtake my ladye."
- 3 He rode all night, and he rode all day,
And he overtook his ladye,
.
Along with the Gypsy Davie.
- 4 "Can you forsake your house and home,
Can you forsake your baby,
Can you forsake your own true love,
To go with the Gypsy Davie?"
- 5 "Yes, I'll forsake my house and home,
Yes, I'll forsake my baby,
Yes, I'll forsake my own true love,
To go with the Gypsy Davie !
- 6 "Last night I slept on a warm feather bed,
Along with my sleeping baby ;
To-night I'll sleep on the cold, cold ground,
Along with the Gypsy Davy."

E.

Communicated to me April 7, 1904, by S. A. F., Providence, R. I.



- 1 The rich man came from o'er the sea,
Inquiring for his Lady,
The servant gave him this reply, —
"She's gone with the Gypsy Davie."

REFRAIN, — Rattle dattle ding, O rattle dattle day,
Rattle dattle ding O daisy.

F.

Communicated March, 1904, by M. B., Fall River, Mass.

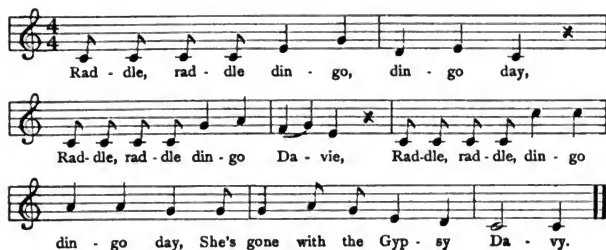
- 1 The Gypsy came from o'er the hills,
She sang so loud and boldly,
She sang so loud it made the green woods ring, —
They called her the Gypsy Daisy.

REFRAIN, — Raddle raddle ring, O raddle raddle ray,
Raddle raddle ring O rarey,
Raddle raddle ringo, raddle raddle ray,
She's gone with the Gypsy Daisy.

- 2 "Saddle up the dark bay horse,
The white one's not so speedy,
I'll ride all night, I'll ride all day,
Till I overtake my Daisy!"
- 3 "Yes, I will leave my house and land,
Yes, I will leave my baby,
Yes, I will leave my true wedded lord,
To follow the Gypsy Daisy."

G.

Contributed by E. E. D., Cambridge, Mass.



X. LORD RANDALL

A.

Contributed by M. L. S., Newport, R. I., August, 1903, as taken down from the recitation of a lady over eighty years of age, who learned it about 1875, from a nephew, since deceased.

- 1 "Oh, where have ye been, Lord Lantoun, my son?
Oh, where have ye been, my handsome young man?"
"Out with the hounds, mother make the bed soon,
I'm weary with hunting, and fain would lie doon."
- 2 "Where gat ye your dinner, Lord Lantoun, my son?
Where gat ye your dinner, my handsome young man?"
"I dined with my leman, mother make the bed soon,
I'm weary with hunting, and fain would lie doon."
- 3 "What ate ye to dinner, Lord Lantoun, my son?
What ate ye to dinner, my handsome young man?"
"Eels, stewed in damsons, mother make the bed soon,
I'm weary with hunting, and fain would lie doon."
- 4 "Oh, where are your hounds, Lord Lantoun, my son?
Oh, where are your hounds, my handsome young man?"
"They swelled and they died, mother make the bed soon,
I'm weary with hunting, and fain would lie doon."
- 5 "I fear ye are poisoned, Lord Lantoun, my son!
I fear ye are poisoned, my handsome young man!"
"Oh, yes, I am poisoned, mother make the bed soon,
I'm weary with hunting, and fain would lie doon."

B.

Taken down by me September 21, 1903, from the singing of J. M. L., Hingham, Mass., a native of Springfield, Mass., where the ballad was sung eighty or more years ago.

Oh, where have you been, . Sweet Wil - liam my son?

Oh, where have you been, . my own dear - est one? Oh,

I've been a hunt - ing, moth - er make the bed soon,

For I'm pois - oned to the heart and I fain would lie down.

- 1 "Oh, where have you been, Sweet William, my son?
Oh, where have you been, my own dearest one?"
"Oh, I've been a-hunting, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 2 "Oh, what have you been a-drinking, Sweet William, my son?
Oh, what have you been a-drinking, my own dearest one?"
"Oh, 't is ale I've been a-drinking, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 3 "Oh, who gave it you, Sweet William, my son?
Oh, who gave it you, my own dearest one?"
"My Sweetheart, she gave it me, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 4 "Oh, what will you give Father, Sweet William, my son?
Oh, what will you give Father, my own dearest one?"
"My horses and cattle, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 5 "Oh, what will you give Mother, Sweet William, my son?
Oh, what will you give Mother, my own dearest one?"
"My love and my blessing, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 6 "Oh, what will you give Brother, Sweet William, my son?
Oh, what will you give Brother, my own dearest one?"
"My sword and my pistol, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."

- 7 "Oh, what will you give Sister, Sweet William, my son?
Oh, what will you give Sister, my own dearest one?"
"My gold and my jewels, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."
- 8 "Oh, what will you give Sweetheart, Sweet William, my son?
Oh, what will you give Sweetheart, my own dearest one?"
"Give her Hell and damnation, mother make the bed soon,
For I'm poisoned to the heart, and I fain would lie down."

C.

Communicated July 11, 1903, by A. M., with the following comment, "As sung by my mother, who would be more than one hundred years old, if living."

Oh, where have you been, . Fair El - son, my
son? Oh, where have you been, . my own dear - est
one? I've been out a - court-ing, moth - er make my bed soon,
For I'm pois - oned to my heart, and I fain would lie down.

- 1 "Oh, where have you been, Fair Elson, my son?
Oh, where have you been, my own dearest one?"
"I have been out a-courting, mother make my bed soon,
For I'm poisoned to my heart, and I fain would lie down."
- 2 "Oh, what have you been eating, Fair Elson, my son?
Oh, what have you been eating, my own dearest one?"
"I've been eating eels, mother make my bed soon,
For I'm poisoned to my heart, and I fain would lie down."
- 3 "What color were those eels, Fair Elson, my son?
What color were those eels, my own dearest one?"
"They were black, white, and yellow, mother make my bed soon,
For I'm poisoned to my heart, and I fain would lie down."
- 4 "What you will to your father, Fair Elson, my son?
What you will to your father, my own dearest one?"
"A black suit of mourning, mother make my bed soon,
For I'm poisoned to my heart, and I fain would lie down."

- 5 "What you will to your brother, Fair Elson, my son?
 What you will to your brother, my own dearest one?"
 "A black yoke of oxen, mother make my bed soon,
 For I'm poisoned to my heart, and I fain would lie down."

D.

Communicated December 3, 1904, by H. J. C., Concord, N. H., as sung half a century ago at neighborly gatherings in Hebron, Me.



- 1 "Oh, where d' ye go courting, Sweet Nelson, my son?
 Oh, where d' ye go courting, my sweet pretty one?"
 "I went to see Polly, mother make my bed soon,
 For I'm sick at my heart, and I long to lie down."
- 2 "What d' ye have for your supper, Sweet Nelson, my son?
 What d' ye have for your supper, my sweet pretty one?"
 "Speckled eels, fried in fat, mother make my bed soon,
 For I'm sick at my heart, and I long to lie down."
- 3 "What d' ye leave to your father, Sweet Nelson, my son?
 What d' ye leave to your father, my sweet pretty one?"
 "My farm and farming tools, mother make my bed soon,
 For I'm sick at my heart, and I long to lie down."
- 4 "What d' ye leave to your sister, Sweet Nelson, my son?
 What d' ye leave to your sister, my sweet pretty one?"
 "My purse and my jewels, mother make my bed soon,
 For I'm sick at my heart, and I long to lie down."
- 5 "What d' ye leave to your Polly, Sweet Nelson, my son?
 What d' ye leave to your Polly, my sweet pretty one?"
 "The rope and the gallows. Oh, make my bed soon!
 For I'm sick at my heart, and I long to lie down."

- 6 "Oh, where shall I make it, Sweet Nelson, my son?
Oh, where shall I make it, my sweet pretty one?"
"Yonder in the churchyard, mother make my bed soon,
For I'm sick at my heart, and I long to lie down."

E.

Contributed November 5, 1904, by M. L. J., Lynn, Mass.

Oh, where have you been to, Te-ron-to, my son?

Oh, where have you been to, my own dar-ling one? I've

been to see Ma-ry, moth-er make my bed soon, For I'm

sick in the heart, and I long to lie down.

- 1 "Oh, where have you been to, Teronto, my son?
Oh, where have you been to, my own darling one?"
"I've been to see Mary, mother make my bed soon,
For I'm sick in the heart, and I long to lie down."
- 2 "What d' she give you for supper, Teronto, my son?
What d' she give you for supper, my own darling one?"
"Eels, fried in batter, mother make my bed soon,
For I'm sick in the heart, and I long to lie down."
- 3 "You're pizened, you're pizened, Teronto, my son!
You're pizened, you're pizened, my own darling one!"
.....
- 4 "What'll you give to your Mary, Teronto, my son?
What'll you give to your Mary, my own darling one?"
"A halter to hang her, mother make my bed soon,
For I'm sick in the heart, and I long to lie down."

F.

Communicated July 11, 1903, by E. J. B., Winchester, Mass., and traced back for three generations in Fredericton, N. B.

- 1 "Where have you been, dear Willie, my son?
Where have you been, my darling young one?"

"I've been to see my sweetheart, mother make my bed soon,
As I'm sick to my heart, and I fain would lie down."

- 2 "What did your sweetheart give you, dear Willie, my son?
What did your sweetheart give you, my darling young one?"
"Three little silver fishes, mother make my bed soon,
For I'm sick to my heart, and I fain would lie down."
- 3 "What will you leave your father, dear Willie, my son?
What will you leave your father, my darling young one?"
"My coaches and horses, mother make my bed soon,
For I'm sick at my heart and I fain would lie down."
- 4 "What will you leave your mother, dear Willie, my son?
What will you leave your mother, my darling young one?"
"My best milch cows, mother make my bed soon,
For I'm sick to my heart, and I fain would lie down."
- 5 "What will you leave your sister, dear Willie, my son?
What will you leave your sister, my darling young one?"
"Many rings and diamonds, mother make my bed soon,
For I'm sick to my heart, and I fain would lie down."
- 6 "What will you leave your sweetheart, dear Willie, my son?
What will you leave your sweetheart, my darling young one?"
"A rope for to hang her on yonder green tree,
'T is more than she deserves, for she's poisoned me!"

G.

Recited to me December 22, 1904, by E. J. B., contributor of F.

- 1 "Where was you last night, dear Willie, my son?
Where was you last night, my fond-hearted one?"
"I have been a-courting, mother make my bed soon,
For I'm sick to the heart, and I fain would lie down."
- 2 "What did your sweetheart give you, dear Willie, my son?
What did your sweetheart give you, my fond-hearted one?"
"Three little silver fishes, mother make my bed soon,
For I'm sick to the heart, and I fain would lie down."

H.

Recited to me November, 1903, by J. M., Boston, Mass., who heard it over forty years ago in Ireland.

- 1 "Where were you all day, my own pretty boy,
Where were you all day, my comfort and joy?"
"Fishing and fowling, mother make the bed soon,
For I'm sick to the heart, and I fain would lie down."

- 2 "What will you leave your father, my own pretty boy?
What will you leave your father, my comfort and joy?"
"My hounds and my horns, mother make the bed soon,
For I'm sick to the heart, and I fain would lay down."
- 3 "What will you leave your sister, my own pretty boy?
What will you leave your sister, my comfort and joy?"
"My gold and my silver, mother make the bed soon,
For I'm sick to the heart, and I fain would lay down."
- 4 "What will you leave your brother, my own pretty boy?
What will you leave your brother, my comfort and joy?"
"My coach and six horses, mother make the bed soon,
For I'm sick to the heart, and I fain would lay down."
- 5 "What will you leave your true-love, my own pretty boy?
What will you leave your true-love, my comfort and joy?"
"Three ropes for to hang her, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."

I.

Communicated to me September 16, 1904, by J. E. W., Boston, Mass., as recollected by G. B.



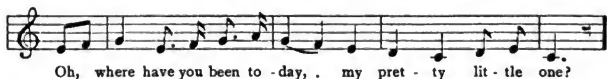
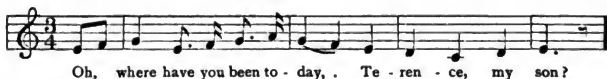
Oh, where have you been, Ty - ran - te, my son? Oh,
where have you been, my dear lit - tle one? I have been to my
grand moth - er's, moth - er make my bed soon, . For I'm
sick at the heart, and would fain lay me down.

- 1 "Oh, where have you been, Tyrante, my son?
Oh, where have you been, my dear little one?" (poor?) (sweet?)
"I have been to my grandmother's, mother make my bed soon,
For I'm sick at the heart, and would fain lay me doon."
- 2 "Oh, what gat you to eat, Tyrante, my son?
Oh, what gat you to eat, my dear little one?"
"Striped eels, fried in batter, mother make my bed soon,
For I'm sick at the heart, and would fain lay me doon."

- 3 "Oh, where are your blood-hounds, Tyrante, my son?
Oh, where are your blood-hounds, my dear little one?"
"Oh, they swelled up and burst, mother make my bed soon,
For I'm sick at the heart, and would fain lay me doon."
- 4 "Oh, I fear you are poisoned, Tyrante, my son!
Oh, I fear you are poisoned, my dear little one!"
"Oh, yes! I am poisoned, mother make my bed soon,
For I'm sick at the heart, and would fain lay me doon."
5. "Oh, where shall I make your bed, Tyrante, my son?
Where shall I make your bed, my dear little one?"
"Make my bed in the kirkyard, mother make my bed soon,
For I'm sick at the heart, and would fain lay me doon."

J.

Recollected July 1903, by M. R. M., Newtonville, Mass., as heard sung more than sixty years ago.

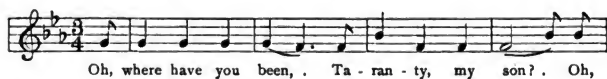


- 1 "Oh, where have you been to-day, Terence, my son?
Oh, where have you been to-day, my pretty little one?"
"I have been to see my grandame, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."
- 2 "Oh, what did she give you to eat, Terence, my son?
Oh, what did she give you to eat, my pretty little one?"
"Fresh-water potted eels, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."
- 3 "Oh, what will you give your father, Terence, my son?
Oh, what will you give your father, my pretty little one?"
"One half of my fortune, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."

- 4 "And what will you give your mother, Terence, my son?
And what will you give your mother, my pretty little one?"
"Ten thousand sweet kisses, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."
- 5 "And what will you give your brother, Terence, my son?
And what will you give your brother, my pretty little one?"
"T other half of my fortune, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."
- 6 "And what will you give your sister, Terence, my son?
And what will you give your sister, my pretty little one?"
"A thousand kind wishes, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."
- 7 "And what will you give your grandame, Terence, my son?
And what will you give your grandame, my pretty little one?"
"A rope for to hang her, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."

K.

As sung for generations in the nursery in a family living in Pomfret, Conn., recorded by H. E. K., New York, N. Y.

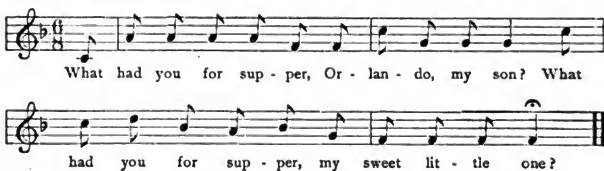


- 1 "Oh, where have you been, Taranty, my son?
Oh, where have you been, my dear little one?"
"To see my grandmother, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 2 "What had you for supper, Taranty, my son?
What had you for supper, my dear little one?"
"Eels, fried in batter, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 3 "What was their color, Taranty, my son?
What was their color, my dear little one?"
"Green striped with yellow, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."

- 4 "What will you leave your mother, Taranty, my son?
What will you leave your mother, my dear little one?"
"A coach and six horses, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 5 "What will you leave your sister, Taranty, my son?
What will you leave your sister, my dear little one?"
"A box of rich jewels, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 6 "What will you leave your brother, Taranty, my son?
What will you leave your brother, my dear little one?"
"A suit of fine clothes, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 7 "What will you leave your grandmother, Taranty, my son?
What will you leave your grandmother, my dear little one?"
"A rope for to hang her, mother make my bed soon,
For I'm sick at the heart, and faint to lie down."
- 8 "Where shall I make it, Taranty, my son?
Where shall I make it, my dear little one?"
"In a corner of the churchyard, mother make my bed soon,
For I'm so sick at the heart, and faint to lie down."

L.

Contributed May 6, 1904, by R. P. U., Cambridge, Mass., who traces it back for half a century in Charlestown, N. H.



- 1 "What had you for supper, Orlando, my son?
What had you for supper, my sweet little one?"
"Striped eels, fried in batter, mother make my bed soon,
For I am so weary, I fain would lie down."
- 2 "You're pizened, you're pizened, Orlando, my son!
You're pizened, you're pizened, my sweet little one!"
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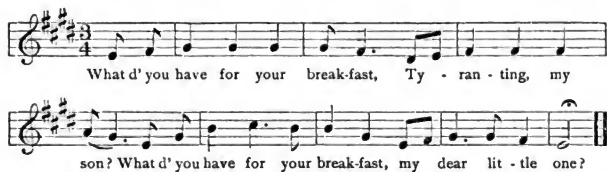
M.

Contributed by J. P. T., as recollected from childhood.

- 1 "Oh, where have you been, Taranty, my son?
Oh, where have you been, my dear little one?"
"I've been to see granny, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."
- 2 "What had you for supper, Taranty, my son?
What had you for supper, my dear little one?"
"Fresh eels, fried in butter, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."
- 3 "What will you leave father, Taranty, my son?
What will you leave father, my dear little one?"
"A purse full of money, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."
- 4 "What will you leave mother, Taranty, my son?
What will you leave mother, my dear little one?"
"A box of fine jewels, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."
- 5 "What will you leave sister, Taranty, my son?
What will you leave sister, my dear little one?"
"A coach and six horses, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."
- 6 "What will you leave granny, Taranty, my son?
What will you leave granny, my dear little one?"
"A rope for to hang her, mother make my bed soon,
For I'm sick at the heart, and fain would lie down."

N.

Contributed January, 1904, by G. T. A., Boston, Mass., as sung many years ago by an Irish serving-man.



- 1 "Oh, what did you have for your breakfast, Tyranting, my son?
Oh, what did you have for your breakfast, my dear little one?"
"Striped eels, fried in butter, will you make my bed soon,
For I'm sick at heart, and I want to lie down."

- 2 "Oh, what did you leave to your mother, Tyranting, my son?
 Oh, what did you leave to your mother, my dear little one?"
 "A bag full of money, will you make my bed soon,
 For I'm sick at heart, and I want to lie down."
- 3 "Oh, what did you leave to your father, Tyranting, my son?
 Oh, what did you leave to your father, my dear little one?"
 "The cottage he lives in, will you make my bed soon,
 For I'm sick at heart, and I want to lie down."

O.

Communicated July 11, 1903, by L. W. H., Cambridge, Mass., in whose family it has been traditional for three generations.



- 1 "Oh, where have you been, Tyranty, my son?
 Oh, where have you been, my sweet little one?"
 "Oh, I've been to my grandmother's, mother make my bed soon,
 For I'm sick at the heart, and I fain would lie down."
- 2 "Oh, what did you have for breakfast (supper), Tyranty, my son?
 Oh, what did you have for breakfast (supper), my sweet little one?"
 "Striped eels, fried in batter, mother make my bed soon,
 For I'm sick at the heart, and I fain would lie down."
- 3 "Oh, what will you leave your father, Tyranty, my son?
 Oh, what will you leave your father, my sweet little one?"
 "My houses and lands, mother make my bed soon,
 For I'm sick at the heart, and I fain would lie down."
- 4 "Oh, what will you leave your mother, Tyranty, my son?
 Oh, what will you leave your mother, my sweet little one?"
 "A purse of red gold, mother make my bed soon,
 For I'm sick at the heart, and I fain would lie down."

- 5 "Oh, what will you leave your grandmother, Tyranty, my son?
Oh, what will you leave your grandmother, my sweet little one?"
"A halter to hang her, mother make my bed soon,
For I'm sick at the heart, and I fain would lie down."

P.

Contributed to me by E. W., Boston, Mass., as a "haunting memory of childhood."

- 1 "Oh, where have you been, Tyranty, my son?
Oh, where have you been, my sweet little one?"
"I've been to grandmother's, mother make my bed soon,
For I'm sick at the heart, and I want to lie doon."
2 "Oh, what did she give you, Tyranty, my son?
Oh, what did she give you, my sweet little one?"
"Striped eels, fried in butter, mother make my bed soon,
For I'm sick at the heart, and I want to lie doon."
3 "Oh, what'll you give to your granny, Tyranty, my son?
Oh, what'll you give to your granny, my sweet little one?"
"A halter to hang her, mother make my bed soon,
For I'm sick at the heart, and I want to lie doon."

Q.

Taken down by me October 11, 1904, from the recitation of J. G. M., Newbury, Vermont.

- 1 "Oh, where have you been, Fileander, my son?
Oh, where have you been, my sweet pretty one?"
"I've been to see grandmother, mother make my bed soon,
For I'm sick at my heart, and I want to lie down."
2 "And what did you have for supper, Fileander, my son?
And what did you have for supper, my sweet pretty one?"
"Eels, fried in fresh butter, mother make my bed soon,
For I'm sick at my heart, and I want to lie down."
3 "Oh, what did you will your grandmother, Fileander, my son?
Oh, what did you will your grandmother, my sweet pretty one?"
"Hell-fire and damnation, mother make my bed soon,
For I'm sick at my heart, and I want to lie down."

XI. THE DEMON LOVER.

A.

"The House-Carpenter," Broadside, printed about 1860, by H. DeMarsan, 60 Chatham Street, New York, N. Y. Transcribed by me, May 21, 1904, from a copy in the collection of the American Antiquarian Society at Worcester, Mass.

- 1 "Well met, well met, my own true love,
Well met, well met!" cried he,
"For I've just returned from the Salt Sea,
And all for the love of thee!"

- 2 "I might have married the King's daughter, dear,—"
"You might have married her,—" cried she,
"For I am married to a House-Carpenter,
And a fine young man is he!"
- 3 "If you will forsake your House-Carpenter,
And go along with me,
I will take you to where the grass grows high,
On the banks of old Tennessee!"
- 4 "If I forsake my House-Carpenter,
And go along with thee,
What have you got to keep me upon,
And keep me from misery?"
- 5 Says he, "I've got six ships at sea,
All sailing to dry land,
One hundred and ten of your own countrymen,
Love, they shall be at your command!"
- 6 She took her babe upon her knee
And kissed it one, two and three,
Saying, — "Stay at home, my darling sweet babe,
And keep your father's company!"
- 7 They had not sailed four weeks or more,
Four weeks, or scarcely three,
When she thought of her darling sweet babe at home,
And she wept most bitterly.
- 8 Says he, — "Are you weeping for gold, my love,
Or are you weeping for fear,
Or are you weeping for your House-Carpenter,
That you left and followed me?"
- 9 "I am not weeping for gold," she replied,
"Nor am I weeping for fear,
But I am weeping alone for my sweet little babe,
That I left with my House-Carpenter."
- 10 "Oh, dry up your tears, my own true love,
And cease your weeping," — cried he,
"For soon you'll see your own happy home,
On the banks of old Tennessee!"
- 11 They had not sailed five weeks or more,
Five weeks, or scarcely four,
When the ship struck a rock and sprang aleak,
And they never were seen any more.

- 12 A curse be on the sea-faring men,
Oh, cursed be their lives,
For while they are robbing the House-Carpenter,
And coaxing away their wives.

XII. YOUNG BEICHAN.

A.

"Lord Bakeman, who was taken by the Turks and put in prison, and afterwards released by the jailor's daughter, whom he married." Printed by Nathaniel Coverly, jun., Milk-Street, corner Theatre Alley, Boston.

Transcribed by me, October 15, 1904, from a copy in the Isaiah Thomas collection of the American Antiquarian Society, Worcester, Mass.

- 1 In India lived a noble Lord,
His riches were beyond compare,
He was the darling of his parents,
And of their estate an only heir.
- 2 He had gold and he had silver,
And he had houses of a high degree,
But still he never could be contented,
Until a voyage he had been to sea.
- 3 He sailed east and he sailed west,
Until he came to the Turkish shore,
Where he was taken and put in prison,
Where he could neither see nor hear.
- 4 For seven long months he lay lamenting,
He laid lamenting in iron bands,
There happened to be a brisk young lady,
Which set him free from his iron chains.
- 5 The jailor had one only daughter,
A brisk young lady gay was she, —
As she was walking across the floor,
She chanced Lord Bakeman for to see.
- 6 She stole the keys of her father's prison,
And said Lord Bakeman she would set free.
She went unto the prison door,
And opened it without delay.
- 7 "Have you got gold, or have you got silver,
Or have you got houses of a high degree,
What will you give to the lady fair,
If she from bondage will set you free?"

Journal of American Folk-Lore.

- 8 "Yes, I've got gold, and I've got silver,
And I've got houses of a high degree,
I'll give them all to the lady fair,
If she from bondage will set me free."
- 9 "It's not your silver, no nor gold,
Nor yet your houses with a high degree,
'T is all I want is to make me happy,
And all I crave is your fair body!"
- 10 "Let us make a bargain, and make it strong,
For seven long years it shall stand,
You shall not wed with no other woman,
And I'll not wed with no other man!"
- 11 When seven long years were gone and past,
And seven long years were at an end,
She packed up all her richest clothing,
Saying, "Now I'll go and seek my friend."
- 12 She sailed east, and she sailed west,
Until she came to the India shore,
And there she never could be contented,
Till for her true love she did inquire.
- 13 She inquired for Lord Bakeman's palace,
At every corner of the street,
She inquired after Lord Bakeman's palace,
Of every person she chanced to meet.
- 14 And when she came to Lord Bakeman's palace,
She knocked so loud upon the ring,
There's none so ready as the brisk young porter,
To arise and let this fair lady in.
- 15 She asked "if this was Lord Bakeman's palace,
Or is the Lord himself within?"
"Yes, yes," reply'd the brisk young porter,
"He and his bride have just entered in."
- 16 She wept, she wept and wrung her hands,
Crying "Alas! I am undone!
I wish I was in my native country,
Across the sea, there to remain."
- 17 "Ask him to send me one ounce of bread,
And a bottle of his wine so strong,
And ask him if he's forgot the lady,
That let him free from his iron chains."

- 18 The porter went in unto his master,
And bowed low upon his knee, —
“ Arise, arise, my brisk young porter,
And tell me what the matter is ? ”
- 19 “ There is a lady stands at your gate,
And she doth weep most bitterly,
I think she is as fine a creature,
That ever I wish my eyes did see.
- 20 “ She ’s got more rings on her forefingers,
And round her waist has diamond strings,
She ’s got more gold about her clothing,
Than your new bride and all her kin.
- 21 “ She wants you to send her one ounce of bread,
And a bottle of your wine so strong,
And asks if you have forgot the lady,
That set you free from your iron chains.”
- 22 He stamped his foot upon the floor,
He broke the table in pieces three,
“ Here ’s adieu to you, my wedded bride,
For this fair Lady I will go see ! ”
- 23 Then up bespoke the new bride’s mother,
And she was a lady of a high degree,
“ T is you have made a bride of my daughter, — ”
“ Well, she is none the worse for me,
- 24 “ But since my fair one has arrived,
A second wedding there shall be,
Your daughter came on a horse and saddle,
She may go home in her coach and three.”
- 25 He took this fair lady by the hand,
And led her over the marble stones,
He changed her name from Susannah fair,
And now is the wife of Lord Bakeman.
- 26 He took her by her lily-white hand,
And led her through from room to room,
He has changed her name from Susannah fair,
And is called the wife of Lord Bakeman.

XIII. THE ELFIN KNIGHT.

A.

"Blow ye winds, blow." No. 3, in "Family Songs," compiled by Rosa S. Allen, in whose family it has been traditional for many generations.

You must make me a fine Hol- land shirt: Blow, blow,

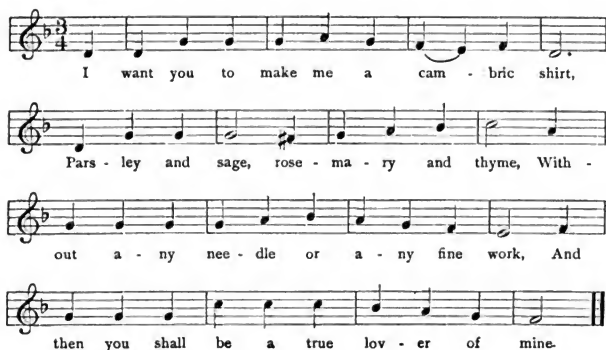
blow, ye winds blow. And not have in it a

stitch of nee - dle-work : Blow, ye winds that a - rise, blow, blow.

- 1 You must make me a fine Holland shirt :
Blow, blow, blow, ye winds blow.
And not have in it a stitch of needle-work :
Blow, ye winds that arise, blow, blow.
- 2 You must wash it in yonder spring,
Where there 's never a drop of water in.
- 3 You must dry it on yonder thorn,
Where the sun never yet shone on.
- 4 My father 's got an acre of land,
You must dig it with a goose quill.
- 5 You must sow it with one seed,
You must reap it with your thumb nail.
- 6 You must thrash it on yonder sea,
And not get it wet, or let a kernel be.
- 7 You must grind it on yonder hill,
Where there yet has ne'er stood a mill.
- 8 When you 've done, and finished your work,
Bring it unto me, and you shall have your shirt.

B.

Recorded about 1875, by S. A. F., Providence, R. I., from the singing of an aged man, born in the year 1800.



I want you to make me a cam - bric shirt,
 Pars - ley and sage, rose - ma - ry and thyme, With -
 out a - ny nee - dle or a - ny fine work, And
 then you shall be a true lov - er of mine.

- 1 I want you to make me a cambric shirt,
 Parsley and sage, rosemary and thyme,
 Without any needle or any fine work,
 And then you shall be a true lover of mine.
- 2 Go wash it out in yonder well,
 Where there's never no water nor drop of rain fell.
- 3 Go hang it out on yonder thorn,
 Where there's never no blossom, since Adam was born.
- 4 Now, since you have asked me questions three,
 I pray you would grant me the same liberty.
- 5 I want you to buy me an acre of land,
 Between the salt water and the sea sand.
- 6 Go plough it all up with one cuckold's horn,
 Go sow it all down with one peppercorn.
- 7 Go reap it all up with a sickle of leather,
 And bind it all up with one cock's feather.

C.

Contributed March, 1904, by I. L. M., Vineland, N. J., formerly of Lynn, Mass.

- 1 You go and make me a cambric shirt,
 Let every rose grow merry in time,

Without any seam or needlework,
Then you shall be a true lover of mine.

- 2 Go wash it out on yonder hill,
Where rain never was, and dew never fell.
- 3 Go hang it out on yonder thorn,
That never was budded since Adam was born.
- 4 And now you have asked me questions three,
I hope you 'll answer as many for me.
- 5 You go and buy me an acre of land,
Between the salt water and the sea sand.
- 6 Go plough it all o'er with an old ram's horn,
Go sow it all o'er with one peppercorn.
- 7 Go reap it all down with a peacock's feather,
Go thrash it all out with the sting of an adder.
- 8 And when you have done, and finished your work,
Come unto me, and I will give you the shirt.

D.

"Love's Impossibility." From "Songs for the Million," printed in this country about 1844. Contributed by J. E. W., Boston, Mass.

- 1 Canst thou make me a cambric shirt, —
Savory, sage, rosemary, and thyme,
Without e'er a needle, or one stitch of work,
And I will be a true lovier of thine,
And I will be a true lovier of thine.
- 2 Canst thou wash it at yonder well,
Whose water ne'er sprung, nor rain ever fell?
- 3 Canst thou dry it at yonder thorn,
Where blossoms ne'er blew, since Adam was born?
- 4 Canst thou buy me an acre of land,
Betwixt the salt water and the sea sand?
- 5 Canst thou plough it with a cow's horn,
And sow it all over with one peppercorn?
- 6 Canst thou reap it with straps of leather,
And tie it all up in a peacock's feather?

Phillips Barry.

BOSTON, MASS.

✈
ALEUTIAN STORIES.

I. THE SAD WOMAN.

BOTH the natives of Atka and Attu tell the following story, which was related to me by Mrs. C. A. Anderson, a native of Attu.

Many, many years ago the people of Atka and Attu were continually at war with each other, frequently surprising each other with fatal results. At this particular time, the Atka warriors gathered a large fleet of bidarkas, and one dark night fell on the Attu inhabitants, of whom but three escaped, two boys and a woman. The boys were soon discovered in the cave where they were hid and killed, but the woman was not found. After the victors had departed, the woman came out, and was painfully surprised to know that she was the only human being on the island. For seven years she lived in this solitary state, and during all this time neither smiled nor laughed. She lived mostly on sea-lions and sea-otters, which she killed with clubs while they were on the rocks. In the eighth year her sadness came to an end in the following manner. She had as companions a young duck and sea-gull whom she had befriended; one day, as she was fishing along the beach, these two birds began to fight, which so amused her that she laughed out. Not long after, some suitable driftwood came ashore, and she set about building a new home. While busily engaged with her stone hatchet in trimming a log, she thought she heard a noise behind her, and on looking around saw a man. This so frightened her that she cut off one of her fingers. A little later some more Atka people came over and settled in Attu, and they are the ancestors of the present inhabitants of that island.

Another ending of this same story is that this man and woman married, and that from them all the people of Attu are descended.

II. THE WOMAN WHO WAS FOND OF INTESTINES.

Once there lived an Aleut with his wife and little boy. The wife was very fond of intestines, and early each morning the husband would go out in his bidarka hunting, and return in the evening with a boat full of intestines which he gave to his wife, telling her to keep what she wanted for herself, and distribute the rest among her neighbors.

The wife was somewhat puzzled by the husband's actions; she could not understand why he went so early in the morning, where he got so many intestines, or his reasons for wishing to have them distributed among the villagers. She, of course, did not know that her husband had a mistress in the village whom he went to see while his wife was asleep, and that he desired the intestines distributed in

order that his wife's rival might have a share. All of a sudden, without explanations, the man ceased going out early, and when he did go, he came back but lightly loaded. This did not in the least clear up the mystery to the wife. But one day, when he had gone somewhat later than usually, his mistress called on his wife, whom she found busy sewing a kamalayka out of the intestines her husband brought. The two got into a conversation, and, among other questions, the mistress asked :—

"Does your husband love you?"

"Yes."

"Do you love him?"

"Yes."

"Do you know where he gets all the intestines?"

"No."

"Can you guess why he has them distributed over the village?"

"No."

"I will tell you," said the mistress, "but you must not tell him I told you. Every day your husband goes to the village where your parents and relatives live and where you lived before your marriage, and kills the people there and brings their intestines to you. Yesterday there were but five people remaining in the village : your mother, your two sisters, and two brothers. He killed your mother and sisters yesterday, and to-day he went to bring the intestines of your brothers. He is in love with another woman of this village, whom he visits nightly when you have fallen asleep."

With this parting shot she left the house, leaving the poor wife weeping so bitterly that the kamalayka was hot from her tears. For the rest of the day she did not stir from the house, but sat lamenting and sewing. Towards evening her little boy rushed in announcing the approach of his father, which she generally anticipated with pleasure, and always went down to the beach to meet him ; but this time she neither answered nor made the least motion. A few minutes later the little son came again saying, "Father is here," but all the reply he got was a new outburst of weeping.

Missing the usual meeting and greeting of his wife, the father asked the little boy where his mother was, and when told of the state she was in, he hastened to the house, where he found her on the floor shedding bitter tears and sewing the kamalayka.

"Why do you weep? has some one offended you?"

"No one has offended me."

"Why then this lamentation?"

"I was thinking of my mother, sisters, and brothers, and my other relatives in my native village, and I wondered how they were getting along, and this made me weep."

He did not attempt to cheer her, but after a pause he said, "I did not kill many animals to-day — two only." This enraged her so that she jumped up from the floor, picked up the little boy, who was near her, and threw him at him, saying, "If my two brothers do not satisfy you, take him also." The boy's forehead came in contact with the edge of a sharp knife on the father's breast, making quite a gash from which the blood flowed freely. This the mother noticed before escaping out of the house.

Putting aside the boy, the man made a dash for the woman, but she got out of his reach, and being the better runner of the two he did not succeed in laying hands on her. She would let him come up quite close to her, and then dash away again until he saw the hopelessness of the chase and gave it up.

In a short time the boy's wound healed, but it left a very noticeable scar. Now that his mother was gone, his father placed him in the care of his sister, with instructions that he should under no circumstances be allowed to go very far from home. In this manner he passed a few years longer, until he became the proud possessor of a bow and arrows, with which he often amused himself. One day, while indulging in his favorite sport, he began to wonder why his father and aunt forbade his going far from the house; and the more he thought about it the more anxious did he become to go, until he finally concluded "to go just a little distance beyond that hill to see what is there." On the way he noticed a hillock just ahead of him, at which he discharged his arrow, then ran and got it, aimed at another and another, and became so absorbed in this amusement that he did not observe how far from home it was taking him. One hillock somewhat different from the others especially attracted his attention as offering a good mark. He took aim and sent his arrow flying right into the centre of it; but what was his surprise on approaching the supposed hillock to discover that it was a barrabara, and that the arrow had gone inside through the hole in the top. When he peeped in, he was frightened at the sight of a very wild-looking woman who stared at him, and he began to cry. "Why do you cry?" the woman asked. "I want my arrow." "Come in and get it," the woman invited. But he was too scared to do that; he however got up courage enough to stick his foot in, hoping to draw it out that way, and he had nearly succeeded when he heard the woman move. At this he ran away in tears. The woman called him back, saying: "Do not be afraid of me. I am your mother. It is I who threw you at your father, making the scar on your forehead. Come in, I will not harm you." When he saw that it was really his mother, he went to her and remained with her two days. During that time she told him his father's wicked deeds, how he mistreated and neg-

lected her for another, and finally wrought on him so that he swore he would revenge her wrongs. She bade him go home, but attempt nothing for the present, and make no mention of what he had seen and heard.

During the boy's absence the father was away hunting, but the aunt was quite worked up over the long absence, and ran about the fields looking for him. When he returned she asked him all sorts of questions as to his whereabouts, but all the satisfaction she got from him was that he had lost his way and could not get back. She offered him food, which he refused to touch, and finally refused to answer her when spoken to. Toward evening of the same day his father returned, and, when told that the boy would neither eat nor drink, asked what was the matter with him; but for an answer the boy turned his back on him and went to sleep. The father then inquired of the aunt whether anything unusual had occurred and whether the boy had been far from home, and to all this she replied that all during his (father's) absence the boy's life had gone on as ordinarily, and that he was not out of sight of the house the whole time.

As the boy grew older he avoided his father more and more, and when he reached early manhood the father lost control over him and actually feared him. One day, while the older man was away hunting, the young man took his bow and arrows, some food and water, and set out to see his mother. Before going, he told his aunt that he intended going quite a distance from home, and not to be, therefore, uneasy over his long absence. He went to the place where he had last seen his mother, and, as she was not there, he wandered on until on the following day he came in sight of some barrabaras and two men. They answered him when he spoke to them, but when he wished to enter into one of the barrabaras they barred his way. While they were thus disputing, his mother appeared on the scene and motioned to the men to let him pass. When he came inside he was greatly surprised at the quantity of furs that was lying about in great disorder, and at the abundance of meats and other eatables that he found there. He was certain he had never seen anything like it before. After eating, his mother told him to spend the night there, and in the morning take as many of the best furs as he could carry and go back to the village of his father, in order to tempt him and his relatives to come hunting in this neighborhood, which would offer an opportunity to repay him for what he had done. The boy did as he was told, took with him a heavy load of precious furs, and started back.

In his absence, the mother and the people with whom she was living made elaborate and crafty preparations for the reception of the

expected guests. In the large barrabara, where the feasts and dances were always held and where visitors were generally received, quantities of oil were sprinkled about and covered up with grass. Along the walls seal-bladders full of oil were concealed, and screened with straw mats. And in this place the visitors were to be received.

The young man's father was home on his return, and received the present of furs which his son made him with much pleasure, for the boy seemed so kindly disposed that the father hoped that his natural affection for his parent had returned. He inquired the whereabouts of the hunting grounds where the son had secured these skins, and the latter told him that it was not very far, and that it was very rich, and that he planned to go back the next day to the same place, and if he and his men cared to accompany him, he would be glad to show them the way. His offer was accepted, and the following morning a large party left the village for the hunting ground.

Some of the people of the mother's village had been on the lookout, and when they saw the large party approaching, they changed themselves into wild beasts, — bears, wolves, foxes, etc. The hunters marked them and shot at them, but it had no other result than to drive the beasts nearer and nearer to the village. These tactics the men-beasts repeated until the hunters were decoyed into the village. Seeing so many barrabaras, the men asked the boy who the people were that lived in them. "They are friendly people," he replied, "with whom I spent the night the last time I was in this neighborhood. To-morrow morning we will go to the other side of the village, where there is a great deal of game." The people of the village greeted them very cordially, and assigned a place for the night to each one of them; the father and son were given the barrabara where the latter had been entertained on his previous visit. Although the mother was in the same room with them they were not aware of it, for she had concealed herself. Everywhere about them were scattered the richest furs, and the food before them was the choicest and best, and so much of it that it rather made the older man uneasy, for, though an old hunter, he had never seen anything like it before. In the evening all the people of the village, including the guests, went to the large dance-hall, where the formal reception was held and the guests entertained as was customary. One by one they descended through the hole in the roof, the only entrance there was. The interior was lighted up by two rows of stone lamps filled with oil, and grass wicks. On one side of the room sat the local men, while the visitors faced them from the other; the centre was occupied by the women, and on the two sides sat seven or eight men with drums in their hands, on which they played and accompanied their singing. They would take turns; first the local

men would sing their local songs, and then the visitors sang theirs. To this music the women danced with men whom they invited from either side.

Everything moved along smoothly and joyfully until the father recognized his wife among the women. She was dancing and moving towards him. At this sight he turned pale and looked for a way to get out, but the ladder had been removed. The woman moved up to him, grasped his hand, and dragged him to dance; but he resisted. The boy, who sat near, urged him and pushed him on, but all in vain. Then the woman began to sing him a song in which she went over all his misdeeds, his unfaithfulness, his cruelties, his falsehoods, as well as many of his other shortcomings, and concluded with these words, "You and your men shall never leave this place alive." When she had said this, all the local people, including the mother and son, were turned into birds or flying insects and flew out through the hole in the roof. The visitors, unable to follow them, remained behind. On the outside grass and wood were ignited and thrown in, which set on fire the grass and oil inside. Then the smoke hole was stopped up; and in this way all those who were inside were smothered to death. A few days later the son went to his father's village, destroying it as completely as his father had destroyed his mother's. He spared, however, his aunt, whom he brought back with him.

IV. THE MAN AND WOMAN WHO BECAME SEA-OTTERS.

This is also an Attu story told to me by Mrs. Anderson. With some few changes it is told everywhere among the Aleuts, and runs as follows:—

Once upon a time there lived in a certain village a married couple; and one day the husband told the wife, "We are going to make a feast, and we are going to invite your brother-in-law. Go and gather some herbs and roots, and then go to the beach and bring some moss from the rocks." He himself went to get some seals or ducks. On his return he busied himself preparing the dishes. This done, he sharpened his knives, and commanded his wife to call the expected guest. She knew that her husband was jealous of her brother-in-law and planned to kill him, but was forbidden by her husband to say anything to him about it. She went and called him; and as they were coming toward the house she, walking behind, thought continually of the fate that was awaiting him, yet fear of her husband prevented her from saying anything.

When they came into the house she looked at the two men and saw how much the handsomer of the two the brother-in-law was. The husband turned to the invited guest, and said: "I prepared a feast for you; I have planned it for many years. Come and eat with

me." They sat down on the floor, having the food before them in a hollowed rock. In the mean time the woman was outside, weeping because the man she loved more than her husband was about to be killed. The meal started off pleasantly, but the husband was watching his chance, and once when the brother-in-law had an unusually full mouth and could not defend himself he jumped on him, seized him by the throat, cut his head off, and said: "Now you have your feast."

This done he left the house and sat down among the rocks, waiting to see what his wife would do. She went in and picked up the head, washed it, put it into an intestine bag finely trimmed with sea-otter fur, and, after observing the whereabouts of her husband, started off with it towards the cliff near the house. She went quite a distance before her husband noticed her and started in pursuit, calling to her, "Where are you going?" She answered: "You will see which way I am going; you killed him and you will never see me again." As he increased his speed she began to run until she reached the top of the cliff, from which she threw herself into the water below. The husband arrived just in time to see her disappear. He stood there watching the spot, believing her drowned; but to his great surprise there emerged two sea-otters, and one went west while the other went east. He went back to the house, where he took his hunting gear and his bidarka and said, "I will end their lives and mine too." Saying this he launched his skin boat, got into it, and paddled away from the shore, while singing to himself:—

"I will end their life,
And I will end mine.
I hear the birds singing
That sing in the spring-time,
So I am going," etc.

And he upset his bidarka and drowned himself.

V. A SEA-OTTER STORY.

This story differs but little from the one before it, and was told me by an old Aleut of Belkofsky (Alaska Peninsula). I give all the versions I have of this same story in order to show how it differs from village to village.

In a certain place there lived a man with his wife and nephew. One day the man went away, and on his return learned that the two had dishonored him during his absence. When he went away a second time the woman said to the boy, "I will die when you die." On his return the man noticed a number of sticks (used as tools) and asked his wife, "Who made these for you?" "Your nephew," she replied, "made them." Observing some wooden clamps, he inquired

once more, "Who made these for you?" Again she answered, "Your nephew made them." Then the man began to prepare some roots for eating, and when he had finished he called to his wife and nephew to eat. The boy tried to eat the food, of which he was generally fond, but somehow he could not swallow it. This was so funny that it made the man and woman laugh. The man then upbraided the boy and his wife with their criminal conduct, and ended by cutting the boy's head off and giving it to the woman. She turned to it and said, "I promised that I would die with you and I will." Putting on her parka, she took the head and started for the bluff close to the sea. The husband, seeing the way she was going, started in pursuit, but she was already on the summit before he could come up to her. She waited until he was quite close and then turned to the head and repeated, "I said I would die with you and I will." This said, she threw herself off the bluff and disappeared in the water. The man stood there watching, and very soon he saw emerging two sea-otters who went out to sea.

VI. THE BROTHER AND SISTER WHO BECAME HAIR-SEALS.

This story was told me by the chief of Unga Island.

In a certain family there were twelve brothers and one sister. She lived in a hut away from the rest of the family. There were no other men living in the neighborhood, and so she was somewhat surprised when some man came to see her at night. She did not know who it was, but suspected that it was one of her brothers, and in order to find out which one of them it was, she prepared some red paint, and when the man was about to leave she dipped her hands into the paint and put them on his shoulders. The next day, as all her brothers were outside playing, she went among them and detected marks of paint on the shoulders of the oldest. Going back to her barrabara, she sharpened her knife and placed it alongside of her. That night, as usual, the man came and slept with her, but as he started to leave she threw her knife at him and cut the sinews of one of his legs. The following morning she went about her work as customary, when some one came to announce that her oldest brother was sick, the sinews of one of his legs being cut.

She went to him, got him out of bed, and set off with him. Their mother, learning the state of affairs, said, "We reared them that they might be a help to us and work for us; but now they have gone and ruined themselves." The two went a long distance until they arrived at the bluff, over which they threw themselves, and a short time after they appeared as hair-seals.

F. A. Golder.

CAMBRIDGE, MASS.

CAINGANG DELUGE LEGEND.¹

IN times past there was a great flood which submerged all the land inhabited by our ancestors. Only the top of Mt. Crinjiinbé emerged from the waters. The Caingangs, Cayurucrés and Camés swam towards the mountain carrying in their mouths burning wood. The Cayurucrés and the Camés became tired and were drowned,—their souls went to live in the centre of the mountain. The Caingangs and a few Curutons (Arés) reached with difficulty the top of Crinjiinbé, where they remained, some on the ground, and others (by reason of lack of space) clinging to the branches of trees. There they passed several days without food, for the waters did not subside.

They expected, indeed, to die, when they heard the song of the *saracúra* birds, who came carrying earth in baskets and threw it into the waters, which slowly subsided. They cried out to the *saracúras* to make haste, and the birds did so, repeating their song and asking the geese to help them. In a short time they reached the top with the earth, so that the Caingangs who were on the ground could get away. Those, however, who clung to the branches of the trees were transformed into macaques and the Curutons into *bugios*. The *saracúras* did their work on the side where the sun rises, and thus our waters all run to the west and flow into the great Paraná.

When the waters dried up, the Caingangs established themselves close to Crinjiinbé. The Cayurucrés and Camés, whose souls had gone to dwell in the centre of the mountain, began to open roads in the interior. After much labor they succeeded in getting out by two paths. In the Cayurucrê opening broke forth a beautiful valley, very level and without stones, wherefore to this day they have kept their small feet. It was different with the Camés, whose path opened through stony ground, bruising their feet and causing them to swell in walking,—hence, to this day, they have kept their feet large. In the path which they opened there was no water, and, being thirsty, they had to beg it from the Cayurucrés, who allowed them to drink what they needed. When they got out from the mountain, they ordered the Curutons to bring the baskets and gourds which they had left below, but the latter, through laziness, remained there and never joined the Caingangs again, for which reason, we, when we meet them, lay hold of them as our escaped slaves.

The night after leaving the mountain they kindled fire, and with ashes and coals made tigers (*ming*), and said to them: "Go, eat people

¹ This legend was told by the chief Arakxó. For the English version the Editor is responsible. The Portuguese original will be found in *Rev. do Mus. Paul.*, 1902.

and hunt." And the tigers went about roaring. As they had no more coal to paint with, they could only make with ashes the tapirs (*oyoro*), to which they said: "Go, eat and hunt." But these had not come out with perfect ears, and, for that reason, did not hear the order, and asked again what they were to do. The Cayurucré, busy making other animals, said to them in an ill mood: "Go, eat leaves and twigs of trees." This time they heard, and that is the reason why tapirs eat only leaves, twigs of trees, and fruits. The Cayurucré was making another animal. The teeth, tongue, and some nails were lacking, when it began to grow daylight. Since nothing in the way of making could be done in the daytime, he put into the animal's mouth, in haste, a fine rod, and said: "Since you have no teeth, live by eating ants." That is why the *tamandua*, or ant-eater (*ióti*), is an unfinished and imperfect animal. The next night they continued and made many animals, among them the bees. At the time these animals were made, the Cayurucré made also others to combat them, *e. g.* the "American lion," venomous snakes, wasps, etc.

After these labors, they set out to join the Caingangs, but found that the tigers were bad and ate many people. In passing a deep river, they made a bridge of a tree trunk, and, when all had crossed, the Cayurucré said to one of the Camés that, when the tigers were on the bridge, he was to push it off so that they would fall into the water and be killed. The Camé did so, but of the tigers some fell in the water and dived, and others leaped on the bank and clung there by their claws. The Camé wanted to throw them back into the river, but, when the tigers roared and showed their teeth, he was seized with fright, and let them get away. This is why we have nowadays tigers on land and tigers in the water.

They reached a great plain, where they joined the Caingangs and considered how to marry the youths and maidens. First they married the Cayurucré to the Camés, (girls), and then, as there was a superfluity of men, they married these to the Caingangs (women). Hence the Cayurucrés, Camés, and Caingangs are relatives and friends.

Then they wanted to have festivals, but knew neither how to sing nor how to dance. One day some Cayurucrés, who were out hunting, saw, at the edge of a clearing in the wood, by the trunk of a great tree, a little clear spot. Against the trunk of the tree were some rods with leaves, and one of them had a gourd stuck on end. They departed and told the Cayurucré about it. He made up his mind to go there the next day and verify the matter. So he went to the clearing cautiously and hid near the trunk. After awhile the little rods began to move slowly from bottom to top and a feeble voice began to sing: *Eminotim vê, ê, ê, ê: Andò xò cà è vô, a, ha, ha, ha*, and

the little gourd, with a cadenced movement, produced this sound : *Xii, xii, xii. . .* The Cayurucré approached the trunk, when suddenly all song and movement of the rods ceased, but they continued on the same trunk. He withdrew, and returned the next day with several friends. They cautiously approached the same spot and saw and heard the same things as on the day before. After the first song a voice sang this other : *Dô camâm corojé, canambang, côi yóngdâ, emi no tim gire que matin . . . é que matin.* They learned the song, approached the trunk, but saw only the rods. Then they brought them with them, made others like them, and prepared to have a great festival. On that day the Cayurucré opened his mouth and sang the songs which he had heard in the clearing, making with the rod with the gourd on it and with his body the movements he had seen. His companions imitated him, and this is why we learn to sing and dance without knowing who is the teacher.

After some time the Cayurucré met on the road a *mirim* ant-eater (*kakrekin*) and lifted his stick to kill him. The ant-eater began to dance and to sing the songs heard in the clearing. Then the Cayurucré knew that this was his dancing-teacher. The ant-eater asked for his stick, and after having danced with it, gave it back and said to him : "The child that your wife has within her womb is man, and let this be established between us, that when you or yours meet me and mine and give their sticks and would fain dance with them, it is a sign that your wives will give birth to male children. If they would leave without dancing, the children will be girls." The Cayurucré returned much pleased, and we, when we meet the *mirim* ant-eater, always renew this experience, which almost always gives certain results. The *mirim* ant-eater knows many other things we are ignorant of, and we think that they are the first people who through magic took on the form which they now have.

Telemaco M. Borba.

NOTE. This legend of the Caingang Indians of the Province of S. Paulo, Brazil, is interesting, apart from the immediate question of the deluge, by reason of the number of other things for which it endeavors to account : Westward course of streams of the country, origin of monkeys, small feet of Cayurucrés and large feet of Camés, origin of tigers and tapirs and their food-habits, ant-eaters, imperfections, origin of song and dance, foreknowledge of sex of children, etc. — EDITOR.

✧ CADDO CUSTOMS OF CHILDHOOD. ♣

THE following brief and imperfect notes on Caddo customs of childhood were obtained from an old man named White-Bread.

The lodge is always placed so that it faces the east. This is done that the sun, as it arises out of the east to shine upon another day and bless all things, may bless the inmates of the lodge. When a child is born it is carried to the door of the lodge and held there as the sun rises that it may see the child and bless it. Then, if the child be a boy, the father places a tiny bow and arrow in his hands that it may grow to a good hunter and ward off dangers. Before the child is born a bright fire is kindled and kept burning for ten days and nights after the birth to keep away evil. There is a great animal with wings who eats human beings, especially babies, but the animal cannot come near the light. A greater monster than this is the cannibal person. In every tribe there are some of these wicked people. They look like any one else, but at night, when it is dark, they set forth and steal human children to eat. Like the animal who eats human beings, they cannot go near the light, and so people keep the fire kindled to frighten them away. Then, too, the fire is related to the sun, because it gives heat and light, and so it gives a blessing to the child.

At the end of the tenth day the mother and father carry the child to the river, and all bathe. After that the fire is allowed to smoulder, but it is not put out entirely until after the child is two years old. From that time until the child is eight or ten it is allowed to play and grow in its own way. Then the grandmother, or some old person, calls the child into the lodge and, telling it to sit still and behave, she teaches it. If the child is a boy, she tells him how to take care of himself so that he will grow up to be a strong man. She tells him how to act that he will gain the good will of the tribe, and she tells him stories about boys who would not listen to the teachings of their grandmothers, and the trouble that they caused when they grew to be men. And she tells him about boys who have listened to their grandmothers, and how they grew up to be great and wonderful men. Then she tells the boy to go to the river every morning to swim and bathe, no matter how cold the water is. He is taught to say this prayer to the water: "Grandfather, make me strong to endure all things, that heat and cold, rain and snow may be as nothing to my body." As he returns to the lodge he is taught to pick up a stick and carry it to the fire, saying: "Grandfather, help me to live and become a good man, and to help others to live." To the rising sun he is taught to pray:

"Grandfather, protect me, keep me from dangers and give me a long life and success."

At another time the boy is taught that there are many bad and dangerous places on the road leading to the spirit-land, and that he will be caught in some of these places if he does not heed what is taught him. She says, "There are six bad places on the way to the spirit-land. The first place is where the dogs stay. If you whip or mistreat or kill a dog, the dog, when it dies, goes to its people and tells what you have done. When you die, you have to pass the place of the dogs, and the chief of the dogs goes and sits by the road and waits for you. When you come he tells you to look for fleas on his head, and when you find one he tells you to bite it. When you bite it, you become a dog. Then he takes you to where the dogs stay, and there they mistreat you as you mistreated them on earth. They keep you there and never let you get away, so that you cannot continue your journey. For this reason we place a bead on the little finger of a dead person, so that he may bite it instead of the flea and so fool the dog and escape him. Along the road there is another place where you hear some one calling you. If you form the habit during life of standing about talking about people, you will turn your head and wait for the person who is calling. Then you will stand and say mean things about some one until you forget that you are going on a journey and become a tree by the roadside. If you learn to go through life attending to your own affairs, you will not pay any attention to the voice, but go straight ahead. Soon you will come to a place where there are two large rocks pounding each other. You will have to pass between these rocks. If you listen well to all that you are told, and remember that you were told about the rocks, you can pass through. If you forget what you have been told, you will be crushed by the pounding rocks. Next you will come to a stream of water that looks very small; but it is not small, for the banks stretch away, and it becomes a great river. If you are quick to do all that you are told in this world, you will reach the stream when the banks are close together and you can jump across; but if you are slow to do what you have to do on this earth, you will reach the river after the banks have spread and you will be too late to jump across, but will fall into the water and become a fish. As you journey on the other side of the river, should you get across, you will come to persimmon-trees. If in this world you want everything you see and always try to get things that you do not need, just because some one else has them, you will stop under a tree to gather persimmons. Then you will wander to the next tree and the next, until you lose your way and forget that you are on a journey. Then you will become a raccoon and live forever among the trees. Should you escape the per-

simmon-trees, you will soon meet a person along the road. He will ask you to help him to do some work. If you are forgetful in life and begin one thing and do not finish it, but go off about something else, you will forget that you are on a journey and you will stop and help this man. You will work until you are nothing but skin and bone. Then you will die, but you will soon come to life only to work yourself to death again. Then you will come to life again, and so on. There is no end. This is the last danger that you meet on the way."

After the boy has been taught about all the dangers that beset him on the way, and entreated to follow closely the teaching of his elders that he may escape those evils, he is taught what is in store for him when at last he reaches the end of his journey. All this is done to encourage him to lead a good life and grow up to be a good man.

George A. Dorsey.

Y

SUPERSTITIONS FROM LOUISIANA.

THE following items of superstition have been obtained from negro informants; they include, as will be observed, many which are universal among white people also, and have been recorded in collections:—

1. If one plants a cedar-tree, he will die when the tree is large enough to shade a grave.
2. To sweep out a room after dark will cause some of the family to leave home.
3. If a child sweeps the floor, a stranger will come.
4. If a garment is cut on Friday, it must be finished the same day or its owner will not live to wear it out.
5. It is bad luck to start on a journey or to make a move on Friday.
6. It is bad luck to move a cat.
7. It is good luck to put on a garment, accidentally, wrong side out.
8. To find a pin with the point towards you gives good luck: the other way, bad luck.
9. If friends use the same towel at once, their friendship will be broken.
10. "Wash together, friends forever."
11. If a bird puts one's hair in her nest, that person will suffer from headache while the bird is sitting.
12. If one feels a breath of warm air, it comes from a ghost. Turn the pocket wrong side out and the spirit does no harm.
13. A rooster's crowing at the front door brings company.
14. Breaking a mirror means seven years' bad luck.
15. If a girl spills dish-water, she will lose her sweetheart.
16. If a baby is allowed to look in a mirror, it will be cross-eyed.
17. If an empty cradle is rocked, the baby will die.
18. Rocking an empty chair will cause a death in the family.
19. If one sleeps with his head to the foot of the bed, he will soon be carried from the house feet foremost.
20. If a screech-owl is heard near the house of a sick person, it is a sure sign of death.
21. If a cow is milked on the ground, she will go dry.
22. It is bad luck to pass through the house with a bucket of water on the head.
23. If, when going from home, one hears an owl hoot, he must go back, or evil will befall him.

24. If a rabbit crosses the road in front of one, he must walk backward beyond the place where the rabbit crossed.
25. If one has to turn back after starting, he must make a cross mark to prevent bad luck.
26. If the nose itches, company is coming, and sneezing before breakfast means the same thing.
27. Telling a dream before breakfast makes it come true.
28. Drop a dish-rag, and some one will come home hungry.
29. Spilling salt will bring a family quarrel, unless some of the salt is burned.
30. If the right eye twitches, it means laughter ; the left, tears
31. If the right palm itches, one shakes hands with a friend ; the left, with a stranger.
32. Transplanting parsley will cause the death of one's children.
33. If one sprinkles mustard seed round his bed, he will not be troubled by witches.
34. Any one who refuses to step over a broom is a witch.
35. It is bad luck to move a broom from one house to another unless the end is sawed off.

George Williamson.

GRAND CANE, LA.

RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. General. To the "Proceedings of the Thirteenth Session of the International Congress of Americanists," New York, 1902 (Easton, Pa., 1905), Dr. A. F. Chamberlain contributes (pp. 5-8) a brief paper on "The Algonkian Linguistic Stock," pointing out its importance for the student of the Indian. — *Cheyenne*. In the same volume (pp. 135-146), Mr. George B. Grinnell has a valuable article on the "Social Organization of the Cheyennes," in which he describes briefly the clan system of this people, consisting of eleven and perhaps fourteen gentes. In olden times "the rule forbidding marriage within the clan was absolute, and not to be violated." Descent was in the mother's line. The children of a foreign woman belong to the father's clan; a captive woman to the clan of the husband she takes. Captive boys who marry Cheyenne girls belong to the wife's clan. Each clan had its special tabus, ceremonies, medicines, etc. The Suh'-tai section of the Cheyenne are, perhaps, recent migrants from the north, — the other section is the Tsistsis'tas, sometimes called "Sand-hill People." The Cheyennes used to say that the Suh'-tai were Crees. A few notes on the Suh'-tai language are given (pp. 142, 143), — it is harsh and guttural. The readiness with which nicknames grow up (p. 144) will interest the "nickname" school of totemism. The young people have little or no knowledge of the things of ancient times. — In the "American Anthropologist" (n. s. vol. vii. pp. 37-43) Mr. Grinnell describes "Some Cheyenne Plant Medicines." Seventeen species of plants and two dyes are recorded, but this by no means includes all the Cheyenne remedies. Among the plant medicines are *Balsamorhiza sagittata*, *Mentha Canadensis*, *Arctostaphylos uva-ursi*, *Acorus calamus*, *Anaphalis margaritacea*. Among the diseases prescribed for are stomach and head troubles, vomiting, nose-bleed, bowel-cramps, sores, fever, plant-poisoning, paralysis, sore throat, etc. Herb-healing "is practised by men and women alike." Medicine-bundles are carried about the person. — *Ojibwa*. In the same journal (pp. 69-73) D. I. Bushnell, Jr., writes of "An Ojibway Ceremony," describing the dances and other ceremonials in connection with "a reunion of the Kingfisher people" at Basswood Lake on the international boundary, in October, 1899. A *chippeeung* (or "apron") was a prominent object in these rites. A feast of moose meat and rice and blueberry stew followed. The interior of the largest wigwam is described; also the drum, its covering and their symbolism, etc. — *Textile Fabrics*. To the same journal (pp. 85-93) Dr. C. C. Willoughby contributes an article on "Textile

Fabrics of the New England Indians," in which the conclusion is reached: "The textile products of the New England Indians were of a relatively high order; baskets, bags, matting, and twined woven cloth were made of a quality probably not excelled by any of the Algonquians, and, so far as we can judge by existing examples, it is doubtful if embroidered cloth of any North American tribe exceeded in workmanship or artistic merit that produced by the natives of New England and their neighboring kindred." Beautiful garments were made of the iridescent feathers of the wild turkey, — usually the work of old men, but sometimes made by women for their children. — *Mohican*. In the same journal (pp. 74-84) Professor J. Dyneley Prince has an article on "A Tale in the Hudson River Indian Language." Phonetic text, English translation, and word-analysis are given of a tale of adventure and murder (a woman is the chief — passive — figure) obtained from the Mohicans now resident on the so-called Stockbridge Reservation at Red Springs, Wisconsin. The relations between Mohican and Munsee are "about the same in degree as those which exist between Dutch and High German." In this text, according to Professor Prince, "we probably have the last specimen of the tongue which was heard for centuries in the neighborhood of New York city and along the banks of the great *Maikanetúk*, or 'Mohican river,' as the aboriginal inhabitants called the great Hudson."

ATHAPASCAN. *Navaho*. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Alfred M. Tozzer writes about "A Navajo Sand Picture of the Rain Gods and its Attendant Ceremony" (pp. 147-156), describing with some detail the making a sand-picture in Chaco Cañon, New Mexico, in 1901, in connection with the ceremony known as the "Night Chant," "held primarily to cure two Navajo Indians," both suffering from violations of tribal law. The actual painting of the picture took about six hours. The strictness with which these pictures are traditionally transmitted is shown by Mr. Tozzer's statement: "Mr. Matthews collected the material for his memoir twenty years ago, and still the sand-picture which he calls 'the gods with the fringe mouths,' and which came on the eighth day of the ceremony, is the identical picture, even in many minor details, which was made on the eighth day of the ceremony which I witnessed twenty years after and a hundred miles east of where he worked." The star-lore of the Navaho, in connection with these ceremonies, is of considerable interest — the grouping is indicated by the holes in the gourd rattle.

CADDON. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Geo. A. Dorsey has an article (pp. 67-74) on "One of the Sa-

cred Altars of the Pawnee." The ceremony described is that of the "skull bundle" altar, held in the spring through the desire of some woman of the tribe, who has had a dream, had Tirawa speak to her, or has "had it in her heart" to give it. Besides the more or less public rites there is a *secret* performance, confined to one or two men. At a certain point the "owner" of the altar "makes a speech and says they are ready to begin, and virtually turns the ceremony over to the priests," — these act now for him, and "the owner has no longer control of the ceremony." The whole ceremony "prepares the fields for the planting of the corn." After the ceremony comes the planting, and while the corn is growing comes the buffalo-hunt, the success of which proves the favor of Tirawa. Dr. Dorsey observes concerning the rather high idea of a "great spirit" found among these Indians: "That the Pawnee obtained any of their ideas concerning Tirawa, or, in fact, concerning any forms of their religion from the whites, I do not for a moment believe." Within the last three or four years the altar ceremonies, which have been largely given up since the Pawnee left Nebraska for Oklahoma, have been revived, and "I think they are themselves surprised at the amount of knowledge which they retain of the old rituals."

ESKIMO. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mme. Signe Rink publishes (pp. 279-304) "A Comparative Study of Two Indian and Eskimo Legends." The tales compared, of which texts are given, are: "The Jelch Legend" of the Haidas and the Greenlandic tale of "Ernisuitsok, or the Barren Wife," "Scan-nagan nuncus, Legend of the Fin-back Whale Crest of the Haidas," and the Greenlandic tale of "Kagsagsuk, the Orphan." The author concludes that "the Greenlandic ones are the versions or copies and not the reverse," also, that "both of the stories treated here have been appropriated by the Eskimo on the American coast between California or Vancouver Island and the Aleutian chain."

HAIDAN (SKITTAGETAN). In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. John R. Swanton has an article (pp. 328-334) on the "Social Organization of the Haida." The essential points were "the division into two great exogamous clans (Raven and Eagle), a division reflecting itself in the terms of relationship," and the organization of each house under one house-chief, — "the organization of families and towns was simply a larger application of that of each household." A rigid distinction between the mother's and father's sides existed, — "theoretically they could not have the same personal, house, or canoe names, or wear the same crests, and only in a very few cases was this rule infringed." Moreover, "a man was initiated

into the secret society by his opposites, and when he died they conducted the funeral." Husband and wife were never buried together, — Ravens lay with Ravens, Eagles with Eagles. Sometimes, even, the wife "betrayed her husband into the hands of her own people when they were at war with his family." The Haida, however, "had no such thing as a clan government or clan ownership. Each Haida household was complete in itself, and "all it required was a name and a certain amount of isolation to develop into an entirely independent family, and there was a constant tendency in that direction." The chief's power rested mainly on the amount of his property, and often very largely with himself. The order maintained by war-parties is noteworthy. — In the "American Anthropologist" (vol. vii. n. s. pp. 94-103) Dr. Swanton writes of "Types of Haida and Tlingit Myths." The article is based on the observation of more than 250 stories of the Haida and Tlingit Indians of the North Pacific coast. The plots of 36 of these tales are briefly indicated. Borrowing has taken place both ways. In the case of the legend of the brothers who travelled about overcoming monsters, the story has been transmitted from the Tlingit to the Haida without losing its Tlingit names and atmosphere." The conventional expressions or "mythic formulæ" differ with these two stocks (a number of examples of such are given). In Haida four "is nearly always the story or mystic number; two appears quite as often in Tlingit."

KOLUSCHAN. In the "American Anthropologist" (n. s. vol. vii. p. 172) Dr. J. R. Swanton has a brief note on the "Tlingit Method of Catching Herring-eggs." During the herring run "hemlock boughs were fastened together and laid down in rows for the fish to spawn upon." — In the same journal Dr. Swanton discusses (pp. 94-103) "Types of Haida and Tlingit Myths." See *Haidan*.

PUEBLOS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Professor William P. Blake discusses (pp. 203, 204) "The Racial Unity of the Historic and Prehistoric Aboriginal People of Arizona and New Mexico." Among the points emphasized are: Unity of architecture, similarity of pottery, unity of decorative art, general use of *chalchihuitl*. — In the same volume (pp. 107-130) Mr. George H. Pepper discusses in detail "The Throwing-stick of a Prehistoric People of the Southwest," — a weapon "used in the southwestern part of the United States, probably before the advent of the cliff-dwellers." The nearest relative, outside this region, is in the Jalisco country (Mexico). The fetish of the ceremonial throwing-stick, or *atlatl*, was the snake. Ceremonial usages are connected with this weapon, wherever it is found.

SIOUAN. In the "Proceedings of the International Congress of

Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Clark Wissler has an article on "Symbolism in the Decorative Art of the Sioux" (pp. 339-345), treating chiefly of moccasin-designs, primarily the art of women. Dr. Wissler's monograph on this subject has already been noticed in this Journal.

SOUTHERN UNITED STATES. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Clarence B. Moore writes of "Archæological Research in the Southern United States" (pp. 27-40), resúmeing the result of his investigations during the last eleven years,—the full details having appeared in the author's monographs in the "Journal of the Academy of Natural Sciences," Philadelphia, vols. ix.-xii. The most recent work was done on the northwest Florida coast, where urn-burial occurs, although not in the peninsular part of the State. In the latter region "bunched burial" is most prevalent. The muck deposits of the southwest Florida coast yield little. The mounds of the peninsular area contain many copper objects,—native copper from Lake Superior, probably. The majority of the mounds investigated "date from a period anterior to the coming of Europeans." The shell-heaps "were dumping places for refuse." The makers of some of the St. John's shell-heaps had no earthenware.

YUMAN. *Diegueños*. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Miss C. G. Du Bois has an article on "The Mythology of the Diegueños, Mission Indians of San Diego County, California, as proving their status to be higher than is generally believed" (pp. 101-106), giving extracts from a version of the story of Chaup, "the embodied principle of the great meteors of the crystalline California sky." The Diegueños "were star-gazers, perhaps, beyond other Indians." The story was originally related in a nine-hour recital.

MEXICO.

AZTECAN (NAHUATLAN). In "Globus" (vol. lxxxvii. 1905, pp. 110-112), Dr. Eduard Seler writes briefly of "Mischformen mexikanischer Gottheiten." Examples are given of the "mixed forms" of deities, embodying in one person different qualities, not agreeing with the priestly redaction of the *tonalamatl* era. Tepeyollotli, Xipe, and Quetzalcoatl are some of the gods thus treated.—In the same journal (pp. 136-140), Dr. K. Th. Preuss discusses "Der Kampf der Sonne mit den Sternen in Mexico." The author considers that the unitary idea in the evolution of ancient Mexican religion has been "the combat of the sun with the stars." All the deities are conceived of as having come as stars from heaven. The sun fights with the stars, and the conquered are offered up in sacrifice. Star-swallowing is

necessary for the well-being of the sun. There is a complete parallel between heavenly and earthly processes. The influence of the star idea on ceremonies, etc., is noted.—In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Walter Lehmann discusses at some length (pp. 249-264) "*Tomoanchan und andere Bezeichnungen des Westens zur Erde in der mexikanischen Etymologie.*" Among the terms studied are those for *sunset, night, earth, west, maize, dawn, ball-play, coitus*, etc. The earth, and particularly the west, where daily the sun vanished, made a great impression upon the ancient Mexicans. The west is the prototype of the earth. *Tomoanchan* is the paradise of the west, and, at the same time, the name of the mythic home of the undivided Mexican people.—In the same volume (pp. 265-268) Miss Adela Breton writes about "Some Obsidian Workings in Mexico," treating of several in the states of Hidalgo, Michoacán, and Jalisco. Near Tulancingo are "some small shady caves, to which the workers brought their roughly-shaped pieces to finish." Out of "cores" the Mexicans made burial objects.—In the same volume (pp. 213-216) H. Newell Wardle discusses "Certain Clay Figures of Teotihuacan." The author concludes that "the jointed clay images from Teotihuacan are not foundations for mummy-bundles, but probably representatives of the goddess Cinteotl, such as were hung across the fields to watch over the young seed and aid its growth." Also, "with arms and legs rattling in the breeze, they served incidentally as scarecrows."—In the same volume (pp. 171-174) Dr. Eduard Seler has a brief article "On Ancient Mexican Religious Poetry," in which he gives the native text and a translation of a song to the god Xipe,—the real content of the song is sowing and harvesting. This is "the song of the terrible god of the festival of flaying men, of the god of the *Sacrificio gladiatorio*. It is one of the chants found in Sahagun, and, previously to Seler, edited by Brinton in his "*Rig-veda Americanus*." Says Dr. Seler in conclusion: "It affords a strong argument that the religious sentiment and the religious phantasy of these people ought not to be judged by the bloody ceremonies of a highly developed superstitious cult alone; that there are lying at the bottom sources of a primitive pure feeling, with which we too might easily conform."

HIEROGLYPHS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), pp. 175-188, Professor Nicolas Léon has an article, "Data about a New Kind of Hieroglyphic Writing in Mexico," treating of "a new kind or mixed hieroglyphical writing," found on a clay statuette from Mixtecan Cuilapan, an onyx vase from Talixtac, and many other similar objects from the Oaxaca valley (Monte Alban, etc.). The

author concludes that "there exists a hieroglyphical mixed writing, seemingly developed all over the Mixtecan region, in the State of Oaxaca, in which are found the *elements* and the *form* of the Maya, and possessing signs of the Nahuatl writing." Many extracts from literature relating to this region and their objects are given.

OAXACA. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Francisco Belmar publishes (pp. 193-202) an article on "Indian Tribes of the State of Oaxaca and their Languages." The pre-Columbian chief inhabitants of this territory seem to have been the Mixtecs and the Zapotecs, and the language of the latter "presents signs of being one of the most archaic in the State." According to Mr. Belmar, Zapotec and Mixtec have a common origin. In the Zapotecan group he includes (besides minor and sub-dialects): Zapoteca, Papabuco, Chatino, Chinantec; and in the Mixtecan: Mixtec, Amuzgo, Mazatec, Ixcatec, Cuicatec, Popoloco (Chocho), Trique. The Zoquean (Zoque-Mixe) family embraces: Zoque, Ayook (Mixe), etc. The Chontal is probably Nahuatl; Huave, Mayan. Mexican is also one of the languages of Oaxaca.

ZAPOTECAN-MIXTECAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Abraham Castellanos has an article on "Danni Dipaa," the fortified hill occupied by the Mixtecs at the coming of the Spaniards,—Monte Alban. The dolmen, the pyramids and temple of the sun, etc., are described, and the legends connected with these edifices noted (the chief Cosijoeza, the princess Donaji, etc.).

CENTRAL AMERICA.

INDIAN CHARACTER. In "Globus" (vol. lxxxvii. 1905, pp. 128-131), Dr. Karl Sapper discusses "Der Charakter der mittelamerikanischen Indianer." Among the general traits noted are control of emotion (noteworthy in children as a result of education and example), temperance in all actions, subordination to those in authority. The Indian is, of course, capable of violent emotions, acts, passion, etc. At his festivals he gives way to himself, and drinks, dances, talks *ad libitum*. The forcible imposition of European culture works no good.

MAYAN. In the same journal (pp. 272, 273) Professor E. Förstemann has a brief article on "Die spätesten Inschriften der Mayas," in which he seeks to show that an inscription from Chichen-Itza and one from Sacchaná bear dates, respectively, 1581 and 1582. They represent a brief, fleeting renaissance of Mayan hopes, in the last half of the sixteenth century. Previous Mayan dates, according to Förstemann, reach only to the first quarter of that century.—Dr.

Alfredo Chavero's paper on "Palemke Calendar, the Signs of the Days," which appears in English in the "Proceedings of the International Congress of Americanists," N. Y., 1902 (Easton, Pa., 1905), pp. 41-51, with notes in Spanish, pp. 51-65, has already been noticed in this Journal in its Spanish form (1902). — In the same volume (pp. 189-192) Mr. Edward H. Thompson has an article on "The Mural Paintings of Yucatan," treating briefly of wall paintings at Chichén-Itza, Tzulá, and Chacmultun, those at the last two places being of great importance. Mr. Thompson thinks that "evidence is slowly but surely being brought forth to prove that these artists in colors played a part among these people second only to their brothers, the sculptors." Also that "in every one of the important groups there was at least one building upon whose walls were depicted, in outline or colors, the history of the group, or the record of certain important events during a stated period." According to the author, "the principal colors in use among these people were a deep and a brick red, a chocolate brown, two shades of blue, a bright gamboge yellow, turning to a tan yellow by age, two shades of green, and a color that may have been a purple shading into brown." They had also white and black, of course. Most of these pigments were "made by the natives from plants by processes not entirely unknown to the Mayas of to-day. The oxides of iron and certain earth, resembling yellow ochre," were also in use. — In the same volume (pp. 245-247) is printed an abstract of a paper by Léon Douay, "De la non-parenté de certaines langues de l'Ancien Monde (en particulier du japonais) avec celles du Nouveau et spécialement, du groupe Maya." The author concludes that "the Japanese radicals are totally unrelated to the Maya monosyllables." The same holds with regard to Chinese and Maya. Also with respect to the language of the Guanches. — In the same volume (pp. 157-170) Dr. Eduard Seler has an article "On the Present State of Our Knowledge of the Mexican and Central American Hieroglyphic Writing." After briefly noticing the two groups of Mexican codices, — one confined to calendaric and astrological purposes, the other represented by the Codex Nuttall and the allied Vienna MS., the author proceeds to résumé recent studies in Mayan epigraphy, particularly the work of Förstemann (this laid open the whole framework of the codices), Schellhas (names of deities), Thomas (the discovery that Plates 25-28 of the Dresden Codex are to be explained by the *xma kaba kin* ceremonies, as described by Landa), Maudslay (initial series of Copan stelæ), Goodman ("chronological calendar," numeric value of "face glyphs, etc."). Dr. Seler fails to agree with Goodman that "all figures and all glyphs, and every detail of figures and glyphs are nothing else than numbers; the whole bulk of the codices and the inscriptions is confined to arithmetic problems."

The Landa alphabet "is based on a misconception of the Maya graphic system, and is, perhaps, no more than a Spanish fabrication, or, at least, a development suggested to the Yucatec people by the European method of writing." Dr. Seler's own discoveries relate to the disposition of the glyphs in the codices, the nature of the glyphs of the four cardinal points, the "intimate connection between the day-signs of the Mexicans and the Maya day-signs," the real length of the *katun*, the "infallible calendar," etc.

SOUTH AMERICA.

ARGENTINE. *Misiones*. In "Globus" (vol. lxxxvii. 1905, pp. 248-254), Father F. Vogt describes "Yerba- und Holzgewinnung im Misiones-Territorium." The article contains information concerning the history of the cultivation of the famous *maté* or "Paraguay tea." — *Pre-Columbian Migrations*. In the "Journal de la Société des Américanistes de Paris" (n. s. vol. ii. pp. 91-108), M. Eric Boman has an article on "Migrations pré-Columbiennes dans le nord-ouest de l'Argentine," in which are discussed the old Guaraní burial grounds in the valleys of San Francisco and Lerma, the "Calchaqui" children's cemetery on the border of the Gran Chaco, etc. The special burial ground for little children, discovered by M. Boman in 1901, at Arroyo del Medio, extends farther north the range of "Calchaqui culture." In the Chaco the Calchaqui were followed by the Guaraní, then by the Guaycurú. Urn-burial seems to have been employed by the Calchaqui for little children only.

BRAZIL. *Caiary-Uauapés Region*. In "Globus" (vol. lxxxvii. 1905, pp. 281-283) is a brief account of Dr. Theodor H. Koch's travels (January-December, 1905) in the region of the Caiarí-Uauapés, among various Indian tribes, speaking numerous languages and dialects, — Tukano, Tariána, Pira-tapuyo, Uanána, Kobéua, Makú, etc. The language of the Umána on a tributary of the Yapurá is a pure Cariban dialect, and the whole wide territory between Alto Uauapés and Caquéta (Alto Yapurá) is occupied by Cariban tribes, — really one language. The unfair treatment of the Indians by the whites is commented on.

CALCHAQUIAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Juan B. Ambrosetti discusses (pp. 9-15) the "Ressemblance entre les civilisations Pueblo et Calchaqui." Both are *desert cultures*. The zoöomorphic fetishes are strikingly similar in form and ornamentation. Other *rapprochements* exist in picture-writings, pottery and its ornament, decoration, etc., stone implements, urn-burial, the *chachins* and *pahos*, headdress of idols, terra-cotta pipes, basketry, mythology, and ceremonies. The Calchaqui culture, now

extinct, is thus very similar to that of the Pueblos of Arizona and New Mexico.

CARIBAN. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. L. C. van Panhuys has an article (pp. 205-208) on "Indian Words in the Dutch Language and in Use at Dutch Guiana," in which he gives a list of Indian words from De Martins' Galibi-Latin-French dictionary in use in the Netherlands (*e. g. kaaiman, kareet, colibri, tapir, ananas, toekan, manioc*), and in Dutch Guiana (*e. g. casseripo, marako, chico, sagowyn, agami, piaiman, awarra, carapa*, etc.), though in De Martins' dictionary a number of these words are not Carib, but Arawak, or even Tupi. Other words not in De Martins', but used in Surinam or the Netherlands, from Arawak, Tupi, Carib, etc.: *hamaka (hangmat), batatas, tapana, pagala, pirai, warappa, tamanoa, warimba*. The Indian element in Surinam Dutch is evidently quite large. The Negro-English, which "contains Dutch, English, Spanish, Portuguese, French, Carib, Arawak, and African words," is deserving of thorough-going study.

PERU. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Professor Léon Lejeal has an article (pp. 75-83) on "La Collection de M. de Sartiges et les 'Aryballas' péruviens du Musée Ethnographique du Trocadéro." The home of the Peruvian "aryballe" is the Inter-Sierras. The sea-shell ornamentation is *sui generis*. See *Quichuan*.

QUICHUAN. To the "American Anthropologist" (vol. vii. n. s. pp. 49-68) Dr. A. F. Bandelier contributes an article on "The Aboriginal Ruins at Sillustani, Peru." This place was, at the time of the conquest, in possession of the Colla, a people of Aymaran stock. The name Sillustani, so far as known, does not appear in any Spanish source, and "may be a Quichua term introduced subsequent to the sixteenth century, when the Quichua Indians began to encroach on the Aymará range." The ruins consist of towers, *andenes*, etc., and the condition of the stone buildings "leads to the inference that work on them was abandoned before completion." The architecture and masonry at Sillustani bear the stamp of Inca work, and they resemble structural remains at Huánuco, Coati, Kalaki, etc. Most of the potsherds are of the Cuzco type. These ruins are probably the *depositories*, which, according to Cieza, the Inca erected at Hatun-Kolla, — depositories for stores of potatoes, etc., received in tribute.

In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), M. Léon Douay publishes (pp. 243, 244) a brief "Contribution à l'étude du mot Kechua Titicoca ou Titikaka," in which an impossible etymo-

logy, based on Mayan resemblances, is put forth. — In the same volume (pp. 217–225) Mr. Stansbury Hagar has an article on “Cuzco, the Celestial City.” The topography of the city, the names of the wards and districts, their symbolism, etc., are discussed. According to Mr. Hagar, “it is probable that every district, every square, and every street in ancient Cuzco bore the name of some asterism or heavenly object, with which many, or all of them, corresponded in position.” Also “Cuzco was not, properly speaking, an epitome of the empire, but the sacred city and the sacred empire were planned to be epitomes of the celestial world.” At the basis of the Peruvian symbolism lies “the system of *mamas* (mothers), a name given to the spiritual prototypes (existing invisibly in the sky) of things, which gave them birth. Imitation produced harmony with the object imitated and “thereby obtained for the imitator participation in the desired qualities and powers of that object.”

GENERAL.

EARLY AMERICAN WRITINGS. In the “Proceedings of the International Congress of Americanists,” Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. Joseph D. McGuire has an article (pp. 17–26) on “Anthropological Information in Early American Writings,” containing a résumé of such matter as indicatives of its importance: Trade, government, art, weapons, implements, religion, food, agriculture, clothing and ornament, hunting and fishing, industries, etc., are some of the topics touched upon.

EDUCATION. In the “American Anthropologist” (vol. vii. n. s. pp. 1–16), Professor Edgar L. Hewett has an article on “Ethnic Factors in Education,” in which the author points out some of the evils of the Indian and Philippine policies of the United States government, besides indicating the pronouncements of anthropology concerning the treatment of primitive peoples. Ethnic mind and ethnic traits are persistent realities, and the development of a race must be from within, — “a civilization from without is usually harmful, often destructive, and always undesirable.” Anthropological sciences should have a prominent place in normal schools and other institutions for the training of teachers. The author well says: “A sound, commonplace aim to keep in view in educating Americans is *to make better Americans*; in educating Indians, *to make better Indians*; in educating Filipinos, *to make better Filipinos*.” The teacher’s art demands “an understanding of the modifications effected by society or individual psychic states” and a comprehension also of the environmental influences which in the course of ages have created and maintained primitive life.

JESUP NORTH PACIFIC EXPEDITION. In the “Proceedings of the

International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Dr. Franz Boas résumés (pp. 91-100) the results of the investigations of the Jesup North Pacific Expedition, 1897-1902. A mass of valuable somatic, linguistic, sociological, religious, and mythological information has been accumulated, which is yet to be thoroughly examined. Among the conclusions indicated are: In a broad classification of languages, the languages of north-western Siberia should be classed with the languages of America. The Chukchee, Koryak, Kamchadal, and Yukaghir must be classed with the American race rather than with the Asiatic race (so probably also some of the other isolated tribes of Siberia). In British Columbia and parts of Alaska the investigations have shown extensive migrations to have taken place, particularly on the coast.

PETROGLYPHS. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Prof. W. J. Holland describes (pp. 1-4) "The Petroglyphs at Smith's Ferry, Pennsylvania." Among the figures are those of an eagle carrying away a papoose, deer and panther tracks, "thunder-bird," fighting buffalo, turkey-foot, etc.

POPULAR FALLACIES. To the "American Anthropologist" (vol. vii. n. s. pp. 104-113), Henry W. Henshaw contributes an article on "Popular Fallacies respecting the Indians," treating of absurd and unfounded ideas concerning the origin of the Indians, their languages, alleged nomadism *à l'outrance*, ownership of land, ideas of royalty, knowledge of medicine, "Great Spirit," "Happy Hunting Grounds," division of labor, population, degeneracy of mixed bloods, pygmies and giants, mound-builders and cliff-dwellers, stolidity and taciturnity. The Indians are neither descended from the ancient Israelites nor do any of them hark back to the mediæval Welsh: the speech of all Indian tribes is not mutually intelligible; all Indians are not and were not excessively nomadic; neither individual nor family had absolute right to land; they had, for the most part, simple chiefs, whom the Europeans magnified into kings; the medical art was rooted in sorcery; no belief in a single, unitary, overruling "great spirit" existed; "the happy hunting ground" implied future existence, but not our heaven and hell; the position of woman was fairer than is generally believed, and often high; the pre-Columbian Indian population of America has been much exaggerated; the mixed-blood has been miscredited with degeneracy not his own; pygmies and giants are mythical here as elsewhere; mound-builders and cliff-dwellers were alike Indians; the Indian "has a fair sense of humor, and is by no means a stranger to jest, laughter, and even repartee."

PYGMIES. In a brief article, entitled "Are there Pygmies in French Guiana?" in the "Proceedings of the International Congress

of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905, pp. 131-133), Mr. L. C. Van Panhuys prints some notes concerning the alleged existence of the Maskalilis, a pygmy race of troglodytes, "dwarfs, smaller than the Akkas in Africa ; redskins with long black hair." They are naked noctivagants, kidnappers, plantation-thieves, and are much feared by the Indians and the Negroes. "Is it a truth or a legend?" asks the author. It may be simply folk-lore.

WAMPUM, ETC. In the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905), Mr. L. C. Van Panhuys has a brief article (pp. 273-275) on "Ways of Paying in the New Netherlands, at Dutch Guiana, and in the former Dutch colonies of British Guiana," — *zeewant, wampum, beavers, sugar, etc.*

A. F. C. and I. C. C.

RECORD OF NEGRO FOLK-LORE.

BUSH NEGROES. In his article "About the Ornamentation in Use by Savage Tribes in Dutch Guiana and its Meaning," in the "Proceedings of the International Congress of Americanists," Thirteenth Session, N. Y., 1902 (Easton, Pa., 1905, pp. 209-212), Mr. L. C. Van Panhuys treats of the ornaments and ornamental *motifs* of the Bush-Negroes, "the most original, remarkable, and interesting people in the present Guiana," as Professor Joest has called them. They are "the descendants of runaway slaves brought from Africa, and have established themselves in several tribes, under chiefs or 'Grammans,' with a kind of republican form of government." Their chief tribe, the Aucaners (Djoecas) still make use of a "drum language," for purposes of warning. The ornaments of the Aucaners (Djoecas) and of the Saramaccaners (of the Upper Surinam) differ markedly. The most characteristic ornament of the Aucaners is the eye of the iguana. In Bush-Negro ornamentation, "each artist has his own individual work and makes his own combinations, yet the ornaments are strongly under the same (tribal) style." The male sex is distinctly marked (arrow sometimes = phallus). Snake and bird designs are numerous and represented in connection with religious ideas, while plants are very rare. Tattooing designs "are the most conventional and seem to have been copied from each other." As carving gourds and tattooing are woman's work, there are "special female ornaments;" needle-work ornaments are made by men and women in company. Concerning the relations of these Negroes with Indians, the author observes: "Coast Indians paint ornaments on hammocks made by Bush-Negroes, and given to them for that purpose. Further, we have Indian ornaments in 'Kivejus' and feather-work." Also: "As far as my knowledge of Indian ornaments permits, I should say that their ornaments have undergone *no* influence, neither from the Bush-Negroes, nor from the more civilized." The coast Indians, who cling strongly to their own primitive customs, may have adopted some superstitions from the Bush-Negroes. Some of the Indians have learned "the 'lingoa geral' of the colony, the so-called negro-English." In his article on "Indian Words in the Dutch Language," in the same volume, Mr. Van Panhuys states that the language of the Bush-Negroes contains words from eight different languages.

A. F. C.

IN MEMORIAM: WASHINGTON MATTHEWS.

To the many losses suffered by this Society is to be added the beloved name of Washington Matthews, who passed away in Washington, D. C., April 19, at the age of sixty-two.

Dr. Matthews was born in Killiney, a suburb of Dublin, Ireland, July 17, 1843. In infancy he lost his mother, and was brought to America by his father, a physician, who settled at first in Wisconsin (still a territory), and afterwards in Iowa. In 1860 the young man undertook the study of medicine, and in 1863 received a medical degree from the State University at Dubuque. In the same year he entered the United States service, and through the remainder of the civil war did duty as acting assistant surgeon. In 1868 he was commissioned as assistant surgeon, in 1871 captain and assistant surgeon, in 1889 major and surgeon. In 1865 he served as post surgeon at Fort Union, Montana, and about this time became interested in the study of Indian tribes, for which he had opportunities at various posts, coming into contact with the Arickarees, Hidatsas, and Mandans. In 1871, at Fort Buford, his quarters and all his manuscripts were consumed by fire. In 1872 he published in New York a "Grammar and Dictionary of the Hidatsas," of which a second edition, entitled "Ethnography and Philology of the Hidatsa Indians," was issued from the Government Printing Office in 1877. For the five succeeding years he was employed in California, Nevada, Oregon, Idaho, and Washington, particularly in campaigns against hostile Indians. In 1880 he went to New Mexico, where he became intimately acquainted with the Navahos. During the subsequent time he made his home in Washington, and in his latter years became subject to painful infirmities, especially lameness and deafness, difficulties trying to an active temperament, but which he endured not merely with resignation, but with the most exemplary courage and equanimity.

Dr. Matthews was a member of this Society from the year of its organization (1888). He was elected vice-president in 1894, and president in 1895. To this Journal he has contributed several articles: "Noqoilpi, the Gambler, a Navajo Myth," 1889, ii. 89; "The Gentile System of the Navajo Indians," 1890, iii. 89; "The Study of Ceremony," 1896, x. 257; "The Study of Ethics among the Lower Races," 1899, xii. 1. His "Navaho Legends" made the fifth volume of the Memoirs of the Society (1897). Here may also be mentioned papers entitled: "A Part of the Navajo's Mythology," *American Antiquarian*, April, 1883; "The Mountain Chant, a Navajo Ceremony," Fifth Annual Report of the Bureau of Ethnology,

1887 (noticed in this Journal, ii. 76); "Prayer of a Navajo Shaman," *American Anthropologist*, April, 1888 (i. 166); and his complete account of the "Night Chant," *American Museum of Natural History Memoirs*, vol. vi. 1902 (reviewed in this Journal, xvi. 61).

The writings of Dr. Matthews represent the new method in the study of aboriginal mythology, according to which legends are treated, no longer as mere curious tales, but as an essential part of the racial life, illustrated and interpreted by abundant notes and illustrations. It has been said that "Navaho Legends" was the best tribal study of the sort made; nor to this day can it be affirmed that the corresponding material of other continents has been edited in a matter equally satisfactory. Among minor papers may especially be mentioned the beautiful "Study of Ethics" above noted; this article, translated in "*L'Humanité Nouvelle*," dealing with a field still imperfectly explored, finely shows the intimate relations existing between the author and the race with which he deals. Seldom has it happened that any investigator has brought to his task so valuable a combination of qualities, or been equally able to penetrate the mentality he examines. When we consider his career, regret mingles with admiration; had he been assisted with the necessary means, he might have perfected the study of Navaho thought and accomplished an equally brilliant account of Mandan beliefs. For the lack of such perception, a chapter of mental history, to the end of time, will exhibit sad lacunas. Yet the gifts of the gods are usually recognized too late, and it is well to rejoice in what we possess.

If the private life of Dr. Matthews could be fully set forth, it might be judged to outweigh even his public services. Delightful simplicity and frankness, combined with such knowledge of the world and extensive acquaintance as an active experience must needs bestow, gentleness and compassion united to fearless courage, a shrinking modesty unaffected by the intimacy with primitive life, joined to accuracy and clarified by knowledge, aversion to vulgar publicity not exclusive of pleasure in the recognition of worthy praise; a broad and massive nature, neither desiccated by erudition nor hardened by experience; a character which, had its light chanced to have set on an eminence, might have illuminated a whole community.

Dr. Matthews was poet as well as artist; the quality of his verse reflects delicacy and tenderness. It is to be hoped that Mr. Loomis, who is to prepare a biographical account,¹ will include at least some of his few pieces. Before the writer of this inadequate tribute lies one such composition, from which an extract may properly be added.

¹ A preliminary notice has already appeared in *Out West*, May, 1905. *Physicians and Surgeons of America* also furnishes a "Biographical Sketch" to which the writer is indebted for facts and dates.

Its title is "The Pagan Martyrs;" the author describes a visit to the mesa of Zuñi, ascent to its terraces, entrance into the estufa in which are intoning

learned priests who hold
A law as ancient as the code Mosaic,
A cult as that of Baal or Indra old,

notes the arrival of the Spaniards, with ensuing persecutions, and proceeds : —

So, not for images with pallid faces
Would Zuñi's sons their swarthy gods despite,
Nor take the proffered bargain which replaces,
With feast of saint, a day of pagan rite, —
(Such saint as they of Acoma believe in;
For there the Indian sings his song of praise,
Where the fair statue of the Royal Stephen
Supplants the war-god of the ancient days).

Though well they knew the doom of death was meted
To him who in idolatry was found,
They oft, in stealth, to deserts far retreated,
Or met in Nature's temples underground;
And there they taught their children tales of wonder,
And all the secrets of the priestly line;
On high Toyálani, the Mount of Thunder,
They laid the gifts at Ahayùta's shrine.

But Faith, long suffering, is at last victorious;
And praise, to-day, to old-time gods they sing,
No more in trembling, but with voice uproarious,
Safe 'neath the shelter of the Eagle's wing.
Bright are the fires in the *estufas* lowly,
Quenched are the tapers in the Christian fane,
Where now the stranger spoils the altar holy,
No longer guarded by the arms of Spain.

W. W. N.

RECENT FOLK-LORE MEETINGS IN CALIFORNIA.

THE first regular meeting of the Berkeley Folk-Lore Club, founded May 3, 1905, was held in the evening of August 18, at the University of California.

The Committee appointed to draft an organization reported as follows :—

REPORT OF THE COMMITTEE.

The Committee appointed May 3, 1905, by unanimous vote of the charter members of the Berkeley Folk-Lore Club to report on a scheme of organization for the Club, beg leave to submit the following :—

CONSTITUTION OF THE BERKELEY FOLK-LORE CLUB.

1. This Society shall be called the Berkeley Folk-Lore Club.
2. Besides the fifteen charter members, to wit : Messrs. Lange, Mitchell, Goddard, Dresslar, Hart, Setchell, Merriam, Richardson, Fryer, Gayley, Miller, Ritter, Keeler, Noyes, and Kroeber, members shall consist of such men members of the Academic Senate of the University of California, and such men members in good standing of the American Folk-Lore Society, as are unanimously elected by the Club ; and of such only.
3. The officers shall be a President, Vice-president, and Secretary, who shall constitute an Executive Committee which shall arrange for all meetings and transact all business of the Club.
4. Four or more meetings annually shall be held, at the first of which in each academic year the officers shall be elected.
5. Five shall constitute a quorum for the transaction of business.
6. Amendments to this constitution may be proposed at any meeting of the Club and adopted by a two thirds vote of those present at the next meeting.

The Committee recommend the adoption of this constitution and the immediate organization of the Club under its provisions.

Signed : A. L. KROEBER,
 CHARLES KEELER,
 G. R. NOYES.

The report of the Committee was discussed and accepted, the proposed constitution being thereby adopted.

The following officers were then elected :—

President, A. F. Lange.

Vice-president, Charles Keeler.

Secretary, A. L. Kroeber.

New members elected were : Professor F. W. Putnam, Dr. B. P. Kurtz, and Professor H. K. Schilling.

The Committee on the establishment of a California Branch of the American Folk-Lore Society reported as follows :—

REPORT OF THE COMMITTEE.

The Committee appointed May 3, 1905, on vote of the charter members of the Berkeley Folk-Lore Club to report on the feasibility of the establishment of a California Branch of the American Folk-Lore Society, beg leave to submit the following recommendations :—

That the formation of the Berkeley Folk-Lore Club provides an opportune basis for the establishment and successful development of a California Branch of the American Folk-Lore Society, which will extend the work undertaken by the Berkeley Folk-Lore Club to a wider sphere of influence and bring it before a larger body of persons, thus enhancing the promotion of folk-lore interests on the Pacific coast. Be it resolved therefore,

That a California Branch of the American Folk-Lore Society be hereby organized by such of those present as signify their willingness ; and

That a committee of five be appointed to arrange for a meeting, including a programme, in Berkeley, on the evening of August 28 ; said committee to submit at this meeting a formal draft of organization, with nominations for officers, for the California Branch of the American Folk-Lore Society.

Signed : A. L. KROEBER,
 CHARLES KEELER,
 G. R. NOYES.

This report was adopted, and the following Committee appointed under its provisions to report at the first meeting of the California Branch on August 28 : J. C. Merriam, G. R. Noyes, A. L. Kroeber, W. C. Mitchell, and Charles Keeler.

NOTES AND QUERIES.

A LOUISIANA LEGEND CONCERNING WILL O' THE WISP. — The following tale was obtained, about 1890, from Aunt Cindy, a very old negress, who could remember events that happened some seventy years ago, and who had at her tongue's end the history of every family and plantation.

"Mr. Ivey" was supposed to have died and been interred in a vault under an oak-tree; however, the vault was afterwards found open, and the coffin discovered to contain nothing but "mourners," or the bands worn by pall-bearers, and thrown on the coffin before the bricking up of the vault. The ground in the vicinity, also, was seen to be marked with tracks made by cloven feet; it was known, therefore, that the devil had carried off the corpse. The crime which had occasioned such seizure was explained in connection with a neighboring cabin, in a corner of the garden, provided with one small window and a strong door; here it was said that Mr. Ivey had formerly immured his brother. According to the narrator:—

"Well, Mr. Ivey done had dat built for Mr. Jakey, his brother, what owned dis place afore I was born, I 'spects. Dey say how Mr. Jakey war a powerful good master, but he was tuk outen his mind, an' it wan't safe ter go nigh him, so Mr. Ivey built dat little house, an' shut him up fer years an' years. Now dis is what I done heard talked among der white people in der big house, how Mr. Ivey got tired er waitin' fer his brother ter die so he could git der place, kase Mr. Jakey ain't never married an' Mr. Ivey would git it all. No one ever seed Mr. Jakey a'ter he was put in dar, 'cep'n jest Mr. Ivey, an' so nobody did n't know ter trufe of it when Mr. Ivey told how Mr. Jakey was daid all of a sudden, an' he was a gwine ter bury him under der oak in a bran new brick vault. Well, dey suttently did have some kind of er funeral, but dar was n't no preacher an' no mourners, an' dem niggers what toted dat coffin say how it was powerful light. You see, chile, dat coffin was plum empty, kase Mr. Jakey was seen a'ter dat, an' alive too. Yes, *alive* — as sure as yer here.

"Out dar in der brulée was a poor white what had a little place on der aide of der swamp, an' dey do say how Mr. Ivey done give it to him. Well, it was out in dat turruble place where Mr. Jakey was seen by more 'n one 'liable pussen. An', pore cretur, he was chained ter a stump an' gwine on all fours like a dum' beast, an' a eatin' grass jes like dat ole man what Miss useter read about in der Bible. Well, one day he done broke his chain an' wan'ered off in ter de swamp an' no one never seed him a'ter dat, an' no one never found his poor ole bones. An' dat coffin was jest left empty dar in der brick vault. An' Mr. Ivey took der place an' all Mr. Jakey's money an' made big craps an' bought er lot of new niggers, an' den dar was high doin's in der big house, an' den in de midst of der feastin' an' drinkin' an sinnen' Mr. Ivey was done called ter his account. Oh, I remembers right well dat time an' der big funeral, an' der pall-bearers wid crape mourners what jes clear der ground — dem same mourners what I tole yer about — an' dey open der vault an' put Mr. Ivey in erlong wid Mr. Jakey's

empty coffin, but bless yer, chile, der devil would n't let Mr. Ivey rest dar while his brother's 'mains was a-bleachin' out in der sun an' rain, so he was jes natch'ly sont down in der swamp ter find Mr. Jakey's poor ole bones, an' dar he hunts an' hunts wid a lighted pine knot, all in ermong der cypress knees. Unc' Jim he's done seed him lots er times when he's been runnin' der drain wheel dark rainy nights. Yes, he's done seed him a-tearin' an' a-lopin' over dem ridges, his pine knot a blazin' an' a flamin' spite of der rain, an' he can't stop nor rest kase he's druv all der time by dem bad sperits following him an' tormentin' him.

"Dem trashy young niggers do say as how dat light dancin' an' bobbin' in der swamp 'round der drainin' wheel an' un'er de ole oak is er Jack-lantern—but me an' Unc' Jim, we knows it's Mr. Ivey a-huntin' fer Mr. Jakey's bones."

Mrs. C. V. Jamison.

NEW ORLEANS, LA.

THE COTTONWOOD-TREE: LOUISIANA SUPERSTITION. — The perpetual movement of the cottonwood-tree was explained by the same narrator as follows: —

"Well, chile, yer see dis was what my ole Miss useter tell me. Dem same kind er trees growed in dat garden whar der blessed Lord prayed der night afore he was crucified, an' when Judas cum dar along 'er dem soldiers ter 'tray der Lord an' take him erway ter nail him on der cross, dey done chop down one of dem trees and made der Saviour ob der world tote it up ter Calvary. An' dey made der cross ouden it, an' dem trees sensed how it was der blessed Lord what was gwine ter suffer an' die on one of 'em, and dey jes tuk ter tremblin' an' shiverin' with fear. An' dey never stop yit, an' never will while one of dem grows, kase dey is der kind er tree what der cross of Calvary were made of."

DE WITCH-'OOMAN AN' DE SPINNIN'-WHEEL. THE WITCH PREVENTED FROM REëntERING HER SKIN: A TALE FROM LOUISIANA. — One time dey wuz a man whar rid up at night ter a cabin in de eedge o' de swamp. He wuz dat hongry an' ti'd dat he say ter hissef: "Ef I kin git a hunk o' co'n-pone and a slice o' bakin', I doan kur what I pays!" On dat here come a yaller-ooman spankin' out'n de cabin. She wuz spry on her foot ez a catbird, an' her eyes wuz sof' an' shiny. She ax de man fer ter light an' come in de cabin, an' git some supper. An' Lawd! how he mouf do water when he catch a glimpst er de skillet on de coals! He luk it so well dat he stay; an' he sot eroun' in dat cabin ontwel he git so fat dat de grease fa'r run out'n he jaws when he look up at de sun. De yaller-'ooman she spen' her time cookin' fer him, an' waitin' on him wi' so much oberly, dat at las' de man, he up an' marry dat yaller-'ooman.

At fus' dey git erlong tollable well, but a'ter erwhile he gin ter notice dat sump'n curus 'bout dat yaller-'ooman. She ain' never in de cabin when he wake up in de night time! So, he mek up his min' fer ter spy on her. He lay down one night on de fo' pos' bed in de cornder, ten' luk he sleep.

De yaller-'ooman watch him out'n de een o' her eye, an' when she hear him gin a sno' (caze *cose* he 'ten luk he sno') she jump up an' pat a juba in de middle o' de flo'. Den she reach down a big gridi'on fum de wall, an' rake out some coals, an' haul de big spinning-wheel close ter de ha'th. Den, she sot herse'f down on dat gridi'on, an' soon ez it wuz red-hot she 'gin ter spin her skin off'n her body on de spinnin'-wheel. "Tu'n an' spin, come off skin, tu'n an' spin, come off skin." An' fo' de Lawd, de skin come off'n dat witch-'ooman's body, berginning at de top o' her head, ez slick es de shush come off de ear o' corn. An' when it wuz fa'r off, dan she wuz a gret big yaller cat. Den, she tuk her skin an' chuck it onder de bed. "Lay dar, skin," she say, "wi' dat fool nigger sno'in' in de bed, ontwel I come back. I gwine ter ha' some fum, I is."

Wi' dat she jump out'n de winder an' lope off. Soon ez she wuz gone de man, he jump out'n de bed an' tuk out skin an' fill it plum full o' salt an' pepper, un' th'ow it back onder de bed. Den he crope out an' watch thro' de key-hole ontwel de witch-'ooman come home. She laugh whilse she wuz rakin' out de skin fum onder de bed, an' shakin' herse'f inter it. But when she feel de salt an' pepper, she laugh on de yether side her mouf. She moan an' groan so you kin hear her a mile! But she ain able ter git out'n dat skin, an' de man watch her thoo de key-hole twel she fall down an' die on de flo'.

Mrs. M. E. M. Davis.

NEW ORLEANS, LA.

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Publications of the Folk-Lore Society LI. [1902]. FOLK-LORE OF THE MUSQUAKIE INDIANS OF NORTH AMERICA and Catalogue of Musquakie Beadwork and other Objects in the Collection of the Folk-Lore Society by MARY ALICIA OWEN. With eight Plates and figures in the text. Published for the Folk-Lore Society by David Nutt. London, 1904. Pp. ix, 147.

The President of the Society, in his preface to this book of Northumberland folk-lore, observes that its smallness, as compared with previous volumes, "is due, not to the paucity of Northumberland Folk-Lore to be recorded, but to the fact that so much of it has already seen the light in the publications of the Society." The topics considered are: Superstitious beliefs and practices (superstitions relating to natural objects, trees and plants, animals; goblindom, witchcraft, leechcraft, magic and divination, superstition generally), traditional customs (festival, ceremonial customs,

games, local custom), traditional narratives (tales, ballads and songs, place legends and traditions, drama) folk-sayings (jingles, nursery-rhymes, etc., proverbs, nicknames, place-names, and sayings). There are recorded here many quaint and curious items "about the old-fashioned country-life of the Northumberland Border, its rough gaiety, its bonfire festivals, its harvest-homes, its boisterous weddings," etc. As an example of cure by cumulative qualification the following item (p. 56) may be cited: "If a child be ill, seven men, whose fathers, grandfathers, and great-grandfathers have been blacksmiths, collect in a circle, at the centre of which the indisposed child is laid upon an anvil, and the circle wave their hammers over its head and utter with great force the stroke-groan, 'hegh!' If the child is terrified, the symptom is favorable; if it be regardless of their menaces, life is supposed to be in its socket. To secure the charm each smith has 6d., ale, and bread, and cheese." In some parts of northern England "May goslings" (p. 73) were once as common as "April fools." Among the children's games are: All-in-the-well, chucks and marvels, neivy-neivy-nick-nack (guessing hand game), London Bridge, Two old Jews, Johnny Lingo, etc. The corn-baby has the names Keney, corney-doll, kern-doll, kern-babby, mell-doll; and in Morpeth "a *Mell supper* followed the Harvest Home, and the Kern, or Churn Baby is said to take its name from the rich cream that forms part of the repast" (p. 125). The cumulative song on pages 138, 139 begins with

The first day of Christmas my true love sent to me
One partridge on a pear tree,

and runs to

The twelfth day of Christmas my true love sent to me
Twelve lords a-leaping, etc.

The "Noah Play" (pp. 160-167) is from an ancient play belonging to the Company of Shipwrights in Newcastle-upon-Tyne.

Miss Owen's monograph has been considered at some length elsewhere in this Journal.

NATURGEFÜHL UND NATURSYMBOLIK BEI HEINRICH HEINE. Ein Beitrag zur Würdigung seiner Kunst und Persönlichkeit von Dr. phil. ALEXANDER PACHE. Hamburg und Leipzig: Leopold Voss, 1904. Pp. 164.

The four sections of this work treat Heine as nature-poet, the nature-symbolic element in Heine's works, the literary-historical position of Heine's nature-symbolism, forms and peculiarities of Heine's nature-symbolism (esthetico-critical). Heine is noteworthy among nature-poets as "uniting a pronounced Germanic and an innate Oriental nature-feeling." This he does charming and naively, as no other German poet. He halts also often between the classic and the romantic. Added to these qualities are his humor and irony. Part of his position towards nature is seen from the phrase he applies to her: "O Natur! du schöne, stumme Jungfrau! Ich verstehe Deine Sterne, und Du verstehst meine Tränen." He sees the momentary and is, therefore, realistic and true. He is "the father of mod-

ern impressionism." As compared with Goethe, the Oriental element in Heine, by reason of his half-Asiatic blood, is much more at home and usable for his own purpose, while with the former the loosely cast mantle of Oriental stuff seems still foreign and lets the German form peep betrayingly through again and again. The first and earliest teacher of Heine was the German folk-song (pp. 99-105), traces of whose influence crop out everywhere. Like the folk, the poet has "an overpowering love for lindens, nightingales and moonshine," and for him as for them blood and tears have a secret productive power. Both use, too, the parallel between the life of nature and the life of man. Equally great is the love of both for the rose. The influence of Wilhelm Müller, which Heine himself acknowledged, was also great. It enabled him to make the old folk-song into the new poet-song. To Brentano and Tieck he also owed not a little, — the latter in his second romantic period. The flower-symbolism of Heine is particularly interesting in its relations with folk-song and with the works of those poets who influenced him. The statistics of comparisons with flowers, animals, natural objects, etc., given on pages 139-140, include *starry eyes*, *pearly teeth*, *rosy mouth*, lips, and cheeks, *violet* and *sapphire eyes*, *golden locks*, *ruby mouth* and lips, *pink mouth* and lips, *lily hands*, fingers, arm, bosom, nose, foot, ears, *swan arm*, hand, neck, bosom, etc. Characteristic of Heine is the introduction of culture-motifs into the poetic and classic. His reaction to the Orient is good, although he never saw it. As an example of his mingling of diverse things may be cited this phrase, "Süße Ananasduft der Höflichkeit." While Heine feels and uses the elves, nixes, fairies, and goblins of Teutonic folk-thought, he never takes over into his poetry the real gods, Wodin, Baldur, Donar, etc. This notably marks his treatment of the old nature-myth as compared with the classical. Being at once Oriental and German, Heine is a poet who lends himself remarkably well for comparison with the genius and creations of the folk.

A. F. C.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS.

ART. Groos, K.: "Die Anfänge der Kunst und die Theorie Darwins," *Hess. Bl. f. Volksk.* vol. iii. (1904), pp. 98-112. Groos does not accept Darwin's view of the origin of art in the sexual life of primitive man. Social-religious life is more powerful as a factor in the higher development of art than is courtship. The need of self-representation is one of the autonomous *motifs* of artistic production, and although unmistakably in relation with courtship, is, even in the animal world, not limited to it alone, but shows its artistic significance most clearly where it is freed from sexuality, and takes on an individualistic or a social character.

CHILD-MYTHOLOGY. Chamberlain, A. F. and I. C.: "Studies of a Child," *Pedag. Sem.* vol. xi. (1904), pp. 264-292, 452-483. Besides other linguistic and psychological material, contains data concerning the *obiter dicta*, imagination, nature-observations, poetry and song, stories, analogy-lore, etc., of a three-year old girl.

DAY-DREAMS. Smith, T. L.: "The Psychology of Day-Dreams," *Amer. Journ.*

of *Psychol.* vol. xv. (1904), pp. 465-488. Gives results of investigation of school-children. The dreams of the youngest children who could write (7 to 8 years) were "almost entirely of play and good times with a sprinkling of the fairy story type of dream." For girls from 8 to 10 "the fairy-tale form of day-dream predominates above all others," and the *deus ex machina* "is most frequently a fairy godmother, though wishing caps, a magic lamp or ring, also figure."

FATHER AND SON COMBAT. Potter, M. A.: "Additional Variants of the Father and Son Combat Theme," *Folk-Lore* (Lond.), vol. xv. 1904, pp. 216-220. Cites examples from Hawaii, New Zealand (Maori), Balkan countries, etc.

FOLK-LORE IN SCHOOL. Lamieri, V.: "Folk-lore e pedagogia," *Riv. di Psicol. appl. alla Pedagog. ed alla Psicopatol.* Bologna, 1905, vol. i. pp. 26-31. Author describes the results of the introduction into the school for the feeble-minded of a game of "proverbs." When the repertory of known proverbs is at an end, the children invent them.

FOLK-SONG. Böckel, O.: "Das Volkslied der polnischen Oberschlesier verglichen mit der deutschen Volks poesie," *Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1904, pp. 40-65. Compares as to material and form the folk-songs of the Poles of Upper Silesia, as recorded by Rogers, with German folk-poetry.

HEARING. Chamberlain, A. F.: "Primitive Hearing and 'Hearing Words,'" *Amer. Journ. Psychol.* vol. xvii. (1905), pp. 119-130. Treats briefly lore about acuteness of hearing, folk-conception of deafness, "earmindedness," ear and hearing in folk-lore and mythology.

"HOG-FACED DAUGHTER." Bookenoogen, C. J.: "Het meisje met het varkenshoofd," *Volkskunde* (Gent), vol. xvi. 1904, pp. 1-17. Cites Dutch fly-sheet of 1641 describing the hog-headed girl born in Amsterdam; a song on this topic from a collection of songs printed in 1805 related doubtless to the fly-sheet account; a print (dated 1640) in the Bodleian library, Oxford, about a "Hog-faced Gentlewoman" born at Wirkham in Holland; a song, "The Long-Nos'd Lass," printed at London, 1672-1695, etc. Dr. B. considers the tale to belong to folk-lore rather than history. More or less related are the legends of the origin of the families Porcelet and Trazenies, of the Guelphs, the tale of the Knight and the Swan, the Sicilian *Re Porco*, etc.

JURIDICAL FOLK-LORE OF CHILDREN. De Cock, A.: "Rechtshandlingen bij de Kinderen," *Volkskunde* (Gent), vol. xvi. 1904, pp. 54-59, 104-106, 151-156. The third, fourth, and fifth sections, treating of laws of exchange, "barring," and oaths of children. In the oath and exchange formulæ the devil, hell, beheading, etc., appear. The "barring" for seats, places, etc., are very interesting.

KAVA-DRINKING. Hough, W.: "Kava-drinking as practised by the Papuans and Polynesians," *Smiths. Misc. Coll.* (Quart. Iss.), vol. xlvii. (1904), pp. 85-92. Author thinks that the Papuans invented *kava*, "because among this people its use was prevalent, and the plant was systematically cultivated for the purpose of making the drink. The use of *kava* cannot be traced to New Zealand. Its introduction into Samoa from Fiji is of historic record. The Easter Islanders also do not know it. Other arts may be due to 'the progressive, woolly-haired peoples.'"

"MILK-DRINKING" BY SNAKES. Olbrich, C.: "Das Milchtrinken der Schlangen," *Mitt. d. Schles. Ges. f. Volksk.* (Breslau), 1904, pp. 67-72. Author considers the "milk-drinking" of snakes as "an example of the strong influences exerted upon natural history tradition by ancient idea preserved in folk-belief."

PARADISE. Gunkel, H.: *Die Paradieseserzählung*, *Dische Rundschau* (Berlin), vol. xxxi. 1904, pp. 53-58. The legend hails from Mesopotamia, but Paradise itself had no local habitation.

PHONOGRAPH AND MUSIC. Abraham, O. und von Hornbostel, E.: "Ueber die Bedeutung des Phonographen für vergleichende Musikwissenschaft," *Z. f.*

Ethnol. (Berlin), vol. xxxvi. 1904, pp. 222-236. Emphasizes need of more exact investigation of music as a psychological and culture character of human races, the relation between text and music, etc. The phonograph is a great help here.

POSITION OF WOMAN. Farnell, L. R.: "Sociological Hypotheses concerning the Position of Women in Ancient Religion," *Arch. f. Religsw.* (Lpzg.), vol. vii. 1904, pp. 70-94. Author argues that "the matriarchate has not left so clear an impression on classical religion as has been supposed." Other causes than matriarchy or gynæocracy explain many of the facts involved.

PRAYER. Marett, R. R.: "From Spell to Prayer," *Folk-Lore* (Lond.), vol. xv. 1904, pp. 132-165. Treats of the evolution of the prayer from the spell, of the relation of incantation to invocation, Frazer's ideas as to religion and magic, etc. The spell belongs to magic, according to the author, the prayer to religion. The spell passes by easy gradations into the prayer, the imperative into the optative.

"PROPHETS." Mitchell, H. W.: "Nineteenth Century Prophets," *Hist. Mag. and Notes and Queries* (Manchester, N. H.), vol. xxiii. 1905, pp. 29-38. Gives a list of 105 men and women in various parts of the world, self-styled prophets, founders, interpreters of "new" religions. To these the editor adds nine more. Of these America furnished more than one half.

PROVERBS. De Cock, A.: "Spreekwoorden en Zegswijzen, afkomstig van oude Gebruiken," *Volkskunde* (Gent), vol. xv. 1903, pp. 221-227, vol. xvi. 1904, pp. 40-50, 77-89, 145-150. Comparative Study of Nos. 483-485 of Dutch proverbs relating to money; 486-493 to measures of distance, length, land; 494-501 to measures of contents; 502-508 to weighing and weights; 509-524 to knighthood and chivalry.

"THOUGHTS IN COMMON." Mason, O. T.: "The Ripening of Thoughts in Common. 'Common Sense is Thoughts in Common,'" *Proc. Amer. Philos. Soc.* vol. xliii. 1904, pp. 148-155. Treats topic in relation to biology, speech, industries, fine art, social life, learning and lore, and religion. The lore-thoughts of a people are the most deep-rooted and persistent, because indigenous to their minds. The most overpowering thoughts in common have belonged to the realm of religion. Telepathic influences, if such exist, are not the cause, but the effect of striking coincidences.

TREE OF LIFE. Peet, S. D.: "The Tree of Life among all Nations," *Amer. Antiq.* vol. xxvi. 1904, pp. 1-16. Discusses this symbol in Asia and America (Mayan peoples and Aztecs). The symbolism of the tree of life and the tree of good and evil "have been embodied in the religions of nearly every land."

WOMEN. De Cock, A.: "Spreekwoorden en Zegswijzen over de Vrouwen, de Liefde en het Huwelijk," *Volkskunde* (Gent), vol. xvi. 1904, pp. 59-65, 107-113, 157-166. Nos. 262-352 of proverbs and sayings relating to women, love and marriage, also Nos. 1-70 relating to brides and weddings, with comparative notes.

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THE WHIRLWIND AND THE ELK IN THE
MYTHOLOGY OF THE DAKOTA.

SEVERAL years ago, while engaged in making a collection for the American Museum of Natural History illustrating the art of the Dakota, the writer whiled away the tedious hours of long journeys over the open plains of the reservations and the leisure moments around the camp-fires by confidential discussions with a few old men who seemed to live entirely in the past. These discussions always turned to those phases of life known to us as ethics, philosophy, and religion. The quick subjection of the Indian, with its consequent destruction of his native economic and political life, has rather intensified his reflective and religious activities than otherwise, by restricting all other outlets to individual aspirations and emotions. I have heard expressions from them which among us would be regarded as evidences of those cynical scepticisms toward the ultimate moral and religious sanctions for social practices which an extensive acquaintance with the ways of different orders of man begets among many of our associates. It seems clear that mere contact with our civilization has increased the breadth of the view of the Indian and made him more critical in his attitude toward his own traditions and more liberal in his attitude toward ours. At the same time this condition has sharpened his interest in speculation and observation as to the true state of affairs in the unseen world. For these reasons we may expect the religious ideas now current among these people to be modified forms of their ancient beliefs, but the mode of thought and the method of speculation by which these ideas are realized seem to be a survival of the past. It is for the purpose of illustrating this method and mental attitude that two of the philosophical conceptions of the Dakota are discussed in this paper. If the reader finds the account vague and unsatisfactory, the writer will feel that he has in a measure succeeded in presenting the ideas in their true relation as they stand before the minds of the Dakota.

THE WHIRLWIND MOTH.

The Dakota believe that there is a close relation between the whirlwind and the fluttering wings of a moth. The cocoon is regarded as the bundle or mysterious object from which a power similar to that of the whirlwind emanates. I was told that the observed facts as to the emergence of the moth from this bundle were in themselves evidences of the sacred character of the moth because it had power to escape from an inclosure. Like the wind it could not be confined. It represents, from this point of view, the kind of power desired by the Indian : viz., to be intangible, invisible, and destructive like the wind. The relation of this insect to the whirlwind is vague and naïve like most primitive ideas. Some individuals said specifically that the whirlwind was caused by the fluttering wings of the moth. On the other hand, some of the best informed men explained the case differently. They took the view that it was the wind that was the real power. There was a deep mystery in the wind, since it was intangible and visible only in its effects. The moth by its wings reproduced the phenomenon of the whirlwind, or received from it power to rise in the air, etc. Then all the other mysterious acts of the moth were explained by its rapport with this power.

The idea of the power of the whirlwind as expressed by the Dakota is an interesting psychological fact. The whirlwind to which they refer is always the harmless little whirl that one sees upon the plains every clear day. The long slender column of dust betraying its presence makes a profound impression upon the Indian. In the whirlwind somehow and somewhere resides the power to produce confusion of mind. How this idea arose is not known, but the Indian seems to see a resemblance between the visible aspect of the whirlwind and the subjective experience in a confused state of mind. When a man loses his presence of mind he is said to have been overcome by the power of the whirlwind. As this misfortune often befell a man in battle, it became the prayer of the Indian that the minds of his enemies should be confused.

The buffalo bull is said to pray to the power of the whirlwind before going into a fight. The proof of this is again in observed phenomena, since as a preliminary to an encounter the bull paws the earth, every now and then deftly scooping up the dust with his hoof and driving it straight up into the air. From a distance this bears a striking resemblance to the effect of a whirlwind. The interpretation placed upon this act by the Indian is that the buffalo is praying to the power of the whirlwind to give him power over his enemies. According to this conception the praying is really an imitation, an

outward duplication of the visible part of the effects of the power. The assumption in this case would be that the Indian would pray to the whirlwind in the same manner: that is, throw up a handful of dust in imitation of the whirlwind. But we must not forget that our primitive philosopher is proceeding by deduction, or rather following out a traditional line of thought for the interpretation of observed phenomena.

As previously indicated, the same interpretation is placed upon the moth. It seeks to secure the aid of the whirlwind by imitating it. The symbol of the prayer to this power is the cocoon from which the moth comes. The cocoon was often taken with a portion of the twig or surface upon which it was found, wrapped in an eagle plume, or down, and worn on the head. This was regarded as a perpetual prayer to the power of the whirlwind. It was also the custom to carve the image of the cocoon in wood, to model it of buckskin and decorate it with beads, or to represent it graphically. John G. Bourke reports such an object on a war shirt taken from a Sioux, in his paper on the Apache medicine-men.¹ The graphic symbol is found in the decorative art of the Dakota. In Mallery's paper on sign writing is a drawing representing Whirlwind Bear in which the symbol is placed over the head of a bear.² This author is slightly mistaken, however, in the significance of the symbol.

By some individuals it is believed that the bear has the power of the whirlwind. In some cases the assertion is made that it is the bear that controls this power, and that one must pray directly to the bear for aid of this kind. Sometimes a person will receive power from the bear in a dream or vision and thus come to have the aid of the whirlwind because of the conceived relation between the two. This will change the symbolic acts of the warrior, as he will now paint his face with the symbols of the bear and then appeal to the power of that animal that the confusing whirlwind may place his enemies at his mercy.

As noted by Mr. Mooney, the mystic character of the whirlwind is a conception common to the Indians of the Plains.³ This writer quotes three songs in which the following occur:—

I bring the whirlwind with me.
Our father the whirlwind.
There is dust from the whirlwind.

The same author mentions that in the affair at Wounded Knee, Yellow Bird, a prominent man among the hostiles, stooped, and

¹ *Ninth Report of the Bureau of Ethnology.*

² *Tenth Report of the Bureau of Ethnology*, fig. 96a.

³ James Mooney, *Fourteenth Report of the Bureau of Ethnology.*

scooping up a handful of dust, threw it up into the air. By the soldiers this was said to have been a signal for battle, but the writer has been informed from several sources, both Indian and white, that a companion of Yellow Bird, seeing that trouble was about to occur between them and the soldiers, said to him: "Now is the time to work your power, if you have it." The act was a symbolic appeal to his medicine for aid.

A Blackfoot myth contains the following incident:—

A woman went out after water. She saw a small whirlwind coming towards her. As she watched it she saw a little boy running along in the centre of the dust whirl. He spoke to her, saying: "Mother, I know what you said about having more children, but it will be different with me. I shall be your next." After this she was with child.

In other myths of the same tribe occurs the incident of the buffalo either shaking or pawing dust straight up into the air "like a whirlwind."

Among the Blackfoot we find the idea that there is a relation between the moth and sleep, but the psychological conception of its power as found among the Dakota is wanting.¹ The moth is appealed to when the Blackfoot desire to have dreams. With them power is always conferred in a dream. The medicine-men claim to use the power of the moth in making childbirth easy, producing abortion, preventing conception, etc. Sometimes if a medicine-man wishes a woman to have children, he prays to the power of the moth and slyly sits upon the woman's blanket. Among the Dakota the power of the whirlwind is appealed to in case of misplaced love. Even in such cases it is believed that the mind of the female is confused to such a degree that she cannot resist the pleadings of the lover.

The most effective love charms and formulæ among the Blackfoot are spoken of as Cree Medicine, and are regarded as having originated with the Crees. In the mind of the Blackfoot, at least, these are associated with the idea of the power of the moth. The image of a moth is sometimes worn on the head of a man in the belief that the power will pass into any woman the wearer may fix his mind upon and cause her to become pregnant.

The Arapaho use the same word for whirlwind and caterpillar, believing the latter to cause the former.² Among the Gros Ventre, a division of the Arapaho, the writer found an axe ornament worked in quills. On one side of it was the head of the buffalo. A ray extended upward from the tip of his horn connecting with an insect hovering about. The owner explained it as representing a rapport between the

¹ G. B. Grinnell, *American Anthropologist*, vol. iii. No. 4.

² Kroeber and Dorsey, *Traditions of the Arapaho*.

buffalo and the moth. He explained that these were two great powers and that they were in sympathy with each other. The whole represented a dream or vision by one of their ancestors in which the ancestor was given power by these mythical creatures. The Gros Ventre decorate the backs of their tents with a cross representing the Morning Star. The Blackfoot use the same decoration but are confused as to its significance. Some of them claim that it represents the moth and is the symbolic prayer for sleep and mystic dreams, others that the symbol is the Morning Star. The latter is doubtless correct because it figures in the Blackfoot myths as such. Yet the same symbol is often used to represent the moth. However, the correct way to use the moth, or sleep, symbol is to cut from raw hide an image of the insect and hang it from the back pole of the lodge by a thong.

Unfortunately the writer has not sufficient material for a comparative discussion of the conception of the relation between the moth and the whirlwind. That it anywhere takes the peculiar psychological form as found among the Dakota is doubtful. As is well known, the dragon-fly figures in the symbolic art of the Plains, but among the Dakota, at least, it is not connected with the idea of the whirlwind. With them it is venerated as a being possessed of the power to escape a blow. They say it cannot be hit by man or animal, neither can the thunder injure it. Hence, this dragon-fly is also in touch with a power the Indian covets.

THE POWER OF THE ELK.

In the days of their prosperity the young men of the Dakota prayed for power over the sexual passions of women as much as for power over the arms of the enemy when on the war-path. Their ideals and ambitions as revealed in myth and ritual lead to the impression that they gave far more than half their energy to the former. Love and sexual desire were interpreted, after their mode, as manifestations of the working of some magic or supernatural power. When one young person was drawn toward one of the opposite sex by a power too strong to be resisted, it was considered certain that the object of this passion had the use of some charm or the aid of some unseen power that produced the desired result. On the other hand, it was regarded as almost useless to resist such a power. The psychological effect of the consciousness of this idea in the mind of the woman, at least, must have made the lover's conquest easy. A number of mythical creatures were supposed to manifest similar powers over the sexes. The chief of these was the bull elk.

The Dakota have observed the influence of male animals over the females of their kind. When pairing, the buffalo bulls are said to

have rounded up the cows, approached them with pawing and other manifestations of anger. Then a bull would throw up dust with his forefeet, producing an effect similar to that of a small whirlwind, and, having summoned to his aid the power of the whirlwind, would turn away. As he moves away a cow leaves the bunch and follows him. Likewise, the stallion is said to have power to herd the mares, lead them about, and subject them to his will. His power is supposed to have been given by the thunder horse, or the thunder. The spider was also regarded as a power in influencing women because of his cunning. Yet above all stood the male elk. He travelled alone. At times he would stand on a hill and call or whistle in tones similar to those of the Indian flageolet. This call would bring the females to his side. From the Indian's point of view he seemed to draw them from afar in some mysterious manner. They say that he draws them with his flageolet. The flageolet thus becomes a courting charm, but it is the power of the mythical elk that is appealed to and symbolized by the music. It is well to note that while the elk is taken as the incarnation of the power over females, the real elk is regarded only as the recipient of such power. The power itself is conceived of in the nature of an abstraction similar to our conception of force. The fact that the elk seems to act in conformity with the laws governing this power is taken as evidence of its existence. Then the idea of the Indian is that the elk possesses the knowledge necessary to the working of the power. Thus a mythical, or hypothetical elk, becomes the teacher of man.

In the following account it is to be understood that the dream man who confers the power of the flageolet is the mythical elk himself.

In the Minnesota Lake country a long time ago, near the falls of the Mississippi, was a Sioux camp. In this camp there was a young man who, as an orphan, had been reared by his grandmother. The family was poor. The young man fell in love with the daughter of a wealthy man. She refused him. One day she ridiculed him and said, "You are too poor to have a sweetheart; go lie with your grandmother."

The young man returned to his grandmother's tipi, put his robe over his head, and grieved. When his grandmother came in with wood she saw that he was in trouble.

"Why so sorry? Come, eat some meat," she said.

The young man explained his misfortune to her.

"Well," she said, "I told you not to approach that girl. Why did you not listen to me? You are poor. You have no good clothes. You do not make a fine appearance."

As the young man continued to grieve, the old woman said to him,

"Now you must fast. Send out for some one to make a sweat house."

The sticks were brought and a sweat house fixed up. The young man was requested to gather some sage grass and spread it all around inside of the sweat house. Then the stones were heated, the young man entered, and took the sweat.

When he came out his grandmother told him to cut four sticks, forked at the end and as long as he was tall. When the sticks were brought the grandmother opened a square raw hide bag, took from it some buffalo hide, some deerskin, some red cloth and tobacco. She tied up some tobacco in little pieces of the red cloth, and fastened them on each of the sticks. Then she took two pieces of thong of raw hide and cut them in halves, making four cords in all.

To her grandson she said, "Wait, have you a friend?"

"Yes."

"Call him."

When the young man's friend came, the grandmother requested him to accompany her grandson to a high hill far out from the camp. She directed him to set up the four sticks in the form of a square, place her grandson in the centre, make two cuts in the skin of his breast and two in the skin of his back, to thrust small sharp sticks through the cuts and tie the ends of the cords to them. The grandson was to face the east, and the ends of the cord were to be tied to the four sticks set up in the ground.

The friend did this. The young man was directed to stand there during the day. At night he was to untie the pins in front and lie down upon his breast. His grandmother had given him a filled pipe which he was to place in front toward the east. Before lying down he was to look once to each of the four directions and pray for a long time. The substance of this prayer was to be that he might seduce many women, receive many horses, and kill many enemies.

This trial was to be endured for four days and nights.

During the second day of this ordeal, while looking toward the east, the young man heard something above him say, "Young man, what do you wish that you torture yourself in this way?"

The young man looked up. He saw a man, scarcely visible. The man looked old, and his hair was white.

Again the young man heard the words, "Do you want something?"

"Yes," said the young man. "I want many women, many horses, and to kill one enemy. I have suffered much because of my poverty, now I want something."

"Very well," said the man, as he gave him a thick red stick wrapped in sage grass. "Now, go home. When there, take this bun-

dle and tie it up high among the poles of the tipi where it will not be seen. Go into the sweat house every morning for four days. You must always sleep with your head directly beneath the bundle that hangs above. When you have done this you will learn what the thing is which the bundle contains."

The young man did as directed. After the fourth day when he awoke, he saw the same old man, who said, pointing at the bundle, "To-morrow night the whole tribe must hear this. In the night you are to go out and circle around the camp blowing upon this flageolet. You are to pass around the camp four times. Then go to the lodge of the girl you desire, strike upon the pole to which the cover of the lodge is fastened, and the girl will come out to you."

The flageolet was inside of the grass bundle. This is the way they got the flageolet.

After a few days the young man called in his friend and invited him to share in the fruits of the new medicine. The young man told his grandmother that he would try that same girl again. The grandmother laughed at him for being so foolish about this one girl. The young man retorted, "I will bring all the women into this tipi, all the women I want." He requested her to go outside of the tipi, close the door, and allow no one to approach the place.

When they were alone the two boys began to lay plans for seducing girls. They were both poor. The young man showed his friend the secret bundle. He took it down and began to open it, saying, "Now, we shall steal many girls." He laid the bundle on some sage grass and burned some sweet grass. The bundle was held over the smoke four times and then unwrapped. The young man took out the flageolet and played softly.

"Now, my friend, we can get any woman in the camp," he said.

Then the flageolet was put back into the bundle and the grandmother called into the tipi. Her grandson told her that he intended to steal a girl that she did not like, bring her to their tipi, and keep her four days. During that time she was not to speak to the girl.

When night came the two boys took the flageolet, went out upon the hills, and circled the camp in the direction of the sun, praying for power over the women of the camp. They played the flageolet as they circled the camp. The people in the tipis heard the noise and wondered at it. The dogs barked and followed the sound around the edge of the camp. The women went out to listen and to beat off the dogs.

The boys returned to their tipis and hung up the flageolet in the top of the tipi as before. Then they went out among the tipis and each led a girl away. These were the finest girls in the whole camp. The next day their relatives were looking for them in the camp but

could not find them. They never thought of looking in the tipis of the poor boys, for, of course, they were so poor and insignificant that no girl would go away with them. Finally the people concluded that the girls had gone to another camp.

Some of the women went to visit at the grandmother's tipi. They talked to her about the missing girls. When they expressed the opinion that they had gone off to another tribe the old woman laughed. She said, "My children brought them home."

"Oh, no! that is not possible," they all said in a chorus.

"Well," said the grandmother, "look and see for yourselves."

When they raised the door flap and looked they saw the two boys and the two girls together.

"Have you stolen the girls?" the women called to the boys.

"Yes," was the reply.

The visiting women hastened to the mothers of the girls and spread the news. The families talked it over, and the fathers of the girls gave their consent to the double marriage. They sent an old woman over to invite the girls and their lovers to live with them.

When the boys received the message they said, "No, we will live here."

After four days they sent the girls home.

Then they took the flageolet again, determined upon two other girls, circled the camp four times as before, and led them away to the grandmother's tipi.

After the boys had repeated this feat four times the people of the camp discovered how they worked their medicine. The first to find it out were two young men. These called upon the young man, whose name by the way was Shoots-at-the-mark, and asked him for help in securing girls for themselves. Each of them gave Shoots-at-the-mark a horse. Now four boys went out with the flageolet, circled the camp, and all got girls. This state of affairs went on until nearly all of the girls in camp had spent four nights in the tipis with various young men.

One girl in the camp boasted that no one could steal her away. An old woman reported what she said to Shoots-at-the-mark. He worked his charm again and took her that very night. Then he drove her away in disgrace. He made a song which he sang about the camp in derision. The words were:—

"Shoots-at-the-mark is no good.
Then why do you come?"

In course of time Shoots-at-the-mark had received many horses from the young men. He was rich now. He had four wives and a very large tipi. The dream man who had given him the flageolet

warned him that after being four nights with a girl he must cleanse himself in the sweat house and take the flageolet with him. If he failed to do this, he would be punished. At last he forgot. The next time he started out to work his charm and circled the camp for the fourth time, something went wrong. Shoots-at-the-mark rose in the air, circled around, playing as he went. The people watched him go up. At last he went out of sight. All the women in the camp were crying, the dogs were howling, and the grandmother cried too. There was some great power at work.

The young friend of Shoots-at-the-mark explained to the people that there was a penalty for neglecting the injunctions pertaining to this power, and that Shoots-at-the-mark must have made a mistake.

A long time after this happened a young man fasted in the same place where Shoots-at-the-mark had received his power. He dreamed about the man and the flageolet. In the dream he was told to make his own flageolet and to take an owl for a charm. He did so, but did not have the power of the first man to use the flageolet.

This was the beginning of the flageolet.

Another version of this tale is that the young man first seduced all the girls of the camp. Then he exercised his power on the married women until he had led all of them astray. At last he ran away with his grandmother. This seemed to have been the limit, for the men came together in council and agreed that something must be done about it. So they formed a plot, and when the young man returned he was set upon and killed. His spirit went away, circling through the air playing on the flageolet. For four nights they heard him circle the camp in the air. At such times the women were very much excited. Then he was heard no more.

These myths are regarded as expositions of the methods for working the charm.

The flageolet of the Dakota, referred to in the above, is usually one with five holes. The end is often carved to represent the head of a bird or an elk. The figure of a nude woman is often placed near the vent. Among the Blackfoot these instruments usually have four holes. The Ojibway seem to prefer six holes.

Another powerful charm was made from a mirror. In a small mirror was drawn the figure of an elk and around the edge a zigzag line to represent the lightning. Through the middle of the mirror a broken line was drawn to represent the trail of the elk, and sometimes his tracks were drawn along the trail line. In use the mirror was flashed so that the beam would fall upon the girl. The trail in the drawing implies that the girl must follow the footsteps of the owner of the mirror like the females of his kind follow the male elk. The lightning symbol is added to represent the thunder, or, according to some ac-

counts, to imply that this is a charm object. The flashing of the beam of light upon the girl is supposed to have something like a hypnotic effect and to put her into a state of submission. It is of interest to note that the mythical elk who figures in this conception usually appears with a hole through his body in the region of his heart. When he appears the observer can look through the opening and see the landscape beyond. Then this is represented in ceremonies by a mirror hanging over the heart of the man who impersonates the mythical elk. It must not be overlooked that this same mythical elk bears a part in other ceremonies where a different motive moves the people.

The Dakota made use of a painted robe that may be called a courting blanket. This usually bore the figure of an elk, a spider, and the whirlwind. Sometimes the figure of a woman was the main part of the design with zigzag lines extending from the nostrils of the elk around the woman, connecting with the head of the spider. These lines indicate the direction of the power toward the woman, and that she is enveloped by it. In one specimen seen by the writer the woman was depicted as bleeding at the nose from the stress of passion aroused by the medicine power of the elk and his associates. The right to such a robe is conferred in a dream. After such an experience the dreamer goes out alone and paints the design in secret. When ready to seduce the woman of his desire he puts on the robe with the design inside. He takes a flageolet as described above and proceeds as before with the formula for that instrument. When his purpose has been accomplished he wears the blanket in public with the painted side out. Usually a score is made for each conquest by drawing the figure of a woman on the border. The wearing of the robe in public is to herald the fact that the owner's medicine was strong. In talking about the appearance of the owner with the robe the people would remark that so-and-so has one more woman on his robe.

The courting robe may be used without the flageolet. The man wearing his robe with the design inside goes among the crowd. The image of a spider is painted upon the lower corner. The formula for using this robe is to so manipulate things that the intended victim will step upon the image of the spider. This is considered a sure catch. The charm can be strengthened by the owner carrying a dead spider in his mouth.

Another account states that, wearing the robe, the would-be seducer goes out on the hills at night and plays. The women of the camp will always come out to listen. As they listen they will become excited and sometimes bleed at the nose. Under such stress they will be drawn out towards the sound away from the camp. Then one of them would be caught by the would-be lover and forced away. Often a confederate would lie in wait at the edge of the camp circle.

There seemed to be in the minds of the narrators a keen appreciation of the fact that the knowledge on the part of the women as to the purpose of the players and the uncertainty as to whom they had in mind acted as a powerful suggestion tending toward erotic states.

It was related that a very powerful charm could be worked by standing before the fire in the dance tipi and playing a flageolet with an eagle feather tied to the end. It required great courage to do this, as the whole assembly would look on and offer jests and ridicule. However, it was believed to be an infallible formula.

When a young man desired a woman who was menstruating he would go out at night in the direction from which the wind came and play four nights. On the fifth night he would boldly take the woman from her tipi out to the hills where he had prepared a sweat house. Here a purification ceremony was performed before intimacy.

These few examples of the philosophy of the Plains have been given to illustrate the type of thought that seems to have prevailed among the natives. It seems quite clear that the psychological aspect of these practices presents problems of imitation. The way to realize a condition in nature according to this philosophy is to put one's self in the attitude of the men or animals who do accomplish what seems desirable. This is an idealism that seeks to make the play so intense that it becomes a reality. In one respect the Indian is passive, because he seems to assume that events result from causes outside of his will and in practice seeks to put himself in the attitude that pertains to the observed phenomena which results in imitation. The philosophical ideas held by these people are in themselves interpretations, for, like man in general, they seem to have developed formal practices first and afterwards devised systems of philosophy to explain them. A review of the preceding pages will show that the Dakota has a fair knowledge of what takes place in the mind of an individual when confronted with certain conditions, and that his interpretations are the results of keen psychological introspection.

The accounts we get from the natives of the Plains are vague, and often contradictory. A phenomenon is assigned to one cause in one connection and another in a different association. Thus a literal account of what one hears from the speech of these people will not give us an idea of their philosophy. The interpretation must be rendered by the writer. In this case the writer has sought to give literally the thoughts expressed by natives, but at the same time he has given the whole an interpretation based upon all the information at hand and not from the above illustrations alone.

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WHO WAS THE MEDICINE MAN?¹

THE real character of peoples is never fully known until there has been obtained some knowledge of their religious ideas and their conception of the Unseen Power that animates all life. It is not generally credited by the white race that the tribes of this continent did not differ from the other people of the earth, in the effort to understand the meaning of life in all its infinite variety of forms, and the relation of these forms to the great, mysterious Power that animates all life. It is true, however, that the natives of this land had given these themes much thought, and had formulated their ideas concerning them long before the European set foot upon this soil.

The lack of intelligence as to this fact has been in part due to the absence of a written literature among the tribes living within the area of the United States, while such records as did exist have suffered grave misapprehension and mistreatment on the part of the observers. Moreover, the idea commonly entertained by the white race that they alone possess the knowledge of a God has influenced the mind of all those of that race who have come in contact with the Indians. We find that most of the missionaries who have labored among the Indians did not stop to inquire if the people had any idea of a Power that made and controlled all things. These well meaning and zealous men seem to have taken for granted that savages were not capable by their own effort of conceiving the thought of such a Power. So, when they happened to see the Indians worshipping according to their own peculiar customs, using forms, ceremonies, and symbols that were strange, they said, "Poor creatures, they are worshipping the devil!" when in truth the Indians never knew a personal devil until he was solemnly and religiously introduced by the teachers. The Indians recognized that there were evil influences that beset mankind, but these evil influences were never the centre of religious ceremonials, much less of worship. It was not possible, therefore, for the white people to gain, through the medium of these teachers, any definite knowledge of the real thoughts of the Indian concerning the Supreme Being.

Nor has the Indian fared much better at the hands of those who have undertaken to study him as an object of ethnological interest. The myths, the rituals, and the legends of the race have been fre-

¹ This address was delivered before the Fairmount Park Association of Philadelphia, on the occasion of the presentation by that association, to the city of Philadelphia, of Cyrus E. Dallin's statue of the Medicine Man, December 10, 1903. It is here reprinted, with the addition of introductory paragraphs, from the Proceedings of the association, by kind permission of the board of trustees.

quently recorded in such manner as to obscure their true meaning, and to make them to appear as childish or as foolish. This has been in a large measure due to linguistic difficulties. The Indian tongues differ widely from the English language, not only in the construction of sentences, but in general literary form. Moreover, the imagery of the Indian speech conveys a very different meaning to the mind of the Indian from that which it conveys to the mind of the white man. The Indian looks upon nature, upon all natural forms, animate and inanimate, from a different standpoint, and he draws from them different lessons, than does one of the white race. So when scholars give a literal translation of an Indian story, both its spirit and its form are lost to the English reader. Or when the myth is interpreted by an Indian who has picked up a scanty and colloquial knowledge of English, even if by chance he has himself a comprehension of the meaning of the myth he translates, his rendition will be one that no intelligent Indian can accept as a true presentation of the mythic story. It is from translations such as these that the mental capacity of the Indian has been judged and conclusions drawn as to his conception of the Supreme Being, and the relation of that Being to man and all other things, animate and inanimate.

Man is a religious being. Wherever he has been discovered upon the face of the earth, in whatever climate or in whatever condition, he has been found to have a religion, based upon some conception of a Power that brought into existence all things, and put into them life and motion.

A broad study of the human race has shown that the mind of man is the same the world over. However widely the races of the earth may have been separated from each other by geographic or other conditions, all seem to have been inspired with the same idea—that life in its infinite variety of forms comes from some mysterious Power invisible to man. Moreover, all people seem to have been alike imbued with the belief that this Power possessed, in a supernatural degree, qualities similar to those man was conscious of within himself, as a will to act, an intelligence to direct, and emotions that could be moved to pity and to love, to anger and to hatred. Therefore, this Power could destroy as well as create; hence, it was something to be feared, as it was equally to be adored.

When in the progress of time this fundamental idea concerning the supernatural Power became more definitely formed in the mind of primitive man, it followed as a natural sequence that he should desire to know how to conduct himself towards this Power, and in what manner he should worship it. There seemed at first to have been but two ways by which man could satisfy himself upon these questions.

One was by seeking to come into direct communication with the supernatural. This he found to be impossible amid the disturbing influences of the manifold activities of daily life; so, in order to achieve this desired end, he secluded himself in the silent solitude of the desert, or he wandered among the mountains, or in the deep forests, where, undisturbed, he could listen for the voice of the Mysterious One in the sighing of the winds through the trees, or look for his actual presence in the storm-cloud, among the fires of the lightning and the crashing of thunder. In the intensity of his feelings he heard voices in the sky, he saw visions and had strange dreams, all of which he believed to be the manifestations which his soul craved. Yet these but partly satisfied his longings.

The other way by which he sought to approach the Mysterious Power—a way which gave play to his imagination and also to his reasoning faculties—was by seeking to fathom the secrets of nature that surrounded him on all sides. With longing patience he watched the sun, the moon, the stars. Their magnitude and the precision of their movements stirred his soul with sublime thoughts. The air that he breathed; the rain that moistened the land; the earth, with its mountains and valleys, its seas and rivers; the seasons, with their unvarying succession of changes—all whispered to him of the presence of the Mysterious One. The mist that dimmed his mind's vision drifted away, and lo! he beheld in all these the foreshadowing of Jehovah, Allah, Wa-kon-da.

This search for a knowledge of the Mysterious One meant to early man the very life of his soul. The voices that he heard, the visions that he saw, the dreams that came to him, when he fasted on the mountains or in the desert, were all sacred to him; while the thoughts that were inspired by this search for a sign of the Divine Being in the sun, the moon, the stars, and the earth comforted his spirit, and became more and more necessary to his inner life. He therefore strove to perpetuate them in rites and ceremonies and mythic stories, so that they could be transmitted to his children and to his children's children, through the successive ages.

The task of preserving these rites and ceremonies, and of keeping them before the people, naturally fell to men of character, who were given to serious thought. Such men were regarded as peculiarly favored by the Divine Power, and for that reason they themselves became either the leaders in all interests, both secular and religious, or they were closely associated as advisers with the men who were rulers in temporal affairs. They were the Men of Mystery, the Prophets, the Priests.

In such way began the religions of the people of the eastern continents, and in like manner the knowledge of the Great Spirit dawned

upon the tribes that dwelt in this land ages before the coming of the pale-faces.

The Indians that lived within the borders of this country knew no written literature. The record of their religious conceptions was kept by means of rites, ceremonies, and symbols. Among many of the tribes (as it was in the case of my own tribe) these symbols were embodied in the organization of the tribe itself, and in the ceremonies connected with the avocations of the people.

First, as to the symbolism embodied in the organization of the tribe. The plan or order which was carried out when all the people camped together was that of a wide circle. This tribal circle was called Hu-dhu-ga, and typified the cosmos, the dwelling-place of the Great Spirit. The circle was divided into two great divisions or halves. The one called In-shta-sun-da, represented the heavens, and the other, the Hun-ga-she-nu, denoted the earth. This symbolic division of the tribal circle embodied the idea that the Great Spirit pervades the heavens and the earth. Again, each of the two great divisions was subdivided into clans, and each one of the ten clans of the tribe had its particular symbol, representing a cosmic force, or one of the various forms of life on the earth. The name of the clan, and the personal names of its members, all have reference to its symbol. The personal name was ceremonially bestowed upon the child; so within the tribe we have clan names that refer to the sun, moon, stars, clouds, rain, and wind; the earth, hills, lakes, rivers, and all animals, from birds to insects. In this manner the Indian recognized that all things were created by the Great Spirit.

The burden of memorizing and transmitting with accuracy, from one generation to another, the rites and ceremonies common to the tribe was divided among men selected from each of the clans. This responsibility was not placed upon these men without a careful consideration of each man's qualification and fitness to be so intrusted, for the reason that the recognition of the Great Spirit as a ruler, and the observation of the prescribed manner of worshipping him, was believed to be essential to the continued existence of the people as an organized body, that is, as a tribe.

Four requisites were demanded of the one who was to deal with the mysteries enshrined in the rites and ceremonies of the tribe.

First, and most important, was the recognition of the sanctity of human life. The man who was to mediate between the people and Wa-kon-da must stand before his tribesmen and the Great Spirit with hands unstained with the blood of his fellow man.

Second, he must be a man whose words never deviate from the path of truth, for the Great Spirit manifests the value placed upon truth in the regular and orderly movements of the heavenly bodies, and in the ever-recurring day and night, summer and winter.

Third, he must be slow to anger, for the patience of the Great Spirit is shown in his forbearance with man's waywardness.

Fourth, he must be deliberate and prudent of speech, lest by haste he should profane his trust through thoughtless utterance.

The men thus chosen were true to the sacredness of their office. They protected it from the abuse of those having an hereditary right to perform its duties. There are instances well known in my own tribe where men have refused to instruct their own sons in the sacred rites, because their character lacked some of these essential requisites. The honor and sanctity of the office was paramount to mere paternal feeling.

These were the prophets and priests, these were the men who were termed, in the Indian languages, the Men of Mystery, and by the Europeans the Medicine Men. The entire life of the Medicine Man, both public and private, was devoted to his calling. His solitary fasts were frequent, and his mind was apt to be occupied in contemplating the supernatural. His public duties were many, and often onerous. His services were needed when the children were dedicated to the Great Spirit; he must conduct the installation of chiefs; when dangers threatened he must call these leaders to the council of war, and he was the one to confer upon the warrior military honors; the appointment of officers to enforce order during the tribal buffalo hunt was his duty; and he it was who must designate the time for the planting of the maize. Apart from these tribal rites, he officiated at ceremonials which more directly referred to the individual, as on the introduction to the cosmos of a newly born babe.

The ritual in this particular ceremony is a supplication for the safety of the child from its birth to old age. In it the life of the infant is pictured as about to travel a rugged road, stretching over four hills, marking the stages of infancy, youth, manhood, and old age.

On the eighth day after the birth of a child the parents, through certain prescribed forms, send for the Medicine Man. In due time he comes, clad in his priestly garb, and stands at the door of the tent wherein the child lies. Raising his right hand to the sky he calls:

Ho! Ye Sun, Moon, Stars, all ye that move in the heavens;
I bid ye hear me!
Into your midst has come a new life.
Consent ye, I implore!
Make its path smooth, that it may reach the brow of the first hill!

Ho! Ye Winds, Clouds, Rain, Mist, all ye that move in the air;
I bid ye hear me!
Into your midst has come a new life.

Consent ye, I implore !

Make its path smooth, that it may reach the brow of the second hill !

Ho ! Ye Hills, Valleys, Rivers, Lakes, Trees, Grasses, all ye of the earth ;
I bid ye hear me !

Into your midst has come a new life.

Consent ye, I implore !

Make its path smooth, that it may reach the brow of the third hill !

Ho ! Ye Birds, great and small, that fly in the air ;

Ho ! Ye animals, great and small, that dwell in the forest ;

Ho ! Ye insects, that creep among the grasses and burrow in the ground ;

I bid ye hear me !

Into your midst has come a new life.

Consent ye, I implore !

Make its path smooth, that it may reach the brow of the fourth hill !

Ho ! All ye of the heavens ; all ye of the air ; all ye of the earth ;

I bid ye all to hear me !

Into your midst has come a new life.

Consent ye, consent ye all, I implore !

Make its path smooth, then shall it travel beyond the four hills !

From this fragment of an extended rite, you may be able to catch a glimpse of the Indian's conception of the entirety of the universe.

There was another kind of Medicine Man very different in character. *He* held no office of public trust, for he lacked one of the essential qualifications for such a responsibility, and that was truthfulness ; he continually wandered in thought, word, and deed from the straight path of truth. He was shrewd, crafty, and devoid of scruples. The intelligent classes within the tribe held him in contempt, while the ignorant of the community feared him. His bold pretensions enabled him to carry on successfully his profession of deception upon the simple. He was a "Healer," something similar to the healer known to the civilized folk nowadays as "divine," only considerably more so. (Laughter.) He was a keen observer of nature and human nature and he used his acumen solely to his own advantage. Had he had book learning added to what he gleaned from experience, and lived in New York city, or Chicago, he would not fail of many followers. (Laughter.) Or, he might have been useful in the Weather Bureau at Washington (laughter), for when *he* said it would rain, it *did* rain. These up-to-date tricksters were much in evidence in the tribes, and they never failed to impress the stranger who travelled, and wrote books.

The tribal religious rites were invariably observed, either annually or at the beginning of a season. To go through the forms at any other time would be sacrilege, so the Medicine Man who officiated on these occasions never had the opportunity to become known to the

stranger, as had the sorcerer, who could go through his incantations whenever and wherever any inducements might offer. It can therefore be readily understood how this character became prominent in the literature of the white race, and how his clever inventions were believed to represent the religious beliefs of the Indians, to the serious misunderstanding of my race.

The true religious ideas of the Indian will never be fully comprehended, for already many of the rites and ceremonies that kept alive such conceptions as we have been considering are being forgotten in the changes that are rapidly taking place in the life of the present generation. The youths who might have carried on these teachings, and perhaps further developed them, are accommodating their lives to new conditions and taking up the avocations of the race dominant in the land.

I cannot discuss, from the standpoint of an artist, the Medicine Man as he is here portrayed by your sculptor, but, in the serious expression, the dignified bearing, the strength of pose, I recognize the character of the true Medicine Man (applause) — he who was the mediator between his people and the Great Spirit. The statue at once brings back vividly to my mind the scenes of my early youth, scenes that I shall never again see in their reality. This reopening of the past to me would never have been possible, had not your artist risen above the distorting influence of the prejudice one race is apt to feel toward another and been gifted with the imagination to discern the truth which underlies a strange exterior.

The representation of the Medicine Man as a nude figure is not a mere fancy of the artist, for in many of the religious rites the priest appeared in such manner. This nudity is not without its significance, it typifies the utter helplessness of man, when his strength is contrasted with the power of the Great Spirit, whose power is symbolized by the horns upon the head of the priest. With his best intelligence and greatest skill in the use of his hands, man is powerless to bring into existence even so much as the tiniest flower, while out of the force of the will of the Mysterious One all things in the heavens and the earth have come into existence with beauty, grandeur, and majesty. (Applause.)

Francis La Flesche.

CUPID'S ARROW.¹

Of a rich noble of late we do hear,
 Who had one only daughter, most beautiful and fair,
 And she being admired, this beautiful child,
 Until by Cupid's arrow her love did be beguiled.

Her father being dead, one day for her ease
 Went out to view her workmen and rode in a chaise;
 A handsome young plow-boy she saw standing by,
 And with rapture upon him she fixed her eye.

A flame in her bosom straightway there did glow,
 All for to view his beauty to the fields she did go,
 Where he whistled so sweet caused the valley to ring,
 And his cheeks were like roses that bloom in the spring.

She said: "Noble plow-boy, come join our parade,
 Be dressed like a soldier and wear a cockade;
 No longer at home for to plow nor to sow,
 But away for a soldier with me you must go.

You 're proper and handsome, more fitting to shine
 With lace cap and feather and scarlet so fine,
 So you must go along with me and your captain I will be,
 And a lady will court you of noble degree."

Then close in a room this young man was confined
 Till she altered her clothing and told to him her mind,
 He enfolded her in his arms, and he solemnly swore,
 That the captain of love he would always adore.

Then down to the church this young couple went,
 And joined their hands with mutual consent;
 Oh how happy the plow-boy when changed was he,
 From a poor man's estate a rich noble to be.

Mrs. R. F. Herrick.

EUREKA, CAL.

¹ This traditional song was brought to America from England by Christopher Gist, who came over with Leonard Calvert and settled in Baltimore. It has been preserved by his descendants, of whom the contributor is one.

❧

SIOUX GAMES. I.

ACCORDING to the information given by the older men among the Lakota, the games described in the following pages have been played among them as far back as the memory of man goes. They all believe them to be very ancient. These games are played but little now, as they have been replaced by others, most of which have been introduced by the white people. Owing to the paucity of their language it is difficult for these Indians to give a differential description, and to secure full and accurate information from them in regard to any matter that is complex is a tedious process. It was necessary, in order to get the correct rules of these games, to see them played, and to question the players in regard to every step relative to them, for no Indian was able to give the rules completely. But after they were secured and written, all who were questioned about them, or to whom they were read, agreed that they were correct.

The writer has used the word "Lakota" instead of "Dakota," because it represents the Teton dialect, while "Dakota" represents the Santee and Yankton dialect, and because the information relative to these games was gathered among the Tetons. The spelling of the Lakota words herein given is that adopted in the "Dakota-English Dictionary, North American Ethnology, U. S. Geographical and Geological Survey," vol. vii.

Apparently the original Sioux language was composed entirely of words of a single syllable, and the vocabulary was very limited. Things, conditions, and actions, not named in the original language, were described by phrases composed of the original words. These phrases became agglutinated, and formed compound words, and the language as spoken at the present time is largely composed of these compound or phrase words. Because of the primitive ideas expressed by the elements of these compound words it is difficult to make an exact translation of them into English, and for this reason the translations herein given are liberal.

The following is a list of the games, in Lakota and English.

LAKOTA WOSKATE EHANA.

- A. Wayekiyapi Woskate Wicasa.
 Painyankapi.
 Takapsice.
 Canwiyusna.
 Hehaka.
- B. Wayekiyapi Woskate Winyan.
 Tawinkapsice.
 Tasiha.

SIOUX GAMES, ANCIENT.

- Gambling Games for Men.
 Wands and Hoop.
 Shinney.
 Odd Sticks.
 Elk.
- Gambling Games for Women.
 Woman's Shinney.
 Foot Bones.

Tanpan	Dice.
Icaslohe.	Bowls.
C. Woimagaga Woskata Wicasa.	Amusement Games for Men.
Tahuka Cangleska.	Webbed Hoops.
Hutanacute.	Winged Bones.
Pteheste.	Young Cow.
Canpaslohanpi.	Throwing Sticks.
Ogle Cekutepi.	Coat Shooting.
D. Woimagaga Woskate Hoksila.	Amusement Game for Boys.
Paslohanpi.	Javelins.
Canwacikiyapi.	Tops.
Titazipi Hoksila.	Boy's Bow.
Hohu Yourmonpi.	Bone Whirler.
Tate Yourmonpi.	Wind Whirler.
Ipahotonpi.	Poggun.
E. Woimagaga Woskate Wicincala.	Amusement Games for Girls.
Hepaslohanpi.	Horned Javelins.
Hosingagapi.	Dolls.
Tipi Cikala.	Little Tipi.

Some of the Sioux dances could be included in a list of their games, but as they are all accompanied with more or less of ceremony, they more properly belong in a list of their entertainments and ceremonies. In describing the various implements used in the games the measurements given are vague, because these Indians had no fixed standard, and could give approximate measures only.

The only previous account of Sioux games is by Louis L. Meeker, published in the "Bulletin of the Free Museum of Science and Arts," University of Pennsylvania, vol. iii. No. 1. In this publication the author gives most of his attention to the objects used in playing the games, without giving very full information as to the rules for playing. As the games played by the Sioux are known to all of the Indians of the Plains, it seems advisable to have a complete account of the rules governing them, for comparative purposes. As the illustrations in the paper by Mr. Meeker are quite satisfactory, the writer will dispense with illustrations in his own.¹

I. WOSKATE PAINYANKAPI.

(Game of Wands and Hoop.)

Painyankapi is an ancient gambling game played by men. The Indians took great interest in this game, and some became very skilful at it. Sometimes a band of Indians would go a long distance, taking with them their families and all their possessions, to gamble on a game between expert players. Such games were watched by

¹ The author made a collection of the objects described in this paper for the American Museum of Natural History, New York city.

interested crowds, and, as they offer many opportunities for trickery, fierce contests arose over disputed points, which sometimes ended in bloodshed and feuds.

The implements used in the game are: *cangleska*, the hoop; *cansakala*, the wands.

The *cangleska* is made from one piece, as long as the tallest man, taken from an ash sapling in the spring, while the sap is flowing. This is held in the fire, with the bark on, until it becomes pliable, when it is bent into the form of a hoop. It is then trimmed to a uniform diameter of about one inch, the ends lapped about three inches, and fastened together with thongs of rawhide.

Beginning near the lap, on each side of the hoop, four shallow spaces are cut so as to divide the hoop into quadrants. These spaces are about two inches long and half an inch wide, and those on one side are exactly opposite those on the other. Three transverse grooves are cut in each of the spaces nearest the lap, and these are called *canhuta*, or the stump. Two oblique grooves crossing each other at right angles are cut on each of the two spaces next the lap, and these are called *okajaya*, or the fork. Six transverse grooves are cut on each of the two spaces opposite the stump, and these are called *wagopi*, or the stripes. The two remaining spaces are blackened, and are called *sapa*, or black.

The *cansakala* are made of ash or choke-cherry wood, about four feet in length and three fourths of an inch in diameter. One end is flattened, or squared, for about ten inches. From the flattened portion to within about eight inches of the other end they are wrapped with a rawhide or buckskin thong, applied in a spiral manner. They are held together in pairs by a buckskin thong about eight inches long, fastened to each about one third of the length from their rounded ends.

Any one may make these wands, but it is believed by these Indians that certain men can make them of superior excellence, and give to them magic powers which may be exercised in favor of the one who plays with them. It is also believed that certain medicine-men can make medicine over the wands which, if carried when playing with the wands, will give the player supernatural powers in playing the game. But if an opposing player has the same medicine, they counteract each other, or if an opposing player has a more powerful medicine, this will prevail in the game. It is also believed by these Indians that if a player in any game has a talisman, properly prepared by ceremony and incantation, it will protect him against the evil effects of any kind of medicine or form of magic.

The rules governing the game are :—

Before beginning the game the players must choose an umpire, a

hoop, and the wands, and agree upon the number of points in the count.

The umpire must watch the game, decide all contested points, and call aloud all counts when made.

One hoop must be used during the entire game.

Each player must use his own pair of wands during the entire game.

If the hoop or a wand becomes unfit for use during a game, the game is declared off, and a new game must be played.

If a player persistently breaks the rules of the game, the game is declared off.

The players roll the hoop alternately.

To roll the hoop, the players stand side by side. One of them grasps the hoop between the thumb and the second, third, and fourth fingers, with his first finger extended along the circumference, with the hoop directed forward, and by swinging his hand below his hips he rolls the hoop on the ground in front of the players.

If a player rolls the hoop improperly, or fails to roll it when he should, his opponent counts one, and rolls the hoop.

After the hoop leaves the hand of the player it must not be touched or interfered with in any manner until after the umpire has called the count.

After the hoop is rolled the players follow it and attempt to throw their wands upon the ground so that the hoop will lie upon them when it falls.

After the hoop has fallen the umpire must examine it and call the count aloud.

The count is as follows : —

To count at all one of the marked spaces on the hoop must lie directly over a wand.

One marked space lying over one wand counts one.

One space lying over two wands counts two.

Two spaces lying over one wand count two.

Two spaces lying over two wands count two.

Three spaces lying over two wands count three.

Four spaces lying over two wands count the game.

The first who counts the number agreed upon wins the game.

If at the end of a play both players count the number agreed upon, the game is a draw, and a new game must be played.

Since this game seems to have important ceremonial associations, the following narrative is added :¹ —

¹ Contributed by Clark Wissler.

HOOP GAME.

A band of Sioux Indians were travelling in the lake country of Minnesota. Game was very scarce, and they had little to eat for a long time. When they were nearly exhausted their chief decided to camp. One of his young men requested that he be allowed to fast for four days. Permission being given, he went to the top of a high hill in full view of the camp. After two days and two nights the watchers from the camp saw a buffalo approach the man on the hill. The buffalo circled around him, and then disappeared on the opposite side. At midday the young man returned to the camp. He stopped and sat down on the top of a small hill, and his younger brother went out to him. The young man told his brother to stand back and not approach him. He said, "I have a message for you to deliver to my father. Tell my father to place a tent in the middle of the camp circle. Tell him to scatter sage grass around the inside, and that he must select four good men to enter the tent and await me." Then the young brother returned to the camp and delivered this message to his father. Every one knew that the young man had something important to tell the people.

The father did as requested. He believed the young man because the people of the camp had seen the buffalo on the hill with him. When the tent was ready, and the four good men had entered, the younger brother was sent to notify the young man. The young man approached, walking slowly. He stopped near the entrance of the tent, and after a few moments he moved still nearer and paused. He then approached the door, walked entirely around the tent, and entered. He produced a large pipe wrapped in sage grass. He sat down at the back of the lodge and asked the four good men to send for a good young man to act as his assistant. When the assistant came, the young man said to him, "Go out and cut a stick for me." When the assistant returned with the stick the young man ordered him to peel it. When this was done, the young man asked the four good men to make a sweat house.

When this was ready, the young man and the four good men entered the sweat house, while the assistant waited outside. When the ceremony in the sweat house ended, the party returned to the tent. Then the young man told them that a buffalo had come to him on the hill, had given him a pipe, instructions, and a message to deliver to his people. He ordered his assistant to bring a coal of fire. With this he made incense with sage grass, held his hands in the smoke four times, took up the bundle containing the pipe, unwrapped it, and took out the pipe. The stem of the pipe was red, and the bowl was of black stone. "This pipe," said the young man, "was given me by the buffalo that you saw upon the hill, and he also instructed me as to its use."

The young man ordered his assistant to go out and cut an ash sapling and four cherry sticks. When these were brought, he gave a cherry stick to each of the four good men for them to peel. He, himself, took the ash stick and began to remove the bark. This done he bent it into a hoop and tied the ends with sinew threads and buckskin strings. He held the hoop in the smoke from the sage grass, then took red paint in his hands, held his hands over the smoke as before, and painted the hoop. Then he placed his assistant at the door of the lodge, himself at the rear, and two of the good men on each side. He instructed the four good men to paint their cherry sticks red in the same way that he painted the hoop. The assistant then smoothed the floor of the tent, while the young man sang four songs. The words of the songs were as follows:—

1. I have passed by the holy floor (earth, smooth and level like the floor of a tipi).
2. I have passed by the holy robe.
3. I have passed by the holy shell.
4. I have passed by an eagle feather, it is good.

Then the young man said, "Now I shall roll the hoop. It will circle the tent. You are to watch the tracks made by it. You will see that it leaves buffalo tracks, returns to me, and lies down." So the young man sang the four songs again and rolled the hoop. The hoop circled the tent and returned to the young man as he had said. The four good men saw in the trail left by the hoop the tracks of buffalo. The young man said that, on the fourth day from this time, there would be many buffalo. Then he took strips of raw hide and wrapped them around the cherry sticks. He tied red cloth around one and blue around the other. Then he put on a buffalo robe and asked the men to follow him. The young man passed out of the door, and the four good men took the hoop and the sticks and played the hoop game, as they walked behind the young man. The people of the camp watched them, and wherever the hoop rolled, buffalo tracks appeared.

The young man requested his assistant to call a good old man. The people of the camp were in a state of famine. When the assistant brought the old man to the tent, the young man requested him to harangue the camp, as follows: "Ho, Ho, Ho, this young man wishes the people to make arrows, to sharpen them, and to sharpen their knives. He says that four buffalo will be here to-morrow morning. Let no one bother them, let no dogs chase them, let them go through the camp in peace. The four buffalo will come from the west."

Early the next morning the four buffalo came as predicted. They passed slowly through the north side of the camp and disappeared in

the east. Then the chief of the camp sent a sentinel to stand upon the hill where the four buffalo were first seen. The sentinel looked down into the valley on the other side of the hill, where he saw vast herds of buffalo moving toward the camp. The chief had instructed the sentinel to run back and forth when buffalo were visible. The people of the camp who were watching saw him run back and forth upon the hill, and began to prepare for the hunt. The young man, who was still in his tent, sent out his assistant to call the people to his door. He requested that they stand around and keep quiet. The sentinel who had returned now addressed the people, telling them of the buffalo he had seen, the direction in which they were moving, etc. The young man then addressed the people, giving them permission to chase the buffalo.

They had a great hunt. Buffalo were everywhere. They even ran through the camp, and were shot down at the doors of the tents. The people had meat in great abundance.

When the hunt was over the young man requested the four good men to keep and care for the hoop and the sticks with which they had played. A tent was always kept in the middle of the camp circle, and the four good men spent most of their time in it. Whenever the people wished to hunt buffalo, the four men played the hoop game, and the buffalo appeared as before. In the course of time all these men died, except one. This last man made the four marks we now see upon the hoop. After his death, the game was played by all the people, and became a great gambling game.

From this narrative it appears that the origin of the game was ceremonial and that the hoop used here is the same as the sacred hoop or ring so often used by the Sioux.

2. WOSKATE TAKAPSICE.

(Game of Shinney.)

Takapsice is an ancient gambling game played by men, and is their roughest and most athletic game. They often received serious wounds, or had their bones broken while playing it, but serious quarrels seldom resulted.

It may be played by a few or by hundreds, and formerly was played for a wager. The wager on important games was often very large; men, women, and children betting, sometimes all they possessed, or a band of Indians contributing to a bet to make it equal to that offered by another band.

In former times one band of Indians would challenge another to play this game. If the challenge was accepted they would camp together, and play for days at a time, making a gala time of it, giving feasts, dancing, and having a good time generally.

The implements used in the game are : *cantakapsice*, the club; *tapatakapsice*, the ball.

The club was made of an ash or choke-cherry sapling, taken in the spring when the sap was running, and heated in the fire until it was pliable, when the lower end was bent until it stood at right angles to the rest of the stick, or into a semicircular crook, about six inches across.

The shape of this crook varied to suit the fancy of the maker.

After the crook was made the stick was trimmed down to a uniform diameter of about one and a half inches, and cut of such a length that the player could strike on the ground with it while standing erect.

Any one might make a club, but certain persons were supposed to make clubs of superior excellence, and some persons were supposed to be able to confer magical powers on clubs, causing the possessor to exercise unusual skill in playing. These magic clubs were supposed to be potent, not only in games, but to work enchantment in all kinds of affairs, for or against a person, as the possessor chose. The medicine-men sometimes included such clubs among their paraphernalia, and invoked their magic powers in their incantations over the sick.

Certain medicine-men were supposed to have the power to make medicine over clubs, so that any one in whose favor this medicine was made, by carrying it and the club during the game for which the medicine was made, would be on the winning side.

One possessing a magic club boasted of it, and the matter was generally known, but one who had medicine made over a club must keep the matter secret, for a general knowledge of the existence of the medicine would either destroy its potency, or others knowing of the medicine might have a more powerful medicine made against it, or the magic of a talisman could be exercised especially against it, and defeat its power.

A player who possessed a magic club was feared by those who did not, and the latter tried to avoid coming in contact with such a club while playing the game. This gave the possessors of such clubs decided advantages over others, and they were eagerly sought as players, and heavy wagers laid on their playing.

The clubs were generally without ornament, but they were sometimes ornamented by pyrographic figures on the handle or body. Certain clubs were highly prized by their owners, who took great care of them, frequently oiling and polishing them.

When a club was held for its magic power alone, as by the medicine-men, it was often highly ornamented with feathers, bead work, porcupine quills, or tufts of hair.

The ball was made by winding some material into a ball, and covering it with buckskin or rawhide, or of wood. It was from two and a half to three inches in diameter.

The game is played where two goals can be set up with a level track of land between them.

The rules of the game are :—

Any number of men may play, but there must be an equal number on the opposing sides.

In a series of games the same persons must play in each game of the series.

After the game begins, if any player stops playing, a player from the opposing party must stop playing also.

The players of a game must fix the goals before beginning to play.

Each of the two goals must consist of two stakes set about fifty to one hundred feet apart, and a line drawn from one stake to the other, which must be nearly parallel to the line drawn at the other goal.

The goals must be from three hundred yards to one mile apart, as may be agreed upon between the players, for each game.

After the goals are fixed the players choose their goal, either by agreement or by lot.

After the goals are chosen the players arrange themselves in two lines, about half way between the goals, all the players on one side standing in one line, and each side facing the goal it has chosen, the lines being about thirty feet apart.

After the players are in line the ball is placed as nearly as can be half way between them.

After the ball is placed on the ground it must not be touched by the hand or foot of any one until the game is ended.

If at any time during the play the ball becomes so damaged that it is unfit for use, the game is called off, and another game must be played to decide the contest.

The club may be used in any manner to make a play, or to prevent an opponent from making a play.

After the ball is placed on the ground, at a given signal, each side attempts to put the ball across its goal in a direction opposite from the other goal.

The side that first puts the ball across its goal in the proper direction wins the game.

3. WOSKATE CANWIYUSNA.

(Guessing the Odd Stick.)

Canwiyusna is an ancient gambling game played by the Sioux men.

It may be played at any time, but was generally played during the winter, and at night.

The wagers on the game were generally small.

The implements used in the game were *canwiyawa*, counting-sticks.

These are a large number of rods of wood, about the size of an ordinary lead pencil. They are of an odd number, and generally ninety-nine. They may be plain, but they are generally colored, and when so the color on all is the same, but applied differently, as some may be colored all over, others half colored, or striped, streaked, or spotted.

The rules of the game are:—

The game may be played by two or more men.

Before beginning the game the players must agree upon the number of counts that will constitute the game.

One player must manipulate the sticks during the entire game.

The one who manipulates the sticks must keep his count with each of the other players separate from that of all the others.

To play, the player who manipulates the sticks hides them from the other players, and divides them into two portions, and then exposes them to the view of the other players.

After the portions are exposed to the view of the players they must not be touched by any one until each has made his guess.

Each player may make one guess as to which portion contains the odd number of sticks.

If a player guesses the portion that has the odd number of sticks in it he counts one point, but if he does not the manipulator counts one.

The one who counts the number of points agreed upon wins the wager.

4. WOSKATE HEHAKA.

(Game of Elk.)

Hehaka is an ancient gambling game played by the Sioux men.

It was usually played while hunting for elk, and was supposed to give success in the quest for game.

The wagers were usually small, and but little interest was taken in the game by others than the players.

The implements used in the game are: *hehaka*, the elk; *cangle-ska*, the hoop.

The *hehaka* is made of a round rod of wood about four feet long and three quarters of an inch in diameter, one end of which is squared or flattened for about ten inches. A small rod of wood about eighteen inches long and one half an inch in diameter at the middle, and tapering towards both ends, is fastened to the round end, and bent and held in a semicircle by a string of twisted sinew or leather, curving towards the other end of the longer rod. This

string is fastened at or near the ends of the curved rod and to the longer rod on about the level of the tips of the curved rod.

About eighteen inches from this two other rods are fastened crosswise on the longer rod, on a plane parallel with the plane of the curved rod at the end. One of these rods is similar to, but smaller than, the curved rod at the end, but it curves at a right angle to the longer rod.

The other is square or flattened, and about a half an inch wide at its middle, tapering towards both ends.

About eighteen inches from these, towards the flattened end of the longer rod, two other rods like those above described are fastened in the same manner.

The longer rod is then wrapped with a buckskin or rawhide thong applied in a spiral manner from the curved rod at the round end to beyond where the cross rods are fastened to it, and all the curved and cross rods are wrapped in the same manner.

A banner about two by four inches in size, made of buckskin or cloth, and colored, is attached to the end where the curved rod is fastened.

The ring is about six inches in diameter, made of rawhide or sinews, and wrapped with a thong of rawhide.

The rules of the game are :—

Two persons play the game.

Before beginning the game they must agree upon the number of points that shall constitute the game.

Each player must have one *hehaka*.

One hoop must be used in a game.

The players must toss the hoop alternately.

The hoop must be tossed up in the air.

After the hoop is tossed and begins to descend the players may attempt to catch it on the *hehaka*.

The hoop must be caught on the *hehaka* before it touches the ground. If so caught after it touches the ground no count is made.

After it is caught on the *hehaka*, the *hehaka* must be laid on the ground with the hoop on the point where caught, before a count can be made.

An opposing player may, with his *hehaka*, take the hoop from a *hehaka* at any time before the *hehaka* is laid on the ground.

After a *hehaka* is laid on the ground no one must touch the hoop, either to remove or replace it.

If the hoop is caught on a *hehaka*, and the *hehaka* is placed on the ground, the count is as follows :—

If the hoop is on the flattened end of the longer rod, nothing is counted.

If the hoop is on one of the cross rods, one is counted.

If the hoop is on two of the cross rods, two are counted.

If the hoop is on the curvèd rod at the end of the *hehaka*, three are counted.

If the hoop falls off the *hehaka* and strikes the ground it cannot be replaced, and nothing is counted.

The count is made for the player whose *hehaka* holds the hoop.

The player who first counts the number of points agreed upon wins the game.

5. WOSKATE TAWINKAPSICE.

(Game of Woman's Shinney.)

Tawinkapsice is an ancient gambling game played by the Sioux women. The implements used and the rules of the game are precisely the same as those for *takapsice*, except that women only play at this game.

The women play the game with as much vigor as the men, and in former times at the meetings for playing *takapsice* the *tawinkapsice* was interspersed with the other games.

6. WOSKATE TASIHE.

(Game with Foot Bones.)

Tasihe is an ancient gambling game played by the Sioux women.

Men, boys, and girls practised at manipulating the implement of the game so that many of them became expert, but it was considered beneath the dignity of men or boys to play the game in a contest for a given number of points, or for stakes.

The game was played by two or more women who sat, after the fashion of the Sioux women, on the ground.

Some women became very expert at the game, and others, men and women, would bet heavily on their play.

The implements used in this game are : *tasiha*, foot bones ; *tahin-spa*, bodkin.

The *tasiha* are made from the short bones from the foot of a deer or antelope. There are from four to six in a set, which are worked into the form of a hollow cone, so that one will fit over the top of the other. The convex articulating surface is not removed from the top bone. From four to six small holes are drilled through the projecting points at the wider ends of the cones.

A hole is drilled through the articulating surface of the top bone, and all are strung on a pliable thong, which should be two and one half times the length of the bones when they are fitted together. The bones are strung on this thong with the top bone at one end, and each with the apex of its cone towards the base of the cone next to it.

The apex of each cone should fit loosely into the hollow of the cone next above it so that they will not jam, but will fall apart easily.

Four loops about one half an inch in diameter, made of some pliable material, are fastened to the end of the thong next to the top bone.

The *tahinspa* was formerly made of bone, and should be of the same length as the *tasiha* when they are fitted together. At one end a hole is drilled, or a notch cut, for the purpose of fastening it to the thong.

The opposite end is shaped into a slender point, so that it will pass readily into the holes drilled about the lower borders of the *tasiha*.

Latterly the *tahinspa* is made of wire of the same length as that made of bone, and with one end looped and the other pointed.

The *tahinspa* is fastened to the thong at the end opposite the loops.

Formerly the implement was without ornament, but latterly the loops are made of thread strung with beads.

The rules of the game are : —

Only women may play at the game.

Any number may play in a game.

Before beginning to play the players must agree upon the number that shall constitute a game.

No player shall make more than one play at a time.

A player must hold the *tahinspa* in one hand and toss the *tasiha* with the other.

The *tasiha* must be caught on the point of the *tahinspa* after they have been tossed into the air.

If one *tasiha* is caught on the *tahinspa* this counts one.

If one or more *tasiha* remain on the one that is caught, this counts as many as there are *tasiha* so remaining.

If all the *tasiha* remain on top of the one that is caught, this counts the game.

If a *tasiha* is caught so that the *tahinspa* is through one of the holes at its lower border, this counts two.

If, when a play is made, the *tahinspa* passes through a loop, this counts one. If through two loops, this counts two. If through three loops, this counts three. If through four loops, this counts four.

7. WOSKATE TANPAN.

(Game of Dice.)

Tanpan is an ancient gambling game played by the older Sioux women.

This is an absorbing game, on which some women became inveterate gamblers, sometimes playing all day and all night at a single sitting.

The implements used in the game are : *tanpan*, basket ; *kansu*, dice ; *canwiyawa*, counting-sticks.

The *tanpan* is made of willow twigs, or some similar material, woven into a basket about three inches in diameter at the bottom and flaring to the top, like a pannikin, and about two and a half inches deep.

The *kansu* are made of plumstones, one side of which is left plain, and the other carved with some figure, or with straight marks.

The figures usually represent some animal or part of an animal, though they may represent anything that the maker pleases to put on them.

There are six stones in each set, and usually some of these have only plain marks, and others figures on them.

The *canwiyawa* are rods of wood about the size of a lead pencil, and may be of any number, but there were generally one hundred in a set.

The rules of the game are : —

The game may be played by two, four, or six old women, who must be divided into two opposing sides, with an equal number on each side.

Before beginning the game the players must agree upon how much each figure on the plumstones shall count, how many counting-sticks shall be played for, and place the counting-sticks in a pile between them.

After the game begins, no one must touch the counting-sticks, except to take the number won at a play. No one shall play more than once at a time. To play, the player must put all the *kansu* in the *tanpan*, and cover it with the hand, shake it about, and then pour or throw out the *kansu*.

After the *kansu* are thrown out of the *tanpan*, no one may touch them until after the count is made and agreed upon.

If the plain side of a *kansu* lies uppermost, this counts nothing.

If the carved side of a *kansu* lies uppermost, this counts what has been agreed upon.

When a player has played, and her count is made and agreed upon, she takes from the pile of counting-sticks as many as her count amounts to.

When the counting-sticks are all taken, the side which has the greater number of sticks wins the game.

F. R. Walker.



TRADITIONAL BALLADS IN NEW ENGLAND. III.

XIV. LORD LOVELL.

A.

Probably derived from an early broadside, now lost, from which the ballad has been transmitted in a large number of versions, differing from each other but slightly.

1. Communicated to me by I. L. M., Vineland, N. J., as derived from a resident of Nantucket, Mass.

- 1 Lord Lovell he stood at his castle gate,
A-combing his milk-white steed,
When along came Lady Nancy Bell,
A-wishing her lover good speed, speed, speed,
A-wishing her lover good speed.
- 2 "Oh, where are you going, Lord Lovell?" she said,
"Oh, where are you going?" said she,
"I'm going, my dear Lady Nancy Bell,
Foreign countries for to see."
- 3 "When will you be back, Lord Lovell?" she said,
"When will you be back?" said she,
"In a year or two, or three at most,
I'll be back to my Lady Nancy."
- 4 He had been gone a year and a day,
Foreign countries for to see,
When languishing thoughts came into his head,
Lady Nancy he'd go to see.
- 5 So he rode and he rode on his milk-white steed,
Till he came to London town,
And there he heard St. Patrick's bells,
And the people a-moaning around.
- 6 "Oh, what is the matter?" Lord Lovell he said,
"Oh, what is the matter?" said he,
"There's a lady dead," a woman said,
"And they call her the Lady Nancy."
- 7 He ordered the grave to be opened wide,
The shroud to be turned down low,
And as he kissed her clay-cold lips,
The tears began to flow.
- 8 Lady Nancy, she died the same as to-day,
Lord Lovell the same as to-morrow,
Lady Nancy she died of pure grief,
Lord Lovell he died of sorrow.

9 They buried them both in St. Patrick's churchyard,
In a grave that was close by the spire,
And out of her breast there grew a red rose,
And out of Lord Lovell's a brier.

10 They grew and they grew to the church steeple top,
And then they could grow no higher,
They twined themselves in a true lover's knot,
For all true lovers to admire.

2. Contributed August 1, 1905, by I. L. M., Vineland, N. J., as derived from an aged resident of Brooklyn, Conn.

Lord Lov - ell, he stood by his gar - den gate, A -
comb - ing his milk - white steed, When a - long came La - dy
Nan - cy Bell, A - wish - ing her lov - er good
speed, speed, speed, A - wish - ing her lov - er good speed.

VARIANTS.

- 1a Lord Lovell, he stood at his garden gate.
- 2a "Oh, where are you going, Lord Lovell?" she cried.
- 3a "When will you be back, Lord Lovell?" she cried.
- 4d Lady Nancy Bell he'd go see.
- 5c And then he see such a mournful sight,
And the people all gathered around.
- 6 "Oh, what is the matter?" Lord Lovell he cried,
"Oh, what is the matter?" said he,
"Oh, a lady is dead, and her lover is gone,
And they call her the Lady Nancy."
- 8b Lord Lovell he died as to-morrow.
- 9a They buried them both by the castle wall.
- 10a They grew, and they grew to the castle top.

B.

Communicated by M. L. S., Newport, R. I., from the recitation of a very aged woman, native of Narragansett, R. I.

1

The Lady, she died of a broken heart,
Lord Lovell he died of sorrow.

2 The one was buried within the kirk,
The other within the choir,
And out of the one there sprang a birk,
And out of the other a brier.

3 They grew and they grew to the tall church top,
Until they could grow no higher,
Then turned about in a true lover's knot,
For all true lovers to admire,-ire,-ire,
For all true lovers to admire.

C.

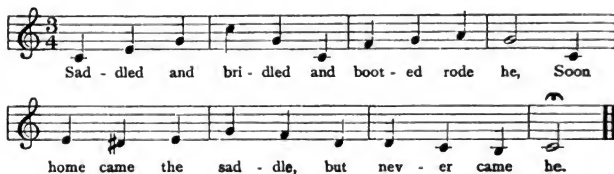
"Lord Lovell and Lady Ounceabel," melody copied by me May, 1904, from a manuscript in the Harvard University Library, presented by Miss Alice Hayes. Catalogued, Mus. 401, 2.



XV. BONNIE JAMES CAMPBELL.

A.

Taken down by me August 15, 1905, at Newbury, Vt., from the singing of R. J. P. Bury, P. Q., who learned it a few years ago from a very aged woman.



XVI. THE HUNTING OF THE CHEVIOT.

This ballad, one of the best in English, made famous by the appreciative essay of Addison, and for centuries a favorite in England, had widespread currency in American colonial times. Interesting in this connection is the following anecdote of the battle of Lexington, recorded by Dr. Gordon, at that time minister of the church at Jamaica Plain:

"The brigade marched out, playing, by way of contempt, 'Yankee Doodle,' a song composed in derision of the New Englanders, commonly called Yankees. A smart boy, observing it as the troops passed through Roxbury, made himself extremely merry with the circumstance, jumping and laughing to attract the attention of His Lordship, who, it is said, asked him at what he was laughing so heartily, and was answered: 'To think how you will dance by-and-by to "Chevy Chase."'"

A.

Broadside printed about 1810, by Nathaniel Coverly, Jr., Boston, Mass., of which two copies are known to me, one in the Isaiah Thomas collection of the American Antiquarian Society at Worcester, Mass., the other in the Boston Public Library.

Differs only in eccentric spelling from the *textus receptus* of the Percy MS.

B.

Melody from a Newburyport, Mass., MS. of 1790, contributed by B. O., Cambridge, Mass.



XVII. OUR GOODMAN.

A.

Recited to me March 30, 1905, by D. D. B., Cambridge, Mass., in whose family it has been traditional for over a century.

- 1 I went into my parlor, and there I did see
Three gentlemen's wigs, sir, without the leave of me!

I called it for my Goodwife, — "What do you want?" said she,
"How came these gentlemen's wigs here without the leave of me?"

2 "You old fool, you blind fool, can't you very well see?
They are three cabbage heads which my mother sent to me!"
"Hobs nobs! Well done! Cabbage heads with hair on!
The like I never see!"

3 I went into my stable, and there I did see
Three gentlemen's horses, sir, without the leave of me.
I called it for my Goodwife, — "What do you want?" said she,
"How came these gentlemen's horses here without the leave of me?"

4 You old fool, you blind fool, can't you very well see?"
They are three milking cows, which my mother sent to me!"
"Hobs nobs! Well done! Milking cows with saddles on!
The like I never see!"

XVIII. YOUNG HUNTING.

A.

Melody to a version of this ballad traditional for many years in Bury, P. Q. Sung at Newbury, Vt., August 15, 1905, by R. J. P.



XIX. THE BROWN GIRL.

A.

Melody to a version of this ballad, traditional for many years in Bury, P. Q. Sung at Newbury, Vt., August 15, 1905, by R. J. P.



XX. SPRINGFIELD MOUNTAIN.

A.

This ballad, edited by Mr. W. W. Newell, in No. 49 of this Journal, enjoys the distinction of being the only known traditional ballad based upon an American incident. Absurd in itself, it has a unique interest for the collector of folk-songs, as illustrating the genesis of a ballad in our own time.

Fragment of a ballad sung by my grandfather, T. L. S., from my mother's recollection.

1 As I was mowin' in the field,
A viper bit me on the heel.

B.

Contributed by L. W. H., Cambridge, Mass., in whose family it has been traditional for three generations.

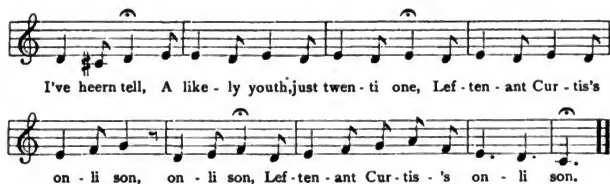
- 1 On Hoosic Mountain there did dwell
A hawk-eyed youth I knowed full well.
Ri too ral loo, ri too ral lay,
Ri too ral loo, ri too ral lay.
- 2 One day this John he did go
Down to the meadow for to mow.
- 3 He had not mowed nigh half a field,
When a pesky sarpent bit his heel.
- 4 He riz his scythe, and with one blow,
He laid that pesky sarpent low.
- 5 He took it up into his hand,
And kerried it to Molly-i Bland.
- 6 "Oh, Molly-i, Molly-i, here you see
The pesky sarpent what bit me."
- 7 "Oh, John!" said she, "Why did you go
Down to the meadow for to mow?"
- 8 "Oh, Molly-i, Molly-i," John he said,
" 'T was Father's hay, which had got to be mow-ed!"
- 9 He riz his heel into her lip,
The pesky pizen for to sip.
- 10 And heving there a hollow tooth,
The pizen took upon them both.
- 11 Their bodies now are 'neath the sod,
Their souls, I trust, are jined to God.

C.

Recollected June 17, 1904, by a very aged lady, and recorded by E. E. D., Cambridge, Mass.



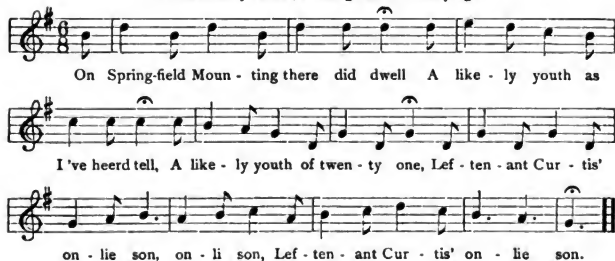
On Spring- file Moun- ting there did dwell A like - ly youth as



- 1 On Springfile Mounting there did dwell
A likeli youth as I've heern tell,
A likeli youth, just twenty-one,
Leftenant Curtis's onli son,
Onli son,
Leftenant Curtis's onli son.
- 2 This likeli youth to the field did go,
And took his scythe all for to mow,
But as he went, he chanced to feel
A pison serpent bite his heel.
- 3 He threw his scythe upon the ground,
And with his eyes he look-ed around
To see if he could anyone spy,
To take him away, where he might die.
- 4 Then this dear youth gin up the ghost,
And to Abraham's bosom quickli did post,
Crying all the way, as on he went,
"Cru-el, cru-el, cru-el serpent."
- 5 Now all good people assembled here,
O'er this poor youth to shed a tear,
From his example warning take,
And shun the pison of a snake.

D.

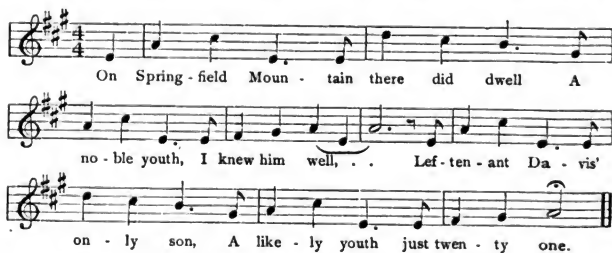
Contributed by A. M., as sung half a century ago.



- 1 On Springfield Mountain there did dwell
A likely youth as I 've heerd tell,
A likely youth of twenty-one,
Leftenant Curtis' onlie son,
Onlie son,
Leftenant Curtis' onlie son.
- 2 On Monday morning he did go
Down to the meadow for to mow, —
He mowed around till he did feel
Some pizen sarpent bite his heel.
- 3 He laid his scythe down on the ground,
And with his eyes he looked around,
To see if he could anyone spy,
To carry him home, where he might die.
- 4 This young man soon gin up the ghost,
And away from this carnal world did post
Crying all the way, as on he went,
"Cru-el, cru-el, cru-el sarpent."

E.

"Springfield Mountain" contributed by M. L. J., Lynn, Mass., as sung fifty years ago.



- 1 On Springfield Mountain there did dwell
A noble youth, — I knew him well,
Leftenant Davis' only son,
A loveli youth just twenti one.
- 2 He went upon a summer's day
Out to the field to cut the hay,
But ah! alas! he soon did feel
A peski sarpint bite his heel.

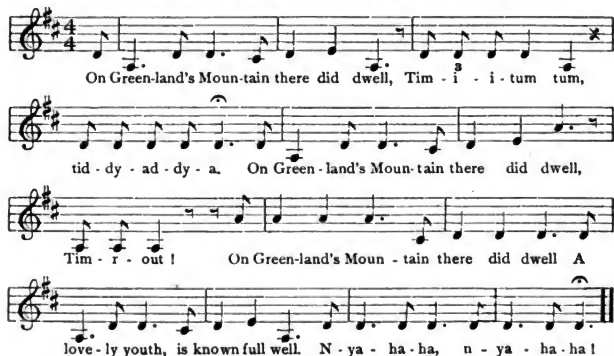
F.

"On the Springfield Mountains!" Broadside, printed about 1850, now in the Boston Public Library.

- 1 On the Springfield Mountains there did dwell
A noble youth I knew full well.
 Ki tiddle linker da,
 Ki tiddle linker da,
 Ki tiddle linker da ri O.
- 2 One fine spring morning he did go
Down in the meadow all for to mow.
- 5 He had not mowed quite around the field,
When a poison serpent bit his heel.
- 4 They carried him home to Sally dear,
Which made her feel all over queer.
- 5 "My Johnny dear, why did you go
Down in the meadow for to mow?"
- 6 "My Sally dear, don't you know,
That Daddy's grass we must mow?"
- 7 Now all young men a warning take,
And don't get bit by a big black snake.
- 8 Now, if you don't like my song,
Just take your hat and trudge along.

G.

"The Serpent." Taken down by me, October 10, 1905, from the singing of R. B. C., Newbury, Vt., in whose family it has been traditional for half a century or more.



On Green-land's Moun-tain there did dwell, Tim - i - i - tum tum,

tid - dy - ad - dy - a. On Green - land's Moun-tain there did dwell,

Tim - r - out ! On Green-land's Moun - tain there did dwell A

love - ly youth, is known full well. N - ya - ha - ha, n - ya - ha - ha !

- 1 On Greenland's mountain there did dwell, —
Tim-i-i-tum-tum, tiddy-addy-a, —
On Greenland's mountain there did dwell, —
Tim-r-out !
On Greenland's mountain there did dwell
A lovely youth is known quite well.
N-ya-ha-ha, n-ya-ha-ha !
- 2 One Monday morn this youth did go
Down in the meadow for to mow.
- 3 He had not mowed half 'crost the field, —
He felt a serpent bite his heel.
- 4 They carried him to his Sally dear,
Which made him feel so very queer.
- 5 "Why my dearest Joe, why did you go
Down in the meadow for to mow.
- 6 "Why, my Sally dear, I s'pose you know
Your daddy's grass it must be mowed."
- 7 This lovely youth gave up the ghost,
For fear that he would poison both.
- 8 Now it 's a warning too, — all lovers take,
And shun the bite of a rattlesnake.

H.

Taken down by me, July 29, 1904, from the singing of A. E. B., Bradford, Vt., as sung years ago in East Wisconsin.



- 1 On Springfield Mountain there did dwell
A comely youth I knew full well-i-ell-i-ell-i-ell,
Ri turi nuri, turi nay,
Ri turi nuri turi nuri nay.

- 2 One summer morning he did go
Down in the meadow for to mow.
- 3 He had scarce mowed one half the field,
When a pison serpent bit his heel.
- 4 He raised his scythe and with one blow
He laid the slimy creature low.
- 5 They took him to his Molly dear,
Which made her feel so very queer.
- 6 "Oh, Johnny dear, why did you go
Down in the meadow for to mow?"
- 7 "Why Molly dear, I thought you knowed
Your old dad's meadow had to be mowed!"
- 8 Then Molly, she went round the town,
To find something to cure his wound.
- 9 Then Johnny, he gave up the ghost,
And straight to Abraham's bosom did post.
- 10 Now all young folks, a warning take,
And shun the bite of a rattlesnake.

I.

Taken down by me, October 25, 1905, from the singing of W. D., East Corinth, Vt.,
as learned some years ago in Northborough, Mass.



- 1 On Springfield Mountain there did dwell
A likely youth, as I've heern tell, —
i-ell-i-ell-i-ell,
Ri turi loo, ri turi lay,
Ri turi loo, ri turi lay.
- 2 He took his scythe and off did go
Down to the meadow for to mow.

- 3 He 'd scarcely mowed twice round the field,
When a peski serpent bit him on the heel.
- 4 "Oh, Sam-u-el, why did ye go
Down to the meadow for to mow?"

J.

Taken down by me, November 10, 1905, from the recitation of M. D., Boston, Mass.
Probably derived with I from a common source.

- 1 On Springfield Mountain there did dwell
A beauti-ous youth, as I 've heerd tell,
i-ell-i-ell-i-ell,
Ri turi loo, ri turi lay,
Ri turi loo, ri turi lay.
- 2 He took his scythe and off did go
Down in the meadow for to mow.
- 3 He had scarce mowed twice round the field,
When a pizen serpent bit him on the heel.
- 4 He laid him down under the sky,
He laid him down and there did die !
- 5 "Oh, Samu-el, why did ye go
Down in the meadow for to mow?"

ADDENDA.

VI. HENRY MARTIN.

B.

From "Boston Transcript," Query 3051, — answered by A. C. A., who states: "I can give the song, as I heard it sung many years ago in Portland, Me., by Eliza Ostinelli, daughter of Ostinelli, the musician, — she afterwards went to Italy, where she married, and was known as Mme. Biscaccianti, "The American Thrush."

- 1 There dwelt three brothers in merry Scotland,
Three brothers there dwelt there, three,
And they did cast lots to see which one
Should go robbing upon the salt sea,
Should go robbing upon the salt sea.
- 2 The lot it fell upon Andrew Martine
The youngest of the three,
That he should go robbing upon the salt sea,
To support his three brothers and he.
- 3 "Oh, who are you?" said Andrew Martine,
"Who are you that comes tossing so high?"

- "I am a brave ship from merry England,
Will you please for to let me pass by?"
- 4 "Oh, no, oh no!" said Andrew Martine,
"Oh no, that never can be!"
Your ship and your cargo we'll all take away,
And your bodies give to the salt sea!"
- 5 The news it came to merry England,
And to King George's ears,
And he did fit out a nice little band,
For to catch this Andrew Martine.
- 6 "Oh, who are you?" said Captain Charles Stuart,
"Who are you that comes tossing so high?"
"I am a brave ship from merry Scotland,
Will you please for to let me pass by?"
- 7 "Oh, no, oh no!" said Captain Charles Stuart,
"Oh, no that never can be!"
Your ship and your cargo we'll all take away,
And your bodies give to the salt sea."
- 8 They fought and fought, and fought again,
Until the light did appear,
And where was Andrew, and all his brave crew?
Their bodies were in the salt sea."

X. LORD RANDAL.

R.

Taken down by me, October 10, 1905, from the singing of R. B. C., Newbury, Vt., in whose family it has been traditional for a century.



Oh, where have you been a - court-ing, Fair Nel - son my son? Oh,

where have you been a - court-ing, my fair, you are a pret - ty

one! "Been 'a - court-ing my Jul - ia, moth - er make my bed

soon, For I'm sick to the heart and I long to lie down.

- 1 "Oh, where have you been a-courting, Fair Nelson, my son?
Oh, where have you been a-courting, my fair, — you are a pretty one!"
"I've been courting my Julia, mother make my bed soon,
For I'm sick to my heart, and I long to lie down."
- 2 "What did you have for your breakfast, Fair Nelson, my son?
What did you have for your breakfast, my fair, — you are a pretty one!"
"Eels, fried in batter, mother make my bed soon,
For I'm sick to my heart, and I long to lie down."
- 3 "What will you will to your father, fair Nelson, my son?
What will you will to your father, my fair, — you are a pretty one!"
"My land and my houses, mother make my bed soon,
For I'm sick to my heart, and I long to lie down."
- 4 "What will you will to your mother, Fair Nelson, my son?
What will you will to your mother, my fair, — you are a pretty one!"
"My gold and my silver, mother make my bed soon,
For I'm sick to my heart, and I long to lie down."
- 5 "What will you will to your Julia, Fair Nelson, my son?
What will you will to your Julia, my fair, — you are a pretty one!"
"Hell-fire and brimstone, mother make my bed soon,
For I'm sick to my heart, and I long to lie down."

Phillips Barry.

CALIFORNIA BRANCH OF THE AMERICAN FOLK-LORE SOCIETY.

THE California Branch of the American Folk-Lore Society was founded August 18, 1905, at a meeting of the Berkeley Folk-Lore Club, a more informal and restricted organization than the California Branch, but with similar aims, by the adoption of the following report:—

The Committee appointed May 3, 1905, on vote of the charter members of the Berkeley Folk-Lore Club to report on the feasibility of the establishment of a California Branch of the American Folk-Lore Society, beg leave to submit the following recommendations:

"That the formation of the Berkeley Folk-Lore Club provides an opportune basis for the establishment and successful development of a California Branch of the American Folk-Lore Society, which will extend the work undertaken by the Berkeley Folk-Lore Club to a wider sphere of influence and bring it before a larger body of persons, thus enhancing the promotion of folk-lore interests on the Pacific coast. Be it resolved therefore,

"That a California Branch of the American Folk-Lore Society be hereby organized by such of those present as signify their willingness; and

"That a committee of five be appointed to arrange for a meeting, including a programme, in Berkeley, on the evening of August 28; said committee to submit at this meeting a formal draft of organization, with nominations for officers, for the California Branch of the American Folk-Lore Society."

This report having been adopted and a California Branch of the American Folk-Lore Society having been thereby founded by those present and signifying their assent, the following committee was appointed by the Chair, to report, as provided, at the meeting on August 28: J. C. Merriam, G. R. Noyes, Charles Keeler, W. C. Mitchell, and A. L. Kroeber.

All persons interested in folk-lore are eligible to membership in the American Folk-Lore Society and its California Branch, and those desiring to become members are particularly invited to be present at this meeting and make themselves known to the committee or to the officers to be elected. Membership in the California Branch will include membership in the American Folk-Lore Society, and will bring with it the receipt of the *Journal of American Folk-Lore*, a quarterly periodical published by the Society.

The work of the California Branch is designed to be directed to the study of the many elements of folk-lore existing in California among

its Indian, Spanish, American, and Asiatic populations, and to the awakening of interest in such studies, by the institution of public lectures, meetings devoted to discussions and comparisons, systematic researches leading to the publication of new information, and the ultimate formation of branch or affiliated societies in various parts of the Pacific coast. The work that is thus planned is connected so intimately with the history of California, and will be so illustrative in a wider sense of the development of the State, that the furtherance of this work should be of general interest; and it is hoped that many persons not directly or individually identified with the study of folk-lore will ally themselves with the Branch from a desire to aid in the furtherance of all knowledge relating to California.

FIRST MEETING.

A public meeting of the California Branch of the American Folk-Lore Society was held Monday, August 28, at 8 P. M., in the Philosophy Building of the University of California in Berkeley.

Professor J. C. Merriam, chairman of the Committee appointed to arrange for the meeting and to submit a formal draft of organization, called the meeting to order and explained its purpose. Nominations for temporary presiding officer having been called for, Professor W. E. Ritter was nominated and elected. Professor Ritter, on taking the chair, thanked those present and spoke of the opportunities and desirability of folk-lore work in California.

Professor Merriam then presented the report of the Committee on organization.

REPORT OF COMMITTEE.

The Committee appointed August 18 at the founding of the California Branch of the American Folk-Lore Society to submit at the meeting August 28 a formal draft of organization beg leave to report the following

BY-LAWS.

I. This Society shall be called the California Branch of the American Folk-Lore Society. Its object shall be the advancement and diffusion of the study of folk-lore in all its aspects.

II. The officers shall be a President, First Vice-President, Second Vice-President, Secretary, Treasurer, and six Councillors. These officers shall constitute a Council which shall transact all business of the Branch.

III. The officers shall be elected at the first meeting held after July first of each year, and shall remain in office until their successors are elected.

IV. There shall be at least four meetings annually. The time,

place, programme, and manner of all meetings shall be determined by the Council.

V. Any one interested in folk-lore may become a member of the Branch by vote of the Council and approval of the members in meeting, and on payment annually of three dollars. The dues of members shall be transmitted by the Treasurer to the Treasurer of the American Folk-Lore Society, provided such arrangements are made by the Council of the American Folk-Lore Society as will enable the California Branch to carry on successfully its work and the development of the folk-lore interests of California.

VI. These by-laws may be amended by a vote of two thirds of the members at any meeting, provided the amendments have previously been approved by a majority of the Council.

NOMINATIONS FOR OFFICERS.

President, Professor F. W. Putnam, University of California.

First Vice-President, Charles Keeler, Berkeley.

Second Vice-President, Professor John Fryer, University of California.

Treasurer, Professor W. F. Bade, Pacific Theological Seminary.

Secretary, Dr. A. L. Kroeber, University of California.

Councillors, Charles F. Lummis, Los Angeles ; Professor W. C. Mitchell, University of California ; Mrs. Thos. B. Bishop, San Francisco.

On account of accessions in membership likely to occur in the near future, the Committee recommends that only three Councillors be chosen at this meeting, the remaining three provided for in the by-laws to be elected at a future meeting.

J. C. MERRIAM, *for the Com.*

This report having been read, it was moved that it be adopted, the proposed draft of organization thereby becoming the by-laws of the California Branch of the American Folk-Lore Society. The motion was seconded, put by the chair, and carried.

It was moved that the officers nominated by the Committee be declared elected as officers of the Society for 1905-06. This motion, having been seconded and put by the chair, was carried.

Professor F. W. Putnam of the University of California and of Harvard University, the President elect, thereupon took the chair. After thanking the Society, Professor Putnam explained the purposes of the American Folk-Lore Society and its branches and gave a review of their history and the work being done by them. He then spoke of the particular field of the California Branch, its opportunities, and their urgency.

Professor Putnam thereupon introduced the speaker of the evening, Dr. C. Hart Merriam, Chief of the U. S. Biological Survey of Washington, D. C., who gave an informal lecture on Aboriginal Folk-Lore from California, treating particularly of the beliefs of the Indians of the Mono region, the San Joaquin Valley, and the area north of San Francisco bay, and enlarging generally upon the problems of folk-lore investigation among the Indians of all parts of California.

At the conclusion of Dr. Merriam's lecture, Professor Putnam, as President of the Boston Branch of the American Folk-Lore Society, Dr. R. B. Dixon of Harvard University, as President of the Cambridge Branch, and Dr. Charles Peabody of the Archæological Museum of Andover, Massachusetts, addressed the Society.

A motion was made and carried that the second meeting of the Society be held in Berkeley on August 31, in conjunction with the American Anthropological Association.

On motion the Secretary was instructed to receive the signatures of those present wishing to become members of the Society.

The meeting was adjourned.

Two hundred persons attended the meeting.

A. L. KROEBER, *Secretary.*

The following persons signed the roll of membership at the conclusion of the meeting : —

F. W. Putnam, University of California.	F. B. Dresslar, Berkeley.
C. Hart Merriam, Washington, D. C.	Mrs. Ralph C. Harrison, San Francisco.
Wm. E. Ritter, University of California.	Mrs. Alice G. Whitbeck, Berkeley.
Charles Keeler Berkeley.	W. H. Ratcliff, Berkeley.
Mrs. Thos. B. Bishop, San Francisco.	Mrs. J. B. Havre, Berkeley.
William Frederic Bade, Berkeley.	Albert H. Allen, University of California.
Harriet Bundick Sherkley, Oakland.	Wm. A. Brewer, San Mateo.
H. A. Overstreet, Berkeley.	Mrs. Willietta Brown, San Francisco.
Mrs. Mary Dickson, Alameda.	Miss Grace Nicholson, Pasadena.
Mrs. William James Monro, Berkeley.	S. A. Barrett, Berkeley.

This number was subsequently increased by the following : —

Dr. R. B. Dixon, Cambridge, Mass.	Dr. A. L. Kroeber, San Francisco.
Mr. Chas. F. Lummis, Los Angeles.	Mrs. R. F. Herrick, Eureka.
Prof. W. A. Setchell, Berkeley.	Miss J. E. Wier, Reno, Nevada.
Prof. G. R. Noyes, Berkeley.	Mrs. M. O. Schueler, Berkeley.
Prof. John Fryer, Berkeley.	Mrs. K. B. Miller, Berkeley.
Prof. W. C. Mitchell, Berkeley.	Miss McElroy, Oakland.

Making a total membership of thirty-four.

SECOND MEETING.

The second meeting of the California Branch of the American Folk-Lore Society was held at the University of California in Berkeley, August 31, in conjunction with the American Anthropological Association, Professor F. W. Putnam, President of both societies, in the chair. The societies met in South Hall at 10 A. M. and in the lecture room of the Department of Anthropology at 2 P. M. Papers dealing with anthropology, folk-lore, and kindred subjects were read, among them the following specifically relating to folk-lore:—

Mr. Charles Keeler of Berkeley: Creation Myths and Folk-Tales of the Manua Islands, Samoa.

Mr. S. A. Barrett of Berkeley: Basket Designs of the Pomo Indians.

Dr. C. Hart Merriam of Washington, D. C.: Basket Cave Burial in California.

Mr. C. C. Willoughby of Cambridge, Mass.: Specimens in the Peabody Museum collected by the Lewis and Clark Expedition.

Dr. C. F. Newcombe of Victoria, British Columbia: Exhibition of Northwestern Indian Designs.

Mr. J. T. Goodman of Alameda: Maya Dates.

And others by title.

The meeting was adjourned at 4.30 P. M.

One hundred persons attended the meeting.

A. L. KROEBER, *Secretary*.

COUNCIL MEETING.

A meeting of the Council of the California Branch of the American Folk-Lore Society was held in the office of the Department of Anthropology of the University of California in Berkeley at 4.30 P. M., October 3, 1905, Mr. Charles Keeler, first vice-president, in the chair.

Mr. Keeler read a letter from the Secretary.

It was voted:

To arrange if practicable a meeting in San Francisco in October.

To hold a meeting in Berkeley on Tuesday, November 14, the paper to be read by Professor Fryer on Chinese folk-lore.

To hold a meeting in Berkeley on Tuesday, December 5, the paper to be read by Dr. Bade on Hebrew folk-lore.

To intrust the detailed arrangements for these meetings to a committee consisting of the first vice-president and the secretary.

Professor John E. Matzke, Dr. C. Hart Merriam, and Mr. E. J. Molera were nominated for membership in the Council.

The Secretary was authorized to have suitable letter-heads prepared for the use of the Society.

The Council adjourned at 5.30 P. M.

W. C. MITCHELL, *Secretary pro tempore*.

COUNCIL MEETING.

A meeting of the Council of the California Branch of the American Folk-Lore Society was held at the Hotel St. Francis, San Francisco, Monday, October 30, 1905, at 7.45 P. M. The following persons were approved for membership: Mr. Harold S. Symmes, Idyllwild; Mrs. Bertody Wilder Stone, San Francisco; Professor John E. Matzke, Stanford University; Dr. P. E. Goddard, Berkeley; Mr. A. C. Vroman, Pasadena; Mr. C. E. Rumsey, Riverside; Miss Constance Goddard Du Bois, Waterbury, Conn.; Dr. Gustav Eisen, San Francisco; Miss Harriett Bartnett, New York; Mr. H. H. Bancroft, San Francisco; Mr. E. J. Molera, San Francisco; Mrs. Samuel Woolsey Backus, San Francisco; Mrs. John Flournoy, San Francisco.

The meeting was adjourned.

A. L. KROEBER, *Secretary*.

THIRD MEETING.

A Meeting of the California Branch of the American Folk-Lore Society devoted to a discussion of Japanese folk-lore was held at the Hotel St. Francis, Monday, October 30, 1905, at 8 P. M. Mr. Charles Keeler presided.

The minutes of the two preceding meetings were read and approved.

Thirteen persons approved by the Council were elected to membership in the Society, the Secretary being instructed to cast the vote of the Society for them. The persons thereby elected to membership were: Mr. Harold S. Symmes, Mrs. Bertody Wilder Stone, Professor John E. Matzke, Dr. P. E. Goddard, Mr. A. C. Vroman, Mr. C. E. Rumsey, Miss Constance Goddard Du Bois, Dr. Gustav Eisen, Miss Harriett Bartnett, Mr. H. H. Bancroft, Mr. E. J. Molera, Mrs. Samuel Woolsey Backus, and Mrs. John Flournoy.

A report from the Council was read nominating Professor John E. Matzke, Dr. C. Hart Merriam, and Mr. E. J. Molera to the three councillorships left vacant at the organization of the Society. On motion it was voted that the Secretary cast the ballot of the Society for the three nominees to the Council.

Meetings of the Society in Berkeley in November and December, and in San Francisco and Berkeley in January and subsequent months were announced by the President.

A statement was made by the Secretary in regard to the receipt

of the Journal of American Folk-Lore by members of the California Branch, and a brief description of the publications of the Society, including the series of Memoirs, was given.

The acting President, Mr. Keeler, addressed the Society and its friends on the meaning of the word "folk-lore," the opportunities of the Society, and the importance of its work. A prospectus issued by the Society, giving an account of its organization and aims, was placed at the disposal of members for distribution.

Mr. Eli T. Sheppard then read a paper on "Birds and Animals in Japanese Folk-Lore," giving a review of the principal qualities popularly attributed to animals by the Japanese, and the beliefs and tales connected with them. The speaker dwelt particularly on the firm hold of such beliefs on the Japanese mind and their great importance in illustrating the real and inner life and mental workings of the people.

Mr. Norwood B. Smith spoke on folk-lore elements in Japanese prints and wood-cuts, emphasizing the richness of lore in this field, of which only the artistic aspects have usually been considered.

Miss Mary Very pointed out the richness and significance of Japanese folk beliefs and customs, illustrating her remarks by the relation of personal experiences and the exhibition of specimens.

After a vote of thanks to the speakers of the evening, the Society adjourned to meet in Berkeley, November 14, to listen to a paper by Professor John Fryer on Chinese folk-lore.

Sixty persons attended the meeting.

A. L. KROEBER, *Secretary.*



NOTES AND QUERIES.

STREET CUSTOMS OF BUENOS AIRES. The following account of certain street customs of Buenos Aires, originally appearing in the "Mail and Empire" (Toronto, Canada), is reproduced from the "Evening Post" (Worcester, Mass.) for September 21, 1905:—

"Every large city has certain street sounds that are common to them all, but every city also has certain street sounds that are peculiar to itself and that instantly bring the city to one's mind when heard elsewhere, just as a fleeting perfume often brings back the recollection of some person, long since forgotten, with whom the perfume was associated.

"Buenos Ayres has the reputation of being one of the noisy cities of the world, and there are not only all sounds common to all great cities constantly assailing the ear, but there are several that are distinctly local.

"The one most likely to first attract attention, because it is often heard elsewhere to express contempt or disapprobation, is the sharp emission of air through the teeth, causing a hissing sound.

"One cannot be on the streets of Buenos Ayres five minutes without hearing what to the untrained ear is a distinct hiss, such as we use in the theatre to bring sharply to book those thoughtless people who talk out loud in the midst of the overture, or, more rarely, to express our discontent at a particularly bad piece of acting or singing; and it is only when one has been here for some little time that one's ear differentiates the 's-s-s' made entirely with the tongue and teeth used also by the Argentines in condemnation, from the 'pst-pst' made with the lips, which means primarily—stop!

"Thus, if the driver of a wagon or carriage is mounting to his seat and the horses start before he can take the lines, he emits a sharp "pst," and the horses instantly stop.

"If you are in a street car or cab and wish to stop, or you are on the sidewalk and wish to hail a car or cab, you simply hiss and the car stops, or the cabman instantly looks in your direction and comes to pick you up.

"The most curious use of it, however, is to attract the attention of a friend passing on the opposite side of a street or one who is ahead of you whom you wish to overtake, and the first time that a foreigner is hissed at in this way he feels distinctly insulted, but one soon gets used to it, as every one does it, and accepts it, and you unconsciously find yourself following their example.

"It is really a most penetrating sound, and it instantly arrests the attention, no matter what other noises may be going on about one, and it is especially efficient in a crowded open-air café, where the noises of the street are combined with the talking and laughing, as it never fails to bring an acknowledgment from your waiter that he has heard you, no matter how much he may be absorbed in serving or in talking.

"Another sound that any one who has visited Buenos Ayres will recall is the rather weird musical note that all the horsecar drivers blow on approach-

ing an intersecting street to prevent a collision, an ordinary cow's horn without ornamentation of any kind being used to produce this sound, four distinct notes in an ascending scale being blown ; and the sound is certainly distinctive.

"We are all of us used to the musical notes of the coach horn, and know how every one stops to watch the jolly party go by, so that when one hears on the street here for the first time a sound something like it, but without any gayety in the notes, each one being held much longer and pitched in a high, mournful key, one's interest is instantly aroused as to what may be coming.

"All one sees at first is a man on a bicycle riding as hard as he can, blowing a bugle about two feet long, with twice as many keys as the bugles at home.

"From the way the carriages scatter, however, he is evidently clearing the way for something, and up the street, a block or so away, one sees the fire-engines coming tearing along, the bicycle man keeping well ahead with his melancholy long sustained note of warning, plainly distinguishable long after he has passed.

"No one who visited the World's Fair in Chicago will forget the sad-eyed Oriental who sat outside the gates of the various side shows on the Midway and blew all day long on a reed pipe monotonous changes on about five different notes.

"Its very monotony impressed it indelibly on the mind, and to hear it instantly recalls snake charmers and the Kutchee Kutchee dance ; but the same notes here are used by the itinerant glazier, who, with a high wooden frame strapped to his back containing panes of glass of various sizes, is endeavoring to attract the attention of the woman in the third story of the house across the street, who has a broken window.

"It is somewhat startling in the middle of an avenue crowded with carriages suddenly to hear a steam whistle, and one often has to hunt for nearly a minute to see whence the sound comes, if the carriages are densely packed, and then be guided by a thin line of ascending smoke, and to the astonished gaze is disclosed a perfect but diminutive model of a locomotive, about five feet long, mounted on a push-cart, the locomotive being duly equipped with a real steam whistle, the blowing of which at intervals has attracted attention.

"It is the chestnut vender who thus advertises his wares, and who opens the firebox to give you roasted chestnuts, or the boiler of the locomotive if you prefer them boiled.

"Should you hear the music of a triangle on the streets of Buenos Ayres, and see a man carrying a red cylinder on his back, looking like a water cooler or the chemical fire extinguishers used in the United States, and followed by a crowd of small boys, don't assume that this is the Argentine fireman on his way to a fire, but watch him for a minute, and you will see one of the small boys pluck his sleeve, at which he will stop, unsling the red cylinder from his back, and set it on the ground, being instantly encircled by the crowd.

"The top of the cylinder is divided off into spaces which are numbered from one to ten, and in the centre is a pointer that can be rapidly revolved on a fixed centre like a roulette wheel.

"The boy who has stopped the vender pays his penny with the air of a Cræsus, and, with a breathless audience gives the pointer a twist, and when it stops the vender opens the cylinder and hands to the small boy as many packages of sweets as the number calls for.

"There are no blanks, as the sporting spirit of the small boy is not sufficiently developed to play for all or nothing, but there is no doubt that it tends to cultivate that national vice in Argentina, gambling, which is indulged in by all classes, rich and poor alike, from horseracing to the national lottery, tickets being sold on the streets for the weekly drawing of from \$80,000 to \$1,000,000 at prices within reach of even the poorest classes."

"Sometimes you will hear what seems to be the notes of a bird. If, however, you investigate, you will find that it is not a bird at all, but the scissors grinder, who by moving and bending at different angles a flat piece of steel about three feet long against his rapidly revolving emery wheel, was producing these birdlike notes, well understood by every Buenos Ayres housewife and only bewildering to the stranger within the gates."

SLANG TERMS FOR MONEY. The following article is an editorial in the "Boston Herald" (Evening Edition) for February 18, 1905:—

"At a dinner given at a New York hotel last week and attended by fifteen prominent police captains of the metropolis a guest counted ten different words used by these captains in place of 'money.' The words were these: tin, cash, gelt, rocks, candy, dough, sugar, mazuma, glad wealth, welcome green. Gelter, not gelt, was used by the rogues of New York in the fifties; not one of the other words appears in the curious slang dictionary compiled by George W. Matsall, special justice, chief of police, etc., and published in New York in 1859. Welcome green is a variant of long green. What, pray, is the origin of mazuma? Is it not an importation of our German brethren? The word 'mesumme' is in German slang, and 'linke mesumme' means counterfeit money. Singular to relate, the police captains did not use the word 'graft.' Perhaps they have grown sensitive of late. The reader will notice the absence of simoleons, bones, cold bones, and plunks, terms applied correctly to a certain number of dollars, as in the sentence: 'It cost me two cold bones;' yet simoleons is a word used at times to denote a certain fixed sum.

"Think for a moment of the slang synonyms of money. Here are a few of them: The actual, ballast, beans, blunt (for specie), brads, brass, bustle, charms, checks, coal, colliander seeds, coppers, corn (in Egypt), chink, crap, chinkers, chips, corks, dibs, darby, dots, ducats, dimmock, dinarey, dirt, dooteroomus, dumps, dust, dyestuffs, dollars, gingerbread, gilt, gent (for silver), haddock, hard stuff (or hard) horse, nails, huckster, John, John Davis loafer, lour (said to be the oldest cant term for money), kelter, lurrries, mopusses, moss, muck, needful, oil of palms, peck, plums, nobbings (collected in a hat by street performers), ocre, oof, pewter, pieces, posh, queen's

pictures, quids, rags, insect powder, ready, ready gilt, ready John, redge, rhino, rivets, rowdy, scales, salt, sawdust, scads, screen, scuds, shigs, soap, shot, shekels, sinews of war, shiners, shinplasters, skin, Spanish, spondulics, spoon, steven, stamps, stiff, stuff, stumpy, sugar, teaspoons, tin, tow, wad, wedge, wherewithal, yellow boys. No doubt contributions from a dozen students of slang would double the list. Thomas Dekker's 'Bellman of London' and 'Lanthorne and Candle Light,' which with 'The Gull's Horn Book' have lately been reprinted in a little volume, are a mine of information concerning the slang of the latter part of the sixteenth century and the early years of the seventeenth. Thus to cutpurses of London the purse was the bung and the money was known as shells.

"We have omitted such specific London terms as shiners, goblin, finns, foont, deener, pony, quid; see Mr. Chevalier's 'Our Little Nipper.'

I'm just about the proudest man that walks,
I've got a little nipper, when 'e talks
I'll lay you forty shiners to a quid
You'll take 'im for the father, me the kid.

"An entertaining little volume could be written on the derivation of these slang terms, with illustrative quotations from the flash poets. The English have 'peck;' the Germans have 'pich, picht, and peck.' The Viennese 'gyps' is supposed to be from the Latin 'gypsum,' as the German 'hora' and 'kall' from the Hebrew 'heren' and 'kal.' The London 'oof' or 'ooftish' is derived from 'auf tische' (on the table), for the sports of Hounsditch would not play cards unless the money were on the table. French slang is rich and picturesque in this subdivision.

"And it is to be observed that these synonyms were invented or adapted by those sadly in need of money, not by those who have money to burn, another proof of the statement that poverty sharpens the wits and fires the imagination."

INDIANS DECORATE SOLDIERS' GRAVES. The newspapers of May 31, 1905, had the following item from the Crow Indian Agency, Montana:—

"The Crow and Cheyenne Indians celebrated Decoration Day by placing wild flowers on the graves of the soldiers killed in the Custer massacre. Every grave had a few flowers placed on it.

"General Custer's grave came in for the largest share of flowers, the mound being entirely covered with offerings from the Indians. In addition to the graves of Custer's men, the graves of the soldiers killed at Old Fort Smith, whose bodies were brought here some years ago and interred within the Custer inclosure, were also decorated.

"The Crows were not engaged in the massacre of Custer's forces, but the Cheyennes took part in that battle, and many of the latter visited the battlefield yesterday."

INDIAN NAMES IN MAINE. The following newspaper verses are perhaps worth record here :—

Ever since th' war begun
 'Tween th' Russ an' little Jap,
 We hev been a-pokin' fun
 At that portion of th' map.
 Made an awful howdy-do,
 An' we kind o' sort o' sneer
 At them names so big an' new,
 But we 've got some wuss ones here.

There 's
 Sagadahoc,
 Amabessacook,
 Cauquomgomac,
 Moosetocmagauth,
 Mattawamkeag,
 Magaguadavick,
 Passamaquoddy,
 Witteguergaucum,
 Sisbadobosis,
 Passadumkeag,
 Chemquashhabamticook,
 Unsuntabum,
 Pemadumcook,
 Wyptopitolock,
 Pattagumpus,
 Mattagamonsis.

Don't them twisters jar yer brain?
 Well, you 'll find 'em all in Maine.
 Yes, I think we 'd better quit
 Pokin' fun at Jap an' Russ
 'Fore th' other nations git
 Out their hammers knockin' us.
 Let me hand you out a hunch,
 'Fore their awful names we damn :
 We have got a corkin' bunch
 In th' land o' Uncle Sam!

Think of
 Sagadahoc,
 Amabessacook,
 Cauquomgomac,
 Moosetocmagauth,
 Mattawamkeag,
 Magaguadavick,
 Passamaquoddy,
 Witteguergaucum,
 Sisbadobosis,
 Passadumkeag,
 Chemquashhabamticook,
 Unsuntabum,

Pemadumcook,
Wyptopitlock,
Pattagumpus,
Mattagamonsis.

Gives th' alphabet a pain?
I should smile! An' all from Maine!

E. A. Brinistool, in St. Louis Star.

SENECA WHITE DOG FEAST. The following clipping from "The Washington (D. C.) Post" was sent the editor by Rev. J. S. Lemon. It treats of the "New Year's Feast," or "White Dog Feast" of the Seneca Indians.

"**LAWTON'S STATION, N. Y., March 1, 1905.** The Seneca Indians of Western New York have ended their New Year's feast. For ten days they have celebrated the midwinter festival in their long house on the reservation, a mile from Lawton's Station.

"The time-honored customs of the Indian New Year are over. The grotesque dances of wooden faces and husk-clad harvest spirits, the thrilling war dance, the fantastic feather dance, have ended for a year. Each has left its lasting impression in the minds of the people of this fading race. Of all the ceremonies, the one which will linger ever vivid in the memories of the Senecas was the 'Wae-yet-gou-to,' prayer song to 'He who made us,' by Chief Ga-ni-yas of the Wolf clan, the venerable leader of the pagan Indians of New York.

"Nothing was so impressive, so dramatic, so touching, as this prayer song to the Great Spirit. Originally it was chanted during the burning of the white dog, but for a score of years the sacred white dog has been extinct among the Senecas, and never since has the prayer song been heard in the long houses where ceremonies are celebrated.

"The old chiefs have viewed with increasing sorrow the decay of the religion and race, and, believing it due to the neglect of old covenants with the Great Spirit, importuned old Chief Crow to recite again the prayer that once gave the nation strength to conquer the evil things and thoughts that the white invader brought.

"When the aged priest stood at the altar before the yawning fireplace, the people bowed their heads, tears coursed down the furrowed coppery cheeks of the older men, younger men breathed hard with suppressed emotion, and the women hid their faces in their shawls. With bared heads the company of the faithful sat around the square before the altar.

"The striped dog pole leaned against the fireplace, but there was no dog. The white man's civilization had swept all away, and the Great Spirit would not send more. The preacher must therefore pray more earnestly, for now there was no spirit of the faithful dog to carry the message with it.

"The tobacco smoke alone remained to do this. A basket of exquisite workmanship filled with the sacred herb stood on the hearthstone at the preacher's feet.

"No priestly robes adorned the old chief. He had no beaded shirt of buckskin, gay with brilliant spangles, no painted pouch of elkskin, no red sandstone pipe, no embroidered moccasins, nor did even an eagle feather dangle from his flowing locks. He wore a black square-cut suit and polished kid shoes, yet beneath this varnish of civilization beat a heart as strongly Indian in feeling as that of any medicine-man of the Sioux or Apaches.

"The wood in the fireplace snapped and cracked, and the preacher faced the leaping yellow flames. His back was turned toward the assembly, as he intoned the sacred words.

"'Hoh! Hoh! Hoh!' he cried, and then the people knew that the Great Spirit was listening. This was what he said:—

"'Da ne agwa oneh nehwah oneh!
Da sah-tone-dot ga oyah geb chijah!
Eees neh Hawenin!
Goah ya-dats-no-deh
I'naho agwuh siya heowah gaiyan dot.
O-gai yaugweonji ogaukwa oweh!'

In English it may be rendered thus:—

"'Now at this time we are beginning!
Oh, listen, thou Great Father!
You are the Great Spirit!
We stand around the pole
At this appointed season.
Oh, now I send word to Heaven!
Oh, listen, you who live above,
Look down and see how few of us are left!
Many more called upon you long ago!
How few are left!
Do not forget us because the old men have gone now!'

"The listening Indians were spellbound as the intoned words poured from the lips of the preacher. Each felt a new joy kindling. Louder then the preacher called, and then his voice broke and sank to a whisper.

"'My voice is old, my people,' he said, 'but the Great Spirit will help me, for I talk to Him.'

"Then with one supreme effort he struggled on, his body swaying with intense earnestness, and his voice rang true and distinct again.

"'We have your words to us about thanking,
So we have come at this appointed season
To please you who live above the world.
I put tobacco in the flames to lift my words to you.
Oh, you great maker of all!
Now listen to your children!
Oh, do not forget your children,
You who live above!
We want the same blessings you have always given!'

"For two hours the pagan preacher chanted, calling upon the Great Spirit.

"To most white men a pagan Indian means a superstitious savage. But that is not true of the pagans here. They are honest, sober, and thoughtful men who love the God of Nature and worship Him devoutly. One has only to listen to the prayer song and watch the faces of the listeners to discover this.

"Pagans live and dress like white men, and as they assemble in the long house, all are in ordinary attire, yet beneath all there is the Indian heart, and no influence of civilization can change its beating from the old way.

"The preacher lowered his voice.

"Oh, Great Spirit, listen while you are smoking.
We are all young people now,
We only talk like children.
These four things we thank you for :
Wainondondyeh, Stawahgowa, Ganawangowa, Dyoheyko !
This is all we can do now. We are but children.'

"Grasping the tobacco basket he flung it into the fire. No one must ever touch that which held the tobacco that lifted up the words to 'He-who-lives-above.' No basket collector can ever boast of having the dog sacrificial basket in his collection. No bribe will purchase that which is the Great Spirit's.

"When the last splint of the incense basket had been consumed the wae-yet-gou-to ceremony was at an end.

"The preacher put on his overcoat and hat, and took his seat with his people. The chief singers took their places in the main hall, and chanted songs centuries old, in honor of the Great Spirit.

"When Chief Kettle was asked how he could be a pagan in the midst of the Empire State civilization, living like a white man and using every convenience of civilization, he answered :—

"I may live and dress like a white man, but it was never paint or feathers, wampum or moccasins, that made our religion. Our religion is dressed only by the heart."

NEGRO GENIUS. As a dispatch from Washington, D. C., the "Evening Transcript" (Boston, Mass.) of February 18, 1905, published the following concerning the investigations of Mr. Daniel Murray :—

"Daniel Murray, for many years an assistant in the Library of Congress, is preparing a historical review of the contributions of the colored race to the literature of the world, with a complete bibliography relating to that subject. Public attention was sharply called to this question of the intellectual capacity of the Negro six years ago by Booker T. Washington and other colored men of prominence, when the United States government was preparing an exhibit for the Exposition at Paris, 1900. Mr. Washington urged that advantage be taken of the opportunity to show what the colored race had contributed to the world's literature. The authorities consenting, Mr. Putnam, librarian of Congress, detailed Mr. Murray to make a list of all books and pamphlets written and published by authors identified with the colored race. As only four months intervened from the detail to the opening, the

list was far from complete and very deficient in full historical information which has now been supplied.

"Mr. Murray's work was practically begun about twenty-five years ago, when he commenced to gather material for such a work after reading Grégoire's 'Inquiry concerning the Intellectual and Moral Faculties and Literature of Negroes and Mulattoes, Quadroons, etc.,' 1810. Grégoire formed in 1790, in Paris, a society called 'Friends of the Blacks,' designed to secure their emancipation in the French colonies. Thomas Paine, Benjamin Franklin and Thomas Jefferson were members. 'One of the aims of this society,' said Mr. Murray, 'was to gather evidence of capacity on the part of Negroes and mulattoes, the same being designed to reinforce the argument the society intended to present to the French convention, to induce it to grant full equality to the mulattoes, etc., in the colonies. Benjamin Banneker, a mulatto, born in Maryland, to whom credit is due for saving to the American people L'Enfant's original plan of the city of Washington when L'Enfant broke with the commissioners and took away his plans, which he later sold to Governor Woodward for laying out the city of Detroit, was an intimate friend of Jefferson's and was often held up as evidence that no mulatto should be a slave. Banneker exhibited mathematical knowledge, and compiled in 1792 an almanac which Jefferson sent to the Anti-Slavery Society in Paris to support his view that the mulatto was the equal of the white man. Jefferson had high regard for Banneker and formally invited him to be his guest at Monticello, and in other ways treated him as an equal.

"'In the same spirit animating Grégoire, and for the same purpose, to show to the world that the colored race, under which head I include all not white or who have a strain of African blood, is entitled to greater credit than is now accorded it by the American people, I have prosecuted my researches. I claim for the colored race whatever credit of an intellectual character a Negro, mulatto, quadroon, or octoroon has won in the world of letters, and believe a fair examination of the evidence will remove no little prejudice against African blood. It has generally been accepted by scholars that "Phillis Wheatley's Poems," 1773, was the first book by a Negro to display unusual intelligence and win recognition from the Caucasian. But this is not so. Beginning with Alexander the Great and his black general, Clitus, I have patiently gathered the facts from authentic sources of every highly creditable act by a Negro, mulatto, quadroon, or octoroon in the forum of letters or the polite arts.

"'While primarily only those who have displayed evidence of literary capacity of a creditable character are the subjects of consideration, I have not strictly confined myself to this line. If I found a colored man who, like General Dodd, was in command of the French forces in China during the Boxer troubles, or like Toussaint, Rigaud, Henry Diaz, or General Dumas, father of Alexandre Dumas, all men of military genius, I have not neglected any means to complete a biographical sketch of him. Again, I have noticed in every case a man like Henry Dietz of Albany, who won a prize in a competition of plans for a bridge, who in 1857 published in "Leslie's Weekly" plans and drawings for the first elevated railroad, now such a

feature of the large cities of the country; though not an author, he is included. Then, again, short sketches are given of Sebastian Gomez, the "mulatto Murillo," and Juan Perez, painter, who rivalled Velasquez, and of Edmonia Lewis, the sculptress, whose "Cleopatra" was one of the features of the Centennial Exposition, Philadelphia, 1876; at the same fair a colored artist, Bannister, won a prize for his painting. Along with Henry O. Tanner, of world-wide fame, these are noticed. The second president of Mexico was a colored man.

"Mexico had a later president identified with the colored race, General Alvarez. He was in command of the Mexican army that captured and executed the Emperor Maximilian in 1867. Bolivia, Venezuela, and Colombia of the South American republics have all had as rulers men of African extraction. Sketches of them are given. In the matter of books and pamphlets I have listed fully three thousand, and that in a field where scholars are wont to regard the African as a negligible quantity. That the 'Goddess of Liberty' crowning the dome of the Capitol was completed by a mulatto slave, and the circumstances that led up to it, is worth recording, all must admit. Queen Victoria conferred the honor and title of knighthood on three colored men — Sir Edward Jordan, Sir Samuel Lewis, and Sir Conrad Reeves. In France several have had a similar honor, notably the Chevalier Sainte-Georges, knighted by Louis XVI. Sainte-Georges was one of the most remarkable men mentioned in history. Thackeray speaks of him in glowing terms. The first vice-president, 1904, French Chamber of Deputies, Gaston Gerville-Reache, is a quadroon from Guadeloupe.

"The pages of history have been scanned with unremitting care, beginning with Ishmael, the first mulatto mentioned in history, being the son of Abraham by Hagar, the Ethiopian woman. Then through Solomon and the Ethiopian Queen of Sheba, who bore him a son, Menelik, the direct ancestor of the present ruler of Abyssinia. Then, like that feature in "Plutarch's Lives," comparisons are made. Taking some notable character of the Caucasian type, I have matched him with some man of the other type. In that way the whole range of the world's biography has been brought under contribution.

"To the great mass of readers it will be news to learn that Robert Browning was an octoroon. It is an interesting story, and the details I have gathered with great care. The same may be said in the case of Alexander Hamilton, the American statesman, and Henry Timrod, the Southern poet. Alexander Poushkin, Russia's greatest poet, was a quadroon. His grandfather, Hannivaloff, a negro protégé of Peter the Great, rose to be a general under Catherine. Poushkin's daughter Natalie, wife of the Prince of Nassau, was ennobled under the title of Countess of Merenberg, and given a coat of arms in the German peerage by the grandfather of William II. of Germany, and her daughter, Countess Torby, is the wife of the Grand Duke Michael of Russia and intimate friend of Queen Alexandra of England. So was Lord Nelson's wife, Frances Nisbett, who succeeded to his title when he died, and a pension of \$10,000 a year for

life. Andrew Graham is credited with saying Marcus Tullius Tiro, father of stenography, was a colored man.'"

RANORDINE, RINORDINE, RINOR. — I should be very glad if any one would tell me, or put me in the way of finding out, what legend or tradition or folk-tale underlies the following song, especially the third, fifth, and sixth stanzas. I quote it here from a pocket song-book of the earlier part of the last century; it has also been printed recently, in a somewhat different form, in Trifet's (Boston) "*Monthly Budget of Music*." The song is current in Missouri and has been for a long time.

One evening as I rambled Two miles below Pomroy,
I met a farmer's daughter, All on the mountains high;
I said, my pretty fair maiden, Your beauty shines most clear,
And upon these lonely mountains, I'm glad to meet you here.

She said, young man, be civil, My company forsake,
For to my great opinion, I fear you are a rake;
And if my parents should know, My life they would destroy,
For keeping of your company, All on the mountains high.

I said, my dear, I am no rake, But brought up in Venus' train,
And looking out for concealments, All in the judge's name;
Your beauty has ensnared me, I cannot pass you by,
And with my gun I'll guard you, All on the mountains high.

This pretty little thing, She fell into amaze;
With her eyes as bright as amber, Upon me she did gaze;
Her cherry cheeks and ruby lips, They lost their former dye,
And then she fell into my arms; All on the mountains high.

I had but kissed her once or twice, Till she came to again;
She modestly then asked me, Pray, sir, what is your name?
If you go to yonder forest, My castle you will find,
Wrote in ancient history; My name is Rinordine.

I said, my pretty fair maiden, Don't let your parents know,
For if ye do, they'll prove my ruin, And fatal overthrow;
But when you come to look for me, Perhaps you'll not me find,
But I'll be in my castle; And call for Rinordine.

Come all ye pretty fair maidens, A warning take by me,
And be sure you quit night walking And shun bad company;
For if you don't, you'll surely rue Until the day you die,
And beware of meeting Rinor, All on the mountains high.

H. M. Belden.

COLUMBIA, MO.

THE TWIST-MOUTH FAMILY. There was once a father and a mother and several children, and all but one of them had their mouths twisted out of shape. The one whose mouth was not twisted was a son named John.

When John got to be a young man he was sent to college, and on the day he came home for his first vacation the family sat up late in the evening to hear him tell of all he had learned. But finally they prepared to go to bed, and the mother said, "Father, will you blow out the light?"

"Yes, I will," was his reply.

"Well, I wish you would," said she.

"Well, I will," he said.

So he blew, but his mouth was twisted, and he blew this way (the narrator shows how he did it — blowing upward), and he could n't blow out the light.

Then he said, "Mother, will you blow out the light?"

"Yes, I will," was her reply.

"Well, I wish you would," said he.

"Well, I will," she said.

So she blew, but her mouth was twisted, and she blew this way (blowing downward) and she could n't blow out the light.

Then she spoke to her daughter and said, "Mary, will you blow out the light?"

"Yes, I will," was Mary's reply.

"Well, I wish you would," said her mother.

"Well, I will," Mary said.

So Mary blew, but her mouth was twisted, and she blew this way (blowing out of the right corner of the mouth), and she could n't blow out the light.

Then Mary spoke to one of her brothers and said, "Dick, will you blow out the light?"

"Yes, I will," was Dick's reply.

"Well, I wish you would," said Mary.

"Well, I will," Dick said.

So Dick blew, but his mouth was twisted, and he blew this way (blowing out of the left corner of the mouth), and he could n't blow out the light.

Then Dick said, "John, will you blow out the light?"

"Yes, I will," was John's reply.

"Well, I wish you would," said Dick.

"Well, I will," John said.

So John blew, and his mouth was straight, and he blew this way (blowing straight), and he blew out the light.

The light was out and they were all glad that John had succeeded, and the father said, "What a blessed thing it is to have larnin'!"

(The story hails from Plymouth, Mass.)

Clifton Johnson.

HADLEY, MASS.

CORRECTION. — In a letter to the Editor, Mrs. Zelia Nuttall states that her article on "The Periodical Adjustments of the Ancient Mexican Calendar," noticed in this Journal (vol. xvii, p. 288), "instead of a critique of Professor Seler's paper, contains a *correction* of his dogmatic assertion that

'there can be *no doubt* that the idea of the thirteen day intercalation was *an invention of the learned Jesuit, Siguenza y Góngora.*' Serna is quoted, not to *support* any view of the author's, but to *prove* that this authority asserted that the intercalation was used when its supposed 'inventor,' Siguenza y Góngora was but eleven years of age."

LOCAL MEETINGS AND OTHER NOTICES.

BERKELEY FOLK-LORE CLUB.—Meetings of the Berkeley Folk-Lore Club for 1905-06 have been provisionally arranged as follows :—

On November 28 Professor F. B. Dresslar will speak on *Some Studies in Superstition.*

In January Professor G. R. Noyes will speak on a subject connected with Slavic folk literature.

In March Dr. Goddard will speak on American Indian folk-lore.

These meetings will be held informally at 8 o'clock at the Faculty Club of the University of California. Individual notice of each meeting will be given.

BIBLIOGRAPHICAL NOTES.

BOOKS.

METHODS AND AIMS OF ARCHÆOLOGY. By W. M. FLINDERS PETRIE, D. C. L., LL. D., etc. With 66 Illustrations. London: Macmillan & Co., 1904. Pp. xvii, 208.

This is an excellent book for any scientific investigator to glance over. The fourteen chapters discuss briefly the following topics: The excavator, discrimination, the laborers, arrangement of work, recording in the field, copying, photographing, preservation of objects, packing, publication, systematic archæology, archæological evidence, ethics of archæology, the fascination of history. Chapter XII, on "Archæological Evidence," is of particular interest. The "pan-grave" and black incised ware of the Twelfth Dynasty are due to the rude barbaric invaders from Europe,—another proof of the influence of that continent in prehistoric ages.

AUS DER WELT DER WÜRTER. Vorträge über Gegenstände deutscher Wortforschung von KARL MÜLLER-FRAUREUTH. Halle a. S. Verlag von Max Niemeyer, 1904. Pp. 231.

There is something of value to the folk-lorist in the ten sections of this work, which treat of: How the German speaks, change in the meanings of words, revivifying old words, strengthening linguistic expression, German words in foreign languages, popular names of *materia medica*, German folkdom as mirrored in the Alsatian dialect, folk puns and word-plays, ornate epithets, the child and language. In the first chapter is an interesting discussion of German words for "speak," "say," and their numerous synonyms,—from the fields of childhood, literature, slang, etc.

DIE ANMUT DES FRAUENLEIBES. VON DR. FRIEDRICH S. KRAUSS. Mit nahezu 300 abbildungen nach Original-photographien. Leipzig, A. Schumann's Verlag, 1904. Pp. 304.

This is a worthy companion volume to the author's "Streifzüge im Reiche der Frauenschönheit" previously noticed in this Journal. The fourteen sections or chapters of the book treat the following topics: The skin of beautiful women as the seat of charm and loveliness. The eyes, the look, the eyelashes, the eyebrows. The hair of the head. The head and the forehead. The cheeks and the chin. The ears and the nose. The mouth, the lips and the teeth. The greeting and the kiss of women. The neck and the nape. The arm and the hand. The breast and the bosom. The foot and the calf. Headdress and ornament. Women's means of beautifying themselves.

The text is pleasing and instructive, the illustrations are artistical, and together they make a book profitable to the man of science and the layman as well.

ἌΝΘΡΩΠΟΦΥΤΕΙΑ. Jahrbuch für Folkloristische Erhebungen und Forschungen zur Entwicklungsgeschichte der Geschlechtlichen Moral. Herausgegeben von Dr. F. A. KRAUSS, unter redaktioneller Mitwirkung von Professor Thomas Achelis, u. a. Leipzig, 1903. Pp.

In this volume Dr. Krauss, who, in the numerous issues of ΚΡΥΠΤΑΪΔΙΑ, has contributed much to our knowledge of folk-thought and folk-action in sexual life among the southern Slavs, publishes a great variety of data (proverbial sayings, legends, stories, imaginative tales, and popular descriptions of and comments upon the topics concerned) relating to all aspects of the very active sexual life of the same people. Nowhere else can the psychologist and the folklorist find a mass of material ready for study, whose genuineness is guaranteed by a man of science, linguistically and anthropologically equipped for the task of making it accessible. The author has no pornographic motive, but desires to contribute to the elucidation of the folk-side of the great human problem of sexual morality and the evolution of ideas and customs relating thereto. Besides the main section, the book contains some notes on "Erotic Tattooing" (illustrated), pages 507-513; and on "Prostitution of To-Day," pages 514-517, — here the vogue of prostitution of Magyar women in the Balkan peninsula, etc., is pointed out. Some book reviews close the volume.

In the editing of this Annual Dr. Krauss is to have the coöperation of Professor Achelis (Bremen), Dr. Bloch (Berlin), Dr. Boas (New York), Dr. Hermann (Budapest), Dr. Obst (Leipzig), Dr. Pitré (Palermo), Dr. Robinson (Vienna). The general introduction (pages 7-21) is by Dr. Krauss.

ED. HAHN. DAS ALTER DER WIRTSCHAFTLICHEN KULTUR DER MENSCHHEIT. Ein Rückblick und ein Ausblick. Heidelberg, Carl Winter's Universitätsbuchhandlung, 1905. Pp. xvi, 256.

This summary of the author's theories and ideas about the origin and

development of the economic culture of mankind is dedicated to Ferdinand von Richthofen. The author is already well known by his books on "Domestic Animals" and "Cultivated Plants," and his discussion of "Demeter und Baubo." The topics treated in the present volume are: The age of human culture. The first beginnings of mankind and the principle of evolution. Origin of hoe-cultivation. Hoe-cultivation, the work of women; agriculture the work of men. Forms, stages, and transitions of hoe-cultivation. Horticulture. Conclusions for the age and origin of our culture. The age of hoe-cultivation. Culture-achievements of the stone age. The hoe-cultivation culture of Peru (Peru as the ideal of the social state). Shepherds. Origin of agriculture and its individual elements (the invention of the wagon, cattle in agriculture). Babylon. Egypt. China. India. Conclusions. Among the points emphasized by the author are these: Primitive man was not merely a hunter or solely a vegetarian, — neither his relations nor his mentality are so simple as has been thought. Hoe-cultivation is due to woman, agriculture to man, but to-day the man guides the plow and sows the seed while the woman tends to household duties. The oldest sub-form of agriculture is agriculture with artificial irrigation. Modern agriculture embodying the use of the plow and of the cow as draught and milch animal, the cultivation of grain in particular, etc., is an economic form *per se*, different from the "hoe-cultivation" of primitive people, and has been inherited by the civilized races from the ancient Babylonians. The wagon (and wheel), first "invented" for religious purposes, preceded the plow. The domestication of cattle arose also from religious grounds.

It is evident that Hahn, who attributes so much to the "ancient Babylonians," is under the influence of the *mirage oriental* and does not take just account of the constantly accumulating mass of evidence that the beginnings and often the complete development of certain institutions and arts of the primitive Europeans and their successors occurred on the soil of that continent and not in Mesopotamia, which itself shows many secondary phenomena. Asia Minor can no longer be regarded as the mother of prehistoric Europe. The theory of a "religious" origin of the wagon and of the domestication of animals is not by any means proved. The author, while ingenious in some of his suggestions and explanations, has not kept up with, or will not see, the trend of the latest archaeological studies, which, to vary the old saw, are bringing us *semper aliquid novi ex Europa*. A rather needless polemic against socialism is included and terminates the volume.

École Pratique des Hautes Études. Section des Sciences Religieuses.

L'ORIGINE DES POUVOIRS MAGIQUES DANS LES SOCIÉTÉS AUSTRALIENNES
PAR M. MAUSS, Maître de conférences, pour l'histoire des religions des
peuples non civilisés, avec un rapport sommaire sur les conférences de
l'exercice 1903-1904 et le programme des conférences pour l'exercice
1904-1905. Paris: Imprimerie Nationale, MDCCCIV. Pp. 86.

The "analytical and critical ethnographic study" of Professor Mauss on

the origin of the powers of the Australian shamans occupies pages 1-55, and the author claims to have familiarized himself with practically all the printed literature of the subject with the exception of a few of the more inaccessible older accounts, and some numbers of the journal "Science of Man," and furnishes abundant references. After discussing the "magic power" itself, the author considers the questions of birth, revelation, initiation by other shamans, relations between initiation by revelation and initiation by magic traditions, preservation and disappearance of magic powers, etc. In Australia the idea of "magic power" does not present itself in the complex and complete form met with in Melanesia and Polynesia, — no general and detailed correspondence to the *mana* occurs. While with some Australian tribes the rain-makers are hereditary, recruiting by birth does not bulk largely in the making of medicine-men in general, "revelation" being the prevailing method of acquiring the art: revelation by the dead (spirits of parents transmit the magic power to children), revelation by spirits or mythic personages, more complex forms. "Magic revelation" is produced normally in isolated individuals and not in groups (the Combiningree are an exception), and is therefore "a social phenomenon produced only individually." Cases of involuntary dreams and initiation are rare. Initiation by other magicians may be regarded as "traditional revelation." Initiation by revelation and initiation by magic traditions are very closely allied. The observances of which the shaman is the slave show that even if he is thought to be beyond the common, he has in reality the same connection as his spectators. He feels himself different and does not lead the same life, as much from the necessity of imposing upon others as because he imposes upon himself, — particularly because he fears to lose the extraordinarily fugitive qualities acquired. He becomes, he remains, he is obliged to continue "another." He has in part a "new soul." He is a being whom society makes expand, and he himself must develop his personality until sometimes it is almost confounded with that of the "superior beings."

The lectures in the Religious Science Section of the École des Hautes Études for 1903-1904 included the following relating to America: —

1. *Léon de Rosny*: Origin of the religions of Ancient Mexico. Theories as to pre-Columbian relations of America with the Old World. Interpretation of the sacred literature of Yucatan. Archaic writings of China and pre-Columbian America.

2. *G. Raynaud*: Astronomic myths of Peru and their relations with those of Central America. Ollantaï. Critical-historical introduction to the study of Peruvian religions.

For 1905-1906 the following are announced: —

1. *M. Mauss*: Exegesis and critique of ethnographic data concerning the relations of the family and religion in North America.

2. *Léon de Rosny*: Evolution of religious ideas among the peoples of Eastern Asia and the American Indians. Exegetic study and interpretation of ancient texts of Eastern Asia and pre-Columbian American inscriptions.

3. *M. Raynaud*: Myths and cults of ancient Peru and their relations with those of Central America. Myths and cults of the Muyscas. Study of Ollantai.

THE FOLK-LORE READERS. By EULALIE OSGOOD GROVER, Member of American Folk-Lore Society, Author of *Sunbonnet Babies' Primer*. Illustrated by Margaret Ely Webb. A PRIMER. Chicago-Boston: Atkinson, Neutzer & Grover, 1904. Pp. 111. DITTO. BOOK ONE. 1905. Pp. 111.

If the verdict of one mother and little girl who have used these books is to be taken, they are really good for the purposes intended. They contain in good-sized type, with appropriate and not over-done illustrations, the children's old favorites, — "Mother Goose" rhymes, nursery tales, and a number from *Æsop*, "the German," etc., beside some to which well-known names belong. It is pleasing to find that, on page 5 of the "Primer," the famous song, "Mary had a Little Lamb," is rightly ascribed to Mrs. Sarah J. Hale, mother of the late Horatio Hale, ethnologist, and once President of the American Folk-Lore Society.

PAUL LABBÉ. UN BAGNE RUSSE. L'ÎLE DE SÁKHALINE. Ouvrage illustré de 51 gravures. Paris: Hachette, 1903. Pp. 276.

Besides an interesting account of Saghalin and its "inns," as the prisons are euphemistically termed, this book contains ethnological and folk-lore data concerning the Orok and Tungus (pp. 125-135); Giliaks (137-183), — houses and family life, manners and customs, marriage, religious ideas, legends and songs; Ainu (185-226), — beliefs and superstitions, houses, manners and customs, marriage, motherhood, occupations, funeral ceremonies). Pages 227-258 are taken up with an account of the bear-feast of the Ainu, and pages 259-269 by a description of the Giliak bear-hunt, and certain festivals and other customs connected with fishing and the chase. The effect of Russian colonization and the competition of the prisoners with the natives is referred to naïvely in the remark of one of these last, "I had to eat my dogs last winter, to prevent them starving to death (p. 126). The Giliaks and Ainu have not taken kindly to the efforts made to Christianize them by the Russian priests; the Tungus and Orok are less refractory, and are now, for the most part, "orthodox and baptized, but not converted." One old Tungus is related to have carried an *ikon* to his hut, fearing at first it might quarrel with the rest of his gods, but found things quiet and peaceable. Asked by the author where he thought the god of the Russians and prisoners abided, this old savage, with a grin, answered, "there in the brandy-bottle!" — he drank hugely himself (p. 134). The test of wealth among the Giliaks is the number of dogs owned. The death of "a good, clever, industrious, fertile, and quiet woman," among these people, is mourned "almost as much as if she had been a man." The author's Giliak guide attended school at Vladivostock. The Giliak commercial-logic appears in the demand of a native for three roubles for two dogs, — one for each, another for the future puppies (p. 163). Giliak

women are powerful in their influence over their husband's minds. A certain Giliak described his "god" as being "a little bit god and a little bit devil" (p. 177). The Giliaks improvise songs while walking through the forest,—the song of a young woman is given on page 180. The Ainu account for their lack of a written language and consequent ignorance by saying that when the Japanese god visited the Ainu god one day he stole the grammar and written language while the latter was asleep (p. 191). A similar legend is found among the Giliaks and other Siberian peoples. When the author told him the French proverb, "When one is dead, it is for a long time," Otake, an Ainu, said, "Your proverb is false, the dead are dead forever" (p. 198). Among the Ainu children are "adored and spoiled." In the speeches at the bear-feast, a few improvisations occur, the greater part of what is said by the old men is repeated according to tradition. The Giliaks venerate the bear less than the Ainu.

According to M. Labbé, the natives are being gradually corrupted and ruined by contact with the prisoners and their jailers. A complete remodelling of the prison system is necessary.

DIE TOTEN IM RECHT NACH DER LEHRE UND DEN NORMEN DES ORTHODOXEN MORGENLÄNDISCHEN KIRCHERECHTS UND DER GESETZGEBUNG GRIECHENLANDS. Von. Dr. jur. DEM. A. PETRAAKAKOS. Leipzig : Böhme, 1905. Pp. xix, 248.

This volume, which is provided with a bibliography (pp. x-xiv) and a good index, treats the following topics in its four parts : I. The dead in law in heathendom and Jewry (burial ; prohibition, limiting, etc., of burial ; graves and cemeteries ; reverence for and protection of the memory of the dead). II. The dead in law in Christendom. III. The dead in law in Greece. IV. Private law in relation to the body and its parts (a review of literature and considerations). One finds here much concerning the right to be buried and how, legal aspects of various modes of disposing of the human body, procedures in peace and war, taboo'd individuals, etc. (suicides, murderers, etc.), church and other burials, place and treatment of graves and cemeteries, ornamentation of dead persons, coffins, and burial-places, funeral-flowers and cemetery-trees, child-burial, prayers for the dead, mourning and lamentation, preservation of bodies (mummies), funeral feasts and death-meals, "punishment" of corpses, funeral processions, and *cortéges*, mausoleums, catacombs, etc., house-burial, monuments, and memorials of the dead, family and individual rights, epitaphs and inscriptions, *collegia funeratica*, saints and images, sanctuaries, caves, churches and temples, *parentalia*, reliquaries, treatment of heretics and the like, soul-feasts, death-masks, gifts to the dead, transportation of corpses, exhumation, ghouls and violations of the grave, the grave as *locus religiosus*, etc. Dr. Petraakakos's book is an excellent work to be read in connection with the folk-lore side of the subject (indeed much of "law" is folk-lore here) as exemplified in Dr. Yarrow's "Mortuary Customs of the North American Indians."

DER RICHTIGE BERLINER IN WÖRTERN UND REDENSARTEN, von HANS MEYER, Professor am grauen Kloster. Sechster Auflage. Berlin: H. S. Hermann, 1904. Pp. xviii, 172.

This study of the vocabulary, phraseology, etc., of the Berlin dialect of German consists of a brief linguistic and grammatical introduction, a dictionary (pp. 1-139, 2 cols. to the page), three hundred verse items (children's rhymes, jokes and jests, sarcastic rhymes, album verses, counting-out rhymes, folk-verses, proverbial sayings, jokes, songs, and couplets, parodies, etc.), a section on plays and games (pp. 158-163), lesser sections on fads, street-hawkers, inscriptions and signs, popular names of restaurants, etc., popular festivals. In an appendix (pp. 168-172) are given synonyms and expressions for deceit, threats, dull wit, going, money, clothing and dress, parts of the body, blows and to strike, sly, bad, much, theft and to steal, drink and drunken, refuse, crazy, squander, astonishment, etc. Among the popular verses is the following in which America is remembered:—

Hurrjott, Hurrjott, jetzt kommt's
Wenn et kommt, denn is et da,
Denn jehn wir nach Amerika.
Amerika, det is zu weit,
Denn jehn wir nach de Hasenhaid.

On pages 162, 163 are given, in alphabetical order, 205 idioms, etc., relating to the game of "Skat."

It is curious to find *Azteke* (Aztec) in use in the sense of "blockhead," but this may be due to the "Aztec dwarfs" exhibited in Berlin as elsewhere in Europe. To our "He took French leave" corresponds "Er hat sick uf französ'ch jedrückt." The Berliner's knowledge of English is said to be comprised in these terms: "Oh yes, all right, mixed pickles, watercloset, beefsteak" (p. 33). To his last dollar the Berliner says: "Der letzte der Mohikaner!" the last of the Mohicans.

VÖLKERKUNDE. Von Dr. HEINRICH SCHURTZ. Mit 34 Abbildungen im Texte. Leipzig u. Wien: Franz Deuticke, 1903. Pp. xiii, 178.

The author of this text-book of ethnology, one of the most brilliant of the younger school of German men of science, has passed away since its publication, and it cannot obtain from him the revision it would probably have received in places in a later edition. The three chapters (besides a brief introduction) are concerned with the bases of ethnology (physical anthropology, anthropogeography, linguistics), comparative ethnology (sociology, "Wirtschaftslehre," cultureology), and the races and peoples of the globe. The sections of interest to the folk-lorist are those dealing with sociology and related topics (pp. 45-78) and material and intellectual culture (pp. 78-136). On the whole, Dr. Schurtz takes reasonable and up-to-date views of most of the problems involved, being one of the few European ethnologists whose research and reading have been deep and wide enough to enable him to generalize without blundering, although his volume on "Altersklassen und Männerbünde" showed that he could also be

under the domination of a favorite theory. The present work is well written, and, presenting much in little, can serve as a good introduction to ethnology. The section on religion, mythology, art, and science, though brief, is quite suggestive. Schurtz inclines to see one of the earliest beginnings of religion in *manism*, contemplation of the spirits of the dead, but even in its early stages it was divided into the fear-side and the protective side. For fetishism he suggests the definition of "animistic spirit-worship with material substrate." While mythology can exist without cult, the cult is unthinkable without a foundation of mythology, — mythology satisfies the intelligence, cult the will. Sacrifices are perhaps the oldest cult-forms. According to Schurtz, prayers come rather late, and vows are more common than prayers with primitive peoples (no account was probably taken here of the prayers of American Indians). Mysticism is another germ of religion, — both active (magic, divination) and passive (amulets, talismans). The priestly class originated with the division of labor, and their care of mystic powers led them to be reformers or hinderers of progress, as the case might be. Priest and poet created orderly pantheons and god-systems out of the fantastic chaos of primitive mythologies, and the recognition of light and sky deities paved the way for monotheistic conceptions. Folk-lore, as such, the collection of *märchen* and *sagas*, of customs and usages, belongs properly to *Völkskunde* and not to *Völkerkunde*.

A. F. C.

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EDITOR
ALEXANDER FRANCIS CHAMBERLAIN

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